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— Petition of Freeman's Elders 1798

15 Majority Report in Council, on difficulties in Kings County. (See Oct. 6) 1799

19 Dutch Church of Jamaica petitions Lieut. Gov. Ingoldsby against Antonides and in favor of Freeman 1799

23 Petition of the Germans at Quassiack Creek, near Newburgh, and Thanskamir for assistance 1800

24 Petition against Domine Antonides for confirming Elders; and Affidavit. 1800, 1801

26 Act to confirm certain lands to Trinity Church..... 1801

Petition of Rev. Kocherthal. Desires to go to London to seek help from the Queen for the Palatines 1801, 1802

Oct. — Church of New York. Old Poor-house sold 1802

6 Minority Report on the difficulties in Kings County. (See Sept. 15) 1802, 1803

7 Classis receives letters from Revs. Lydius, Du Bois, Antonides; from Surinam and New York. Kingston wants a minister 1803, 1804

10 Another petition in behalf of the Germans by J. C. Codweis; to borrow money for the Palatines in New York, upon the pledge of the Governor. Granted 1804, 1805

20 Disposition of the Majority and Minority Reports on the difficulties in Kings County 1805

22 Antonides' Consistory petition the Governor to endorse the legality of Antonides' ministry 1806

27 Freeman's Consistory petition for a decision..... 1806

The Governor's Decision on the difficulties in Kings County. 1807

30 Rev. Bertow to the Society. Death of Rev. Urquhart..... 1807

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Nov. 9 Commission of Rev. Daniel Bondett to be minister of the French Church, New Rochelle, Bondett having received Episcopal orders 1808

10 Sunderland to President of Council of New York. The Palatines 1808

11 Rev. Antonides notifies the Governor that he cannot accept his decision, being contrary to the Constitution of the Dutch Church 1808, 1809

24 The New York Anglican Missionaries to the Bishop of London, in behalf of ministers' widows 1809

Dec. 2 Rev. Mr. Vesey to Col. Riggs. Queen's Farm. Trinity Church. His salary 1810, 1811

Society for Propagating the Gospel to seek out a German Minister for the Palatines of New York..... 1811

5 Board of Trade reports that there are Tracts of Land in New York where more Palatines could settle 1811, 1812

Palatines' Petition to retain Mr. Haegar's services..... 1813

Covenant for the Palatines' Residence and Employment in New York 1814–1816

13 Rev. Mr. Laborei, of New York, petitions for twenty pounds salary 1816

16, 30 Society for Propagating the Gospel recommends John Frederic Haegar for German Minister to New York. Ordained for said field 1816, 1817

The Palatine Catechism: or a true description of their camps at Black Heath and Camberwell 1817–1820

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The state of the Palatines for Fifty Years past to this Present Time. An account of the Palatinate and the destructive French War. The case of the Palatines, published by themselves, and sent to the Tradesmen of England. Petition of the Justices of Middlesex in their behalf, with her Majesty's answer. A Letter about Settling and Employing them in other Countries. A Proclamation of the States-General for Naturalizing all Strangers. Their present Camps at Black Heath and Camberwell, England; their support; and the kindness their Ancestors showed the English in the times of Queen Mary 1820–1832

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Extracts from the Journal of The House of Commons concerning the Palatines. Vol. XVI..... 1832–1841

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Jan. 11 Earl of Sunderland. Approval of Covenant of Dec. 5, 1709.. 1841

19 Classis of Amsterdam. New York and Kingston. Pastors to be sought for 1841

Feb. 8–15 Rev. Antonides petitions to know the result of his paper of Nov. 1709. Governor refuses to hear anything more on the subject 1842

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Feb. 22 Dutch Church of Albany asks for the ownership of Graveyard. Granted 1842

March 3 Classis calls Rev. Peter Vas for Kingston, and ordains him. Expenses taken out of the fund of nine hundred guilders for legal expenses (May 23, 1706) to protect the liberties of the churches 1842, 1843

27 Consistory of Albany to the Classis of Amsterdam. Death of Lydius. Desire another minister 1843, 1844

April 7 Deputies of Classis press the business of protecting the liberties of the Dutch Church. Letters from New York, read.. 1845

11, 13, 19, 20 Samuel Clowes to the President of the Council. Report on the forcible re-seizure, by the Presbyterians, of their Church taken from them by Cornbury. Dissenters charged with riot, and to be arrested..... 1845, 1846

12, 17, 18 Rev. Antonides petitions the Council for confirmation of Report declaring him legal minister in Kings County. Other petitions in his behalf. Favorable Report.... 1846–1848

27 Petition in behalf of Freeman. Order thereon. Antonides sustained but Freeman permitted to preach in two places.. 1848

May 5 Deputies of Classis read letters from New York. Rev. Vas. The fund for legal expenses 1849

10 Indenture of Servitude of a young woman at Albany, by permission of the Deacons of the Dutch Church..... 1849, 1850

19, 23 The arrested rioters (so-called), Geo. Woolse, etc., at Jamaica protest their innocence. Fines remitted. Memorial from Jamaica as to their history and rights, and seizure of their property 1850, 1851

June Quarrel between Filkin and Beekman about Council's Order in reference to Domine Freeman 1851, 1852

2 The Classis borrows money from the legal fund to pay Domine Vas's expenses to America. Kingston was to refund. New York. Case of Rev. Beys 1852, 1853

12 Further petition of Antonides and Elders against Freeman, and Order thereon 1854

13, 16, 17 Second Immigration of Palatines, and arrangements for their welfare 1854, 1855

16 Col. Hunter to the Lords of Trade. The Palatines..... 1855

July 5 Col. Quary to Mr. Pulteney. The Palatines 1855

14 Classis of Amsterdam to Revs. Du Bois, Lydius, Antonides, etc. Revs. Beys, Vas. Kingston. Expenses. Church liberties 1856–1858

Classis of Amsterdam to Rev. Freeman. Review of his case. His irregularities 1859, 1860

Acts of Classis. Revs. Beys and Lydius. Letter from Albany. 1860 1861

24 Col. Hunter to the Lords of Trade. The Palatines..... 1861

25 Rev. J. F. Haegar to the Secretary of the Society for Propagating the Gospel 1861–1864

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July	29–Aug. 8	Synod of North Holland, at Alkmaar. Revs. Vas and Lydius	1864
Aug.	2, 8	License to erect a church in New Rochelle	1864
Sept.	1	Rev. Beys. Church of Albany	1865
	13	Jews ask exemption from all civil and military duties. Note.	1865 1866
	15	Governor Hunter allows both Antonides and Freeman to preach	1866
	26	Rev. Thomas Barclay to the Society. State of the Anglican Church in Albany. His efforts with the Dutch. English school. Revs. Lydius and Du Bois. The Indians. Rev. Freeman	1866–1868
Oct.	5	Rev. Poyer to the Society. The Dissenters. Need of Prayer Books	1868
	6	Deputies report on the case of Rev. Beys. Pleased with the conduct of Kingston Church toward him. Classis suspended him, because he entered the Episcopal Church while under trial. Summary of Report	1868–1870
	17	Induction of Rev. Christopher Bridge over Church of Rye	1870
	20	Society for Propagating the Gospel. Arrival of Rev. John Frederick Haegar in New York	1871
	27	Rev. Poyer, Anglican minister, sues Church Wardens of Jamaica for his salary. Court found for defendants with cost	1871
	28	Rev. John F. Haegar to the Society for Propagating the Gospel	1871, 1872
Nov.	13	Contract with Robt. Livingstone to victual the Palatines at Germantown, N. Y.	1872, 1873
	27	Further order on disputes in Kings County. Antonides sustained. The parties urged to come to an agreement.	1873, 1874
Dec.	3	Rev. John Thomas to the Society. Peace at Hempstead. Rev. Poyer. Dissenters at Jamaica hold the parsonage, but not the church. Dissenters claim the Ministry Act in their favor	1874, 1875
	8	Church of Albany	1875
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Jan.	9	Classis of Amsterdam to the Consistory of Albany. Death of Lydius. Will seek new pastor for them	1875, 1876
		Classis of Amsterdam to the Consistory of Kingston. Conference about Rev. Beys. Beys has become an Episcopalian.	1876
	13	Deputati are considering case of New Albany; also case of Rev. Beys and Church of Kingston	1877
	18	Palatine School-house at Queensbury. Rev. J. F. Haegar	1877
March	27	Mr. Cast to Gov. Hunter. Palatines on Livingston lands. Contentment and Expections. Rev. Kocherthal	1877, 1878
April	11	Bill to naturalize Foreign Protestants	1878
	13	Case of New York. Moneys advanced by Classis	1878, 1879
	30	Difficulties in Flatbush Church. Revs. Freeman and Antonides	1879

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May	3	Rev. Poyer to Society for Propagating the Gospel. Increase of his church at Jamaica. Quakers. Rev. Urquhart. Rights of the (Episcopal) Church. Money from Ministry Act goes to an Independent, Rev. Geo. Macnesh.....	1879–1880
	4	Letters to be sent to New Netherland.....	1880
	18	Letters from Rev. Haegar to Society for Propagating the Gospel, received. Condition of his Palatine church. German Prayer-Books to be sent	1880
	27	Rev. Peter Vas to Classis of Amsterdam. Reception at Esopus. Expenses of his voyage	1881, 1882
June	1	Churches of New Netherland	1882
	3	Church of New York. Rule for loaning money. Communion Table to be fenced	1883
	13	Messrs. Robinson and Reynolds to Society for Propagating the Gospel. Extract from Cotton Mather's letter. Many towns have no minister; seven such in Jersey. Jamaica has 100 families, with church and pastor. Ten families seize their church and parsonage. Society for Propagating the Gospel should not encourage such things.....	1883
July	20	Letters from New Netherland. Classis desire details and payment of moneys advanced	1884
		Rev. Boehm writes to Society for Propagating Gospel, asking for a minister for Palatines in Carolina.....	1884
		Synod of North Holland. Rev. Peter Van Driessen had been sent to Albany	1884
Aug.		1–Sept. Consistory of Kings Co., petition for a Charter. Properties described. Wish Charter like that of Church of New York. Sept. 13. Inglebert Lott enters a Caveat against it. See Sept. 28.....	1885, 1886
	15	Rev. J. F. Haeger to Society for Propagating Gospel. Lives in the woods. Palatine services under the open sky. Going with 300 Palatines to war with Canada. Indian baptized. Small vocabulary of Indian words	1886
Sept.	28	Report on Caveat against Charter for Dutch Church of Kings County. Lott had no authority; Caveat frivolous.....	1887
	30	Classis of Amsterdam to Revs. Antonides and Du Bois. Efforts to preserve the liberties of the American Dutch churches. Grieved at contentions in them. Importance of a colleague to Du Bois. Desires repayment of moneys advanced	1887–1889
		Classis of Amsterdam to Rev. Freeman. His call to Long Island, not legal. Antonides compelled to get a civil license in self-defence. His efforts for ordination of Van Vleck	1889, 1890
Oct.	5	Case of Kingston	1891
	23	Council Journal. Governor has contracted for two forts in Indian country, with Chapels	1891
Nov.	11	Petition for Charter for Church of New Rochelle. Rev. Bondet and his church had conformed	1891

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Nov. 13 Memorial of the Clergy, respecting Rev. Mr. Poyer and church of Jamaica, to the Bishop of London. Review. Variety of Religions. Townships set apart land for churches. Parsonage built by general tax. Ministers invited. Dissenting minister, Rev. C. Prudden called. Church built by Churchmen and Dissenters. Act to repair churches. Ministry Act. Rev. Mr. Vesey. Rev. Patrick Gordon. Rev. Mr. Urquhart. Rev. Mr. Hubbard ordered to vacate parsonage. Act of 1705. Independents claim church property at Jamaica, and take possession of it. Slight fines. Rev. Mr. Poyer kept out of the Parsonage. Church Wardens and Vestrymen, (all dissenters) call Rev. Mr. Hubbard, a dissenter; but Cornbury inducted Rev. Mr. Urquhart. Another dissenter, Rev. Geo. Macnesh, called by the Vestrymen. Governor gives Rev. Poyer possession. Vestrymen refuse to pay salary to Poyer, but pay Macnesh. Magistrates, Wardens and Vestrymen, all dissenters. Suit of Rev. Poyer goes against him with costs. (See Jan. 30, 1712) 1892–1896

29 Society for Propagating the Gospel, receives letter of Aug. 15, from Rev. J. F. Haegar 1896

Dec. 13 Church of New York. Church books. Accounts to be kept, not in guilders, but in pounds, shillings and pence..... 1897

22 Classis of Amsterdam to Rev. Peter Vas. Account of expenses owing by him to Classis 1897, 1898

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John Conrad Weiser. The Palatines 1898

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Jan. 1 Col. Morris to Society for Propagating the Gospel. Rev. Mr. Poyer and church of Jamaica. Brief review of the circumstances 1899

5 Col. Heathcote to the Society for Propagating the Gospel. Disturbances at Jamaica. Reasons why Rev. Mr. Poyer did not sue. Gov. Hunter offers to put in magistrates friendly to the church 1899, 1900

26 Gov. Hunter to Rev. Mr. Poyer. Complains that he has not accepted of his offers to help him in a suit. Requests him to answer, whether the Wardens and Vestrymen are legal; whether they have laid a tax for the minister's salary; whether the justices have done this, if others failed; have they been informed against for failure; or, if the tax has been laid, have the constables collected it, and paid it over; and have you received any part of it?..... 1900, 1901

30 Rev. Mr. Poyer's answer to Gov. Hunter: Has made complaints. Could not begin a suit without advice from the Society in England. Refers the Governor to the books of the civil officials 1901

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Jan. 30 Col. Heathcote to the Society for Propagating the Gospel. Reference to Memorial of Clergy of Nov. 13, 1711, laying the blame of the sad conditions at Jamaica on Col. Hunter. Col. Hunter deceived, in removing certain officers. The clergy should have laid their case first before the Governor; and if no relief, then to have carried the case to England. Offers of help to Mr. Poyer. Rev. Poyer was at once inducted; but Rev. Urquhart's widow surrendered the parsonage to the dissenters. The Chief Justice advised the Governor that he could not dispossess the dissenters except by due course of law. Governor offered to pay expenses if Poyer would prosecute, but he continued to delay any prosecution 1902, 1903

Feb. 4 Col. Heathcote to the Society for Propagating the Gospel. Difficulties between Antonides and Freeman had led many to attend Rev. Poyer's services 1903

8, 27 Church of New York. Rules to govern the Church Masters in sales of seats to men and women 1903–1905

11 Col. Heathcote to Society for Propagating Gospel. It was said that the Church of Jamaica dared not go to law for the parsonage because of change of officers. This not so. Only good men should be appointed 1905–1906

20 Col. Morris to John Chamberlayne, Esq. Requested to send account of Rev. Mr. Morris' affairs. Elias Neau's account of him. Moore said to be on parole (but not so), and to have fled to New England, on his way to England. Feared unjust imprisonment in New York. Col. Hunter's case. Representations made against him. Unable to find out what they were. Was a good friend of the church. Gave Queen's Farm to Trinity Church during his term. Church pretended to have a right to Queen's Farm from Gov. Fletcher; but this right vacated. Gov. Hunter would not join Vesey in a new Representation for said Farm. Accused of being no churchman. Permitted church to be built at New Rochelle. Repaired the Queens Chapel in the Fort. This opposed by Vesey, and a certain Missionary, Henderson 1906–1909

Col. Morris to the Society for Propagating the Gospel. Clergy had arraigned the Governor's conduct respecting Jamaica and Rev. Poyer. The dissenters had asked for a Ministry Act, to raise money for a church. Governor Fletcher took advantage of this, to do something for the Church of England. Ministry Act formulated accordingly; but indefinite. Jamaica church built by means of it, and a dissenting minister paid. Some dissenters displeased, and joined Church of England, and such a church started at Jamaica. Cornbury dispossessed the dissenters of their

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church and parsonage, and gave them to Rev. Urquhart. His daughter married a dissenting minister, and thus the dissenters regained the parsonage. Change in the magistracy in favor of dissenters. Rev. Poyer's complaints rejected. Governor wishes to prosecute the magistrates. But all the Assembly which passed the "Ministry Act" except one, were dissenters; hence the law was meant for them. Answer: Legislature consists of Assembly, Governor and Council, and the latter two meant the Law for Church of England. Poyer does not prosecute; refers the matter to England, hoping the Governor may be recalled. The Act loosely worded; dissenters can claim the benefit. Dissenters, by far the most numerous. Church of England will not make converts by taking many by force; in better condition in Jersey and Pennsylvania, where there is no such Act. The Governor a true friend of the Church. The manner of writing that letter about the Governor. Observations of Col. Morris. Poyer's answer to the Governor not very respectful. Manner in which Vesey secured signatures to the paper against the Governor 1909–1912

Feb. 25 Gov. Hunter, to Society for Propagating the Gospel. General excellent character of the English missionaries. Yet subscriptions sought to a paper against the Governor. Declares his zeal for the Church. Reviews the case of Rev. Poyer, at Jamaica. Could not dispossess the dissenter in the parsonage, except by legal process. Poyer complains of non-payment of salary. Reasons of the Magistrate for non-payment: (1) No money; (2) Had no orders from the Justices; (3) Rev. Poyer was not qualified according to the Act. The Governor requested Rev. Poyer to begin a suit. This not done. Poyer was then asked to suggest what should be done. Answer: had submitted the case to his superiors at home. True cause of the opposition: Rev. Vesey had used the Governor ill; had persuaded Poyer that a trial at law, was dangerous; thus took away my opportunity to show my zeal for the church; then secretly circulated a paper, that I might be recalled, in disgrace. Rev. Vesey was also offended at Hunter's repairing the Chapel in the Fort. Exposulations and anger. Bishop of London had urged the Governor to bear with Vesey's infirmities, while the Bishop would admonish him. Complained, and said he adhered to his opinion still. Arrival of Missionary Henderson; calls the repairing the Chapel in the Fort, a schism; carries back the paper against Hunter. He had been sent to Dover, Pa.; remained a short time; supplied Rev. Talbot's place at Burlington, in Jersey; made trouble there; Rev. Talbot returned; Rev. Hender-

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son dismissed, to return to England; carried back the Paper of Vesey. His scurrilous language against the Primate of England. Henderson also sued for defamation 1912–1915

Feb. 25 Church of New York. Resolve to call another minister from Holland 1916

27 Church of New York: Rules about approaching the Lord's Table 1916, 1917

March 1 Governor Hunter to the Bishop of London. Encloses copy of his letter to the Society, of Feb. 25. The signers and the non-signers, of the Paper against the Governor, all join in the enclosed address to defeat the object of that paper. Character of the zeal of his opponents. Necessity of a Bishop in America. The clergy, mostly excellent men; but some are vicious. The Governor's characterization of Mr. Vesey. The Governor's own account of his conduct in church affairs. Had personally given Rev. Mr. Vesey £30. per year, during his governorship; had inducted Rev. Mr. Poyer in the church at Jamaica; had urged him to sue for his salary, at the Governor's expense; had completed the steeple of Trinity Church; had repaired the chapel in the Fort; had finished the church at New Rochelle, and healed the breach there, and given them a Patent for the ground there; was collecting moneys for building churches at Rye, Piscataway, Elizabethtown, etc.; was building forts and chapels among the Indians; have assisted the indigent among the clergy;—Hoped the Society would remedy the ills existing, and do him justice 1917–1919

2 Governor Hunter's speech to the Clergy, referred to in his letter of March 1, 1712. Has called them to ask their advice how to promote the best interests of the church; to inform them about affairs at Jamaica; review of that case 1919, 1920

3 The Clergy's address to Gov. Hunter, apologizing for all the evil reports circulating against him; signed by all the clergy of the Church of England, in New York and New Jersey 1920

A statement of the Church at Jamaica. The successive ministers. Church of England vs. Dissent 1921, 1922

4 Dutch Church of New York to call a second minister 1922

7 Rev. Mr. Poyer to the Society for Propagating the Gospel. The meeting of the Clergy in New York. Apologizes to the Governor for certain disrespectful language..... 1922–1924

Trinity Church, New York, thanks Queen Anne for Communion Set. Trinity Church under prosecution as to her right to the "Church Farm". Importance of a Bishop in America 1924

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March 17 Consistories of Rev. Freeman to Consistories of Rev. Antonides, making overtures of peace 1924, 1925

22 Rev. Freeman to the Classis of Amsterdam. Complains of letters to Rev. Classis, which have been perverted to his injury 1925, 1926

April 2 Secretary Clark to Rev. Mr. Poyer 1926

4 Rev. Mr. Poyer to Secretary Clark 1926, 1927

Church of Kings County (per Rev. Freeman) to Classis of Amsterdam, about the Peace-Articles with Consistory of Rev. Antonides 1927, 1928

5 Address of Grand Jury of Suffolk County to Governor Hunter 1928, 1929

18 Consistories of Rev. Antonides to the Consistories of Rev. Freeman, in reference to Articles of Peace 1929–1931

27 Reply of Consistories of Rev. Freeman to those of Rev. Antonides 1931–1933

May 1, 2 Petition of the Dutch Church of Kingston for a Charter, and Report on the same 1933, 1934

4 Consistories of Antonides to those of Freeman 1935–1938

8 Consistories of Freeman to those of Antonides 1938–1949

14 Address of the English Clergy to Governor Hunter. Thanks the Governor for this opportunity of meeting, for his zeal against immorality; for his encouragement of Elias Neau, the catechist; for his favor to Rev. Daniel Bondet, and the Church of New Rochelle, recently conformed; requests encouragement for Rev. Beys of Harlem; and thanks for the help rendered Rev. Mr. Barclay of Albany 1949, 1950

June 2 Rev. Henderson's Account of State of Church of England in New York and New Jersey. Says the two Acts establish Church of England. Six Churches. Dissenters have taken possession of Parsonage and Salary at Jamaica, and that by connivance of Governor Hunter. His charge of Magistrates. Four churches in New Jersey. Quakers and Dissenters there prevented passage of an establishing Act. Most of the Governor's Council are Churchmen. Col. Lewis Morris, a Professed Churchman, leader of the Dissenters. Helped to establish a Conventicle in New York. Co-operated with Governor Hunter in turning out of the Council, churchmen, and putting in some dissenters. Rev. Woolsey, a dissenter, took church of Hopewell, built by churchmen. (See March 14, 1713). 1950, 1951

17 Remarks on Rev. Henderson's Paper of June 2. Unpleasantness of answering misrepresentations of a clergyman. The language of the Acts themselves does not limit the salary except to a good, sufficient Protestant minister. Gov. Hunter favored Rev. Poyer for Jamaica, in preference to Rev. Macnesh. Rev. Henderson, a non-resident, could not know the Governor's motives for making changes in the

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Council. Gov. Hunter, not partial to dissenters. In Jersey, no law in behalf of any particular form of religion. Influence of Henderson, in behalf of the Church of England, detrimental. His description of Col. Morris contradicts his statement of his churchmanship. His statements about Morris favoring a Conventicle, etc., untrue, as also his statements about changes in the Council 1951–1953

June 23 Gov. Hunter to the Lords of Trade. Census of the counties of New York, 1703, 1712 1954

July 2 Rev. B. Freeman to Revs. Steenwinkel and Hollenbeck at Amsterdam. Explains the licenses obtained from Cornbury; his call. Denies that he ordained Paul Van Vleck; says Scotch Presbytery of Philadelphia ordained him. The disputes in Kings County 1955–1958

Rev. B. Freeman to Wm. Bancker. The disputes in Kings County 1958–1960

12 Rev. John F. Haegar to Society for Propagating the Gospel. Letters received from the Society. His chaplaincy in the army going to Canada. Copies of German "Common Prayers" not yet received. Thanks for £10. received. His missionary journeys. Baptisms. Number of communicants. Indian vocabulary 1960–1963

31 Report on Application of Church of New Rochelle for a Charter. Granted 1963

Aug. 26 The Society for Propagating the Gospel to the Queen. Reference to the "Instructions" to the Governor. Effort to induct Mr. Poyer into church of Jamaica; kept out of the Parsonage by dissenters. Afraid to sue, lest the case should go against him. Cannot appeal, except the sum exceed £100. Dangerous to the Church of England. Request that appeals may be made, irrespective of amount, if causes relate to the Church. (See Jan. 8, 1713). 1963, 1964

Oct. 14 Bill for naturalizing Foreign Protestants, passed 1964

29 Estate of Mrs. Selyns. Proposed bill to sell property, rejected 1964, 1965

31 Gov. Hunter to the Lords of Trade. His fortune exhausted in subsisting the Palatines. Must sustain themselves during the winter. Palatines left for Schoharie. The Assembly demands the right of fixing salaries, and of keeping custody of the public money. Same men are returned to the Assembly. Fort and chapel built in the Mohawk country 1965–1967

Nov. 1 Rev. John F. Haegar to Society for Propagating the Gospel. About 139 communicants at Queensbury (Germantown) N. Y. 1967, 1968

14 Rev. Wm. Andrews, Missionary to the Mohawks. Meeting with the Commissioners and the Indians. Welcomed by the Indians 1968, 1969

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Dec. 6 Governor Hunter to the Lords of Trade. The Palatines on the Mohawk. The Missionary (Andrews) gone thither. 1969, 1970

12 Rev. Mr. Henderson to the Society for Propagating the Gospel. Returned to America. Jamaica case still waiting... 1970

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Jan. 8 The Queen grants petition about Appeals in Church cases. (See Aug. 26, 1712). 1971

19 Meeting of Indian Commissioners. Rev. Mr. Barclay complains of Hendrick Hansen's misrepresentations.... 1972, 1973

24 Bequest to the poor of the Dutch Church of Albany..... 1973

28 The Consistories of Kings Co., to the Classis of Amsterdam. (See Abstract under date of April, 1713) 1973–1990

Feb. 6 Order in Council allowing the Clergy (in America) the right of Appeal to the Governor and Council in certain (church) cases. (See Aug. 26, 1712, Jan. 8, 1713.) 1990, 1991

March 5, 14 Clergy of New York and New Jersey to Rev. Jacob Henderson. Complaint of his misrepresentations in England. Gov. Hunter to the Lords of Trade, enclosing letter of clergy, of March 5. (See June 2, 1712). 1991, 1992

11 Church of New York. All the members, in a meeting of Great Consistory, to have an equal vote. Question about responsibility of all for salary 1992, 1993

14 Gov. Hunter to the Lords of Trade. Gov. had dissolved the Assembly. The Palatines. Chapel in the Mohawk country 1993, 1994

April ? Deputies of Classis. Abstract of Letter of Jan. 28, 1713, from Kings County. Case of Freeman and Antonides. 1994–1997

1 Lords of Trade to the Earl of Dartmouth. Independence of the New York Assembly; refuses to endorse action of the Council about Courts 1997, 1998

30 Survey of land for Germans (Palatines) at Newburgh or Quaseck Creek 1998

Lords of Trade to Gov. Hunter: No record of baptisms, births or burials; necessity of divisions into parishes. Can ministers be supported? 1998

May 1 Revs. Antonides and Vas. Refunding loans to Classis..... 1999

8 Extracts from letters of July 15, 1712, March 21, 1713, May 8, 1713 ..... 1999, 2000

11 Governor Hunter to Secretary Popple. Recent dissolution of the Assembly. Same members re-elected. Palatines. Clergy in Pennsylvania 2000

June 19 Classis receives package of letters from New York. Antonides and Vas 2001

July 6 Rev. John F. Haegar to Society for Propagating the Gospel. Famine among the Palatines. Appeal for help..... 2001, 2002

7 Consistory of Dutch Church at Albany send victuals to the Palatines of Schoharie 2002, 2003

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July 8 Rev. John F. Haegar to Society for Propagating the Gospel. Reception of Liturgies in German. Census of Catechumens, of marriages, of christenings, of communicants..... 2003–2006

10 Reports of letters received by Classis to be made later..... 2006

18 Gov. Hunter to the Lords of Trade. The Assembly partially yields. The Palatines 2006, 2007

24 Reports on letters to Classis postponed..... 2007

Sept. 4 Classis of Amsterdam. Rev. Vas and expenses. Rev. Beys on his way to Curacoa. Directors of West India Co. to be notified of his suspension by Classis. Affairs of Antonides and Freeman 2007, 2008

Conference between Gov. Hunter and the Indians. Missionaries to the Indians 2008, 2009

29 Order in Council on the Petition of Rev. Antonides..... 2009

Oct. 2 Rev. Henricus Boel received among the "Commendati Classis." The Deputati of Classis had reported to the Company about Rev. Beys. Disputes between Antonides and Freeman 2009, 2010

2, 9, 16 Society for Propagating the Gospel. Petition of Father of Rev. J. F. Haegar. Letters received from Rev. J. F. Haegar 2011

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Jan. 9 Disputes between Antonides and Freeman. Colleague for Rev. G. Du Bois. Debts of Revs. Vas and Antonides. 2011, 2012

23 Rev. Poyer to Gov. Hunter. The Vestry at Jamaica refuse to allow Rev. Poyer to be present at their meeting. (See Feb. 14, 1720) 2012

24 Classis of Amsterdam to Rev. Peter Vas. Money accounts. Rev. Henry Beys has been relieved of his censure upon suitable acknowledgments 2013, 2014

Address from Gov. Hunter's Friends to the Bishop of London against Rev. Mr. Vesey. Congratulations. Description of the country and its many sects. Church in New York City and Rev. Mr. Vesey. Importance of this church, and of adherents to its rules. Review of the history of the Province: English conquest; chaplain for the English soldiers; Dutch Church in the Fort; English service in the fort; Dutch Church built, 1693; incorporated, 1696; Ministry Act, 1693, with Vestrymen and Church Wardens, elected by the Freeholders; Trinity Church, 1697, and Rev. Vesey; his education; sent as a dissenting minister by Increase Mather, to Long Island; Gov. Fletcher's offers of inducements to Mr. Vesey; ordained in England; incorporation of Trinity Church, with its own Church Vestry and Church Wardens; some undesirable men lately chosen among these; church much injured by this circumstance; harsh words, at an election, by Mr. Vesey; election of common people; the much larger Dutch and French churches;

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him. Had written a book against Frelinghuysen. The latter is bound to contend for the faith 2303–2306

April 27 Rev. B. Freeman to Classis of Amsterdam. The Opposition to the views of Frelinghuysen. His acts of discipline. Outside ministers take part. His opponents have published a "Complaint" against him. Misrepresentations therein about Freeman. The "Complaint" scorned by honest people. Frelinghuysen's ministry blessed. Rumors that the Classis will annul the discipline. Freeman has published a "Defence" of himself 2307, 2308

June 4 Henricus Coes received into the Classis as "Commendatus" for foreign lands 2308

Conversion of the Indians. 1701–1800.

1701-1800

"The Indians who bordered on the Colony of New York, were known as the Iroquois or Five Nations, the most renowned and ingenious of the savages of the North." "These tribes formed a confederation, and acted together under a system which immensely increased their power and enabled them to achieve great results. The terror of all the tribes to the north of them, they lay like a great bulwark between New York and Canada. It was natural that the attention of the English Church should be earnestly fixed on them, and that great efforts should be made to convert them to Christianity. Civil and religious motives in fact combined to urge on the work of their evangelization, for trade with them was active, and they guarded the frontier between New England and New York on the one side, and the French and Quebec with the Canadian Indians, their allies, on the other."

"As early as the year 1700, Lord Bellomont memorialized the Lords of Trade and Plantations on the want of some Ministers of the Church of England to instruct the Five Nations of Indians, and prevent them from the approaches of French priests and Jesuits. The subject was referred to the Queen, and on the 3rd of April, 1700, an order of Council was made, authorizing the appointment of two clergymen as missionaries, and referring it to the Archbishop of Canterbury to take the order for the due fulfillment of the service."— Dix, 234; Humphreys, 108; Hawkins, 264.

Anderson's Account of the Indian Mission in New York, from 1701–1709.

The case of the Indians in the neighborhood of Albany, had been pressed upon he notice of the English Society for Propagating the Gospel by Robert Livingtone, Secretary for Indian affairs in New York. He described them as anxious to learn, and that such efforts would tend to counteract the efforts of the French Jesuits from Canada. Gov. Bellomont in 1700 likewise emphasized the political benefits. (See Col. Docs. N. Y. iv.) It was therefore determined to send two clergymen among them; but aware of the peculiar difficulties in the way of a stranger, the Society first invited Mr. Dellius of Albany, and Mr. Freeman of Schenectady, to serve them. The knowledge which both these men had acquired of the language and habits of the Indians, which, in the case of Freeman, had enabled him already, to translate several portions of the Scripture into the Iroquois tongue, gave them great facilities. But they did not accept the offer. The work was entrusted to Thoroughgood Moor in 1704. (Anderson's Col. Ch. iii. 415-417.) In 1709 Rev. Henry Barclay entered this field.

A zealous and affectionate Dutch minister, Dellius, had for some years lived in the confidence of all classes of people at Albany; and on account of his high character, the Society had desired to employ him among the Iroquois. The necessity of returning to Europe prevented him from undertaking the duty; but the influence which he had acquired among the Indian traders supplied facilities for further intercourse with them, of which Barclay eagerly availed himself. During the absence of Dellius the Dutch inhabitants thankfully attended Barclay's ministry at the small chapel belonging to them, where he read the English liturgy and preached to them in their own tongue, and many became devoted members of the Church of England.— Anderson's Col. Ch. iii. 427.

1701-1740

CHAPLAINCY OF THE FORT AT NEW YORK.

The Chaplaincy at the Fort was vacant September 23, 1700. Then came Rev. John Peter Brisac, 17 - . Rev. Edward Mott, 17 -1704? died. Mr. Mott had left before October 3, 1706. See Col. Docs. iv. 1182. Coll. P. E. Ch. i. xvii.

Rev. John Sharpe October 20, 1704-1717, of Cheesequakes, N. J. Also assisted Mr. Vesey.— Dix, 161-2.

REFORMED DUTCH CHURCH OF NEW YORK.— LIST OF MINISTERS, ELDERS AND DEACONS. 1701–1740.

Ministers, 1701.
Rev. Henricus Selyns
Rev. Gualterus du Bois.

Elders.		Deacons.	
1701. Jacobus Boele	Holding over.	1701. Mr. Samuel Staats	Holding over.
Isaac de Riemer		Gerrit Duiken	
Isaac de Peyster		Isaac Kip	
Nicolas Roosevelt		Leendert Huigen	

Chosen on 3rd Thursday of Oct.

1701. Isaac de Peyster	Holding over.	1702. Isaac Kip	Holding over.
Nicolas Roosevelt		Leendert Huigen	
Mr. Samuel Staats		Gysbert van Imburg	
Mr. Abraham de Peyster		Jan Wanshaar	

Chosen on 3rd Thursday of Oct.

1703. Mr. Samuel Staats	Holding over.	1703. Gysbert van Imburg	Holding over.
Mr. Abraham de Peyster		Jan Wanshaar	
Wilhelm Beekman		Johannes Hardenbroek	
Johannes van Giessen		Jacobus van der Spiegel	

Chosen on 3rd Thursday of Oct. being the 21st.

1704. Wilhelm Beekman	Holding over.	1704. Johannes Hardenbroek	Holding over.
Johannes van Giessen		Jacobus van der Spiegel	
Jacobus Boelen		Oliphert Syoerts	
Leonard Huige de Klein		Andries Marschalk	

Chosen on 3rd Thursday of Oct. being the 19th.

1705. Jacobus Boelen	Holding over.	1705. Oliphert Syoerts	Holding over.
Leonard Huige de Klein		Andries Marschalk	
Isaac Kip		Jan Narbury	
Diderik ten Eyck		Pieter van Tilburg	

Chosen on 3rd Thursday of Oct. being the 18th.

1706. Isaac Kip	Holding over.	1706. Jan Narbury	Holding over.
Diderik ten Eyck		Pieter van Tilburg	
Col. Jacobus van Cortlandt		Jan Wanshaar	
Isaac de Peyster		Benjamin Wynkoop	

Chosen on 3rd Thursday of Oct. being the 17th, and ordained on 3rd of Nov.

1707. Col. Jacobus van Cortlandt	Holding over.	1707. Jan Wanshaar	Holding over.
Isaac de Peyster		Benjamin Wynkoop	
Jan Harberding		Gysbert van Imburg	
Mr. Samuel Staats		Jacobus van der Spiegel	

Chosen on 3rd Thursday of Oct. being the 16th, and ordained on 2nd Nov.

1708. Jan Harberding, Mr. Samuel Staats, Jacobus Boelen, Nicolaus Roosevelt } Holding over.

1708. Gysbert van Imburg, Jacobus van der Spiegel, Johannes Kruger, Andries Abrahamsze } Holding over.

Chosen on 3rd Thursday of Oct. being the 21st, and ordained on Nov. 7.

On account of the death of Jacobus van der Spiegel, Capt. Cornelis de Peyster was chosen for deacon in his place on Dec. 29, 1708, and ordained Jan. 9, 1708-9.

1709. Jacobus Boelen, Nicolaus Roosevelt, Leonard Huige de Klein, Isaac Kip } Holding over.

1709. John Kruger, Andries Abrahamsze, Barent Reynders, Isaac Stoutenburg } Holding over.

Chosen on 3rd Thursday in Oct. being the 20th, and ordained on 6th of Nov.

1710. Leonard Huyge de Klein, Isaac Kip, Mr. Jacobus van Cortlant, Johannes van Giessen } Holding over.

1710. Barent Reynders, Isaac Stoutenberg, Gerrit van Hoorn, Johs. Kerfbyl } Holding over.

Chosen on 3rd Thursday in Oct. being the 19th, and ordained on 5th of Nov.

1711. Mr. Jacobus van Cortlant, Johannes van Giessen, Mr. Samuel Staats, Mr. Jan Kruger } Holding over.

1711. Mr. Gerrit van Hoorn, Johs. Kerfbyl, Jan Wanshaar, Antony Rutgers } Holding over.

Chosen on 3rd Thursday of Oct., and ordained Nov. 4.

1712. Mr. Samuel Staats, Mr. Jan Kruger, Jan Harberding, Mr. Barent Reinders } Holding over.

1712. Jan Wanshaar, Antony Rutgers, Pieter van Tilburg, Mr. Samuel Bayard } Holding over.

Chosen on 3rd Thursday in Oct., 16th, and ordained, Nov. 2.

1713. Jan Harberding, Mr. Barend Reinders, Jacobus Boele, Leonard Huyge de Klein } Holding over.

1713. Pieter van Tilburg, Mr. Samuel Bayard, Aadriaan Man, Mr. Jacobus Kip } Holding over.

Chosen on 3rd Thursday of Oct., 15th, and ordained, Nov. 1.

1714. Jacobus Boele, Leonard Huyge de Klein, Jan Wanshaar, Capt. Cor. de Peyster } Holding over.

1714. Adriean Man, Mr. Jacobus Kip, Andries Marschalk, Mr. Philip Schuyler } Holding over.

Chosen on 3rd Thursday in Oct., 21st, and ordained, Nov. 7.

1715. Jan Wanshaar, Capt. Cor. de Peyster, Col. Jacobus van Cortlandt, Nicolaus Roosevelt } Holding over.

1715. Andries Marschalk, Philip Schuyler, Capt. Joan. van Hoorn, Philip van Cortlandt } Holding over.

Chosen on 3rd Thursday in Oct., 20th, and ordained Nov. 6.

1716. Col. Jac. v. Cortlandt, Nicolaus Roosevelt, Capt. Jan Cruger, Barend Reynders } Holding over.

1716. Capt. Joan. van Hoorn, Philip v. Cortlandt, Willem Provost, Olivier Teller } Holding over.

Chosen on 3rd Thursday of Oct., 18th, ordained Nov. 4.

1701-1740

1717. Capt. Jan Cruger, Barend Reynders } Holding over.
Mr. Leonard Huygen de Klein
Mr. Samuel Bayard

1717. Willem Provost, Olivier Teller } Holding over.
Johannes van der Heul
Dr. Jacob Moene

Chosen, 3rd Thursday in Oct., 17th, and ordained Nov. 3.

1718. Mr. Leonard Huyge de Klein, Mr. Samuel Bayard } Holding over.
Mr. Jacob Boelen
Capt. Cornelis de Peyster

1718. Joh. van der Heul, Dr. Jacob Moenen } Holding over.
Philip Schuyler
Abraham Keteltas

Chosen on 3rd Thursday, Oct., 16, ordained on Nov. 2.

1719. Mr. Jacob Boelen, Capt. Cor. de Peyster } Holding over.
Col. Jac. v. Cortlandt
Col. Gerard Beekman

1719. Philip Schuyler, Abraham Keteltas } Holding over.
Jacob ten Eyck
Cornelis Louw

Chosen on 3rd Thursday, Oct., 15th, and ordained on 1st of Nov.; except Cor. Louw, ordained on Nov. 29th, having been out of town up to that time.

1720. Col. Jac. v. Cortlandt, Col. Gerard Beekman } Holding over.
Capt. John Cruger
Barend Reynders

1720. Jacob Ten Eyck, Cornelis Louw } Holding over.
Philip van Cortlandt
Olivier Teller

Chosen 3rd Thursday, Oct. 20th, ordained on Nov. 6.

1721. Capt. John Cruger, Barend Reynders } Holding over.
Mr. Leonard Huyge de Klein
Andries Marschalk

1721. Philip van Cortlandt, Olivier Teller } Holding over.
Capt. Joh. Hardenbroek
Jan Roosevelt

Chosen 3rd Thursday, Oct. 19th, ordained on Nov. 5.

1722. Leonard Huyge de Klein, Andries Marschalk } Holding over.
Isaac Kip
Samuel Bayert

1722. Capt. Joh. Hardenbroek, Jan Rosevelt } Holding over.
Hermanus van Gelder
Christof. Banker

Chosen on 3rd Thursday, Oct. 18th, ordained on Nov. 4.

1723. Isaac Kip, Samuel Bayard } Holding over.
Jacob Boelen
Philip Cortland

1723. Hermanus van Gelder, Christopher Banker } Holding over.
Abraham van Horne
Willem Rooseboom

Chosen, 3rd Thursday, Oct. 17th, ordained on Nov. 3.

1724. Jacob Boelen, Philip van Cortlandt } Holding over.
Jacobus van Cortlandt
Hermanus van Gelder

1724. Abraham van Horne, Willem Roseboom } Holding over.
Charles La Roux
Abraham Boelen

Chosen on 3rd Thursday, Oct. 15th, ordained on Nov. 1.

1725. Jacobus van Cortlandt, Hermanus van Gelder } Holding over.
John Cruger
Johannes Hardenbroek

1725. Charles Le Roux, Abraham Boelen } Holding over.
Gerrit Keteltas
Abraham Lefferts

Chosen on 3rd Thursday, Oct. 21st, ordained on Nov. 7.

1726. John Cruger, Johs. Hardenbroek, Cornelis de Peyster, Willem Provoost } Holding over.

1726. Gerrit Keteltas, Abraham Lefferts, Hendrick* van der Spiegel, Abraham van Vlek } Holding over.

* Or J. C. vander Spiegel.

Chosen on 3rd Thursday, Oct. 20th, ordained on Nov. 6.

1727. Cornelis de Peyster, Willem Provoost, Isaac Kip, Samuel Bayard } Holding over.

1727. Hend. van der Spiegel, Abraham van Vlek, Jan Roseveld, Christoffel Bancker } Holding over.

Chosen on 3rd Thursday, Oct. 19th, ordained on Nov. 5.

1728. Isaac Kip, Samuel Bayard, Nicolaus Roosevelt, Antony Rutgers } Holding over.

1728. Jan Roosevelt, Christoff. Banker, Paul Richard, Fred. van Cortlandt } Holding over.

Chosen on 3rd Thursday, Oct. 17th, ordained on Nov. 3.

1729. Nicolaas Roosevelt, Antony Rutgers, John Cruger, Hend. van der Spiegel } Holding over.

1729. Paul Richard, Fred. van Cortlandt, Charles Le Roux, Hermanus Rutgers } Holding over.

Chosen 3rd Thursday, Oct. 16th, ordained on Nov. 2.

1730. John Cruger, Hend. van der Spiegel, Cornelis de Peyster } Holding over.

N. B. As oldest of the newly chosen, but only for this year.

Andries Marschalk, Philip van Cortlandt, Floris van Taerling

1730. Charles Le Roux, Hermanus Rutgers } Holding over.

Abraham Boelen, Abraham Lefferts

N. B. As oldest of the newly chosen, but only for the current year.

Hend. Kuyler, Jacobus Roseveldt, Abraham van Wyck, Gerardus Beekman

Chosen on 3rd Thursday, Oct. 15th, ordained on Nov. 1.

1731. Andries Marschalk, Philip van Cortlandt, Floris van Taerling } Holding over.

Jeronymus* Remsen, Willem Rooseboom, John Roosevelt

1731. Hendrik Kuyler, Jacobus Roosevelt, Abraham Van Wyk, Gerardus Beekman } Holding over.

Abraham van Vleck, Gerrit Roos, Philip French, Matthew Clarkson

* Or Hermanus Remsen.

Chosen on 3rd Thursday, Oct. 21st, ordained on Nov. 7.

1732. Jeronymus Remsen, Willem Rooseboom, John Roosevelt } Holding over.

Gerrit van Horne, Antony Rutgers, Joh. Hardenbroek

1732. Abraham Van Vleck, Gerrit Roos, Philip French, Matthew Clarkson } Holding over.

Christopher Banker, Wynant van Zandt, Henry Coerten, Coenraad ten Eyck

Chosen on 3rd Thursday, Oct. 19th, ordained on Nov. 5.

SEATTLE GENEALOGICAL SOCIETY.

1701-
1740

1733. Gerrit van Horne, Antony Rutgers, Joh. Hardenbroek } Holding over.
Cornelis de Peyster
Hermanus Rutgers
Abraham Boelen

1733. Christoffel Bancker, Wynant van Zandt, Henry Coerten, Coenraat Ten Eyck } Holding over.
Abraham Lefferts
Charles Le Roux
Gerrit Harsin
Jacob Goelet

Chosen on 3rd Thursday, Oct. 18th, ordained on Nov. 4.

1734. Cornelis de Peyster, Harmanus Rutgers, Abraham Boelen } Holding over.
Jan Cruger
Abraham Keteltas
Hendrick Cuyler

1734. Abraham Lefferts, Charles Le Roux, Gerrit Harsin, Jacob Goelet } Holding over.
Jacobus Roosevelt
Abraham Van Wyck
Johannes Marschalk
Nicolaus Bayard

Chosen on 3rd Thursday, Oct. 17th, ordained on Nov. 3.

1735. Jan Cruger, Abraham Keteltas, Hendrick Cuyler } Holding over.
John Roosevelt
Christoffel Bancker
Gerrit Roos

1735. Jacobus Roosevelt, Abraham Van Wyck, Johannes Marschalk, Nicolaus Bayard } Holding over.
Gerard Beekman
Matthew Clarkson
Ide Meyer
Johannes X Graaf [His mark]

Chosen on 3rd Thursday, Oct. 16th, ordained on Nov. 2.

1736. Jan Roseveld, Christoffel Banker, Gerrit Roos } Holding over.
Joh. Hardenbroek
Abraham Leffers
Wynant Van Zandt

1736. Gerard Beekman, Matthew Klarkson, Ide Mayer, Joh. de Graat } Holding over.
Coenraad Ten Eyck
Joh. Groesbeek
Jan Bogert
Petrus Rutgers

Chosen on 3rd Thursday, Oct. 21st, ordained on Nov. 7.

1737. Joh. Hardenbroek, Abrm. Lefferts, Wynant Van Zandt } Holding over.
Antony Rutgers
Abrm. Boelen
Jacoby Roseveld

1737. Coenraad Ten Eyck, Joh. Groesbeek, Jan Bogert, Petrus Rutgers } Holding over.
Evert Byvank
David Abeel
Gul. Ver Plank
Robt. Livingston, Jr.

Chosen on 3rd Thursday, Oct. 20th, ordained on Nov. 6.

1738. Antony Rutgers, Abm. Boelen, Jacobus Roseveld } Holding over.
Willem Roseboom
Abm. Van Wyk
Matthew Clarkson

1738. Evert Byvank, David Abeel, Gul. Ver Plank, Robt. Livingston } Holding over.
Nicolaus Bayard
Gerardus Duiking
Abm. Lynsse
Francois Marschalk

Chosen on 3rd Thursday, Oct. 19th, ordained on Nov. 5.
In place of Matthew Clarkson, who died, Gerrit Harsin was chosen as Elder, June 28; and ordained, July 15, 1739.

1739. Willem Rooseboom, Abm. Van Wyck, Gerrit Harsin, Paulus Richard, Gerrit Keteltas, Henricus Coerten } Holding over.

1739. Nicolaus Bayard, Gerardus Duyckink, Abrm. Lynssen, Francois Marschalk } Holding over.
Joris Brinkerhoff
Abel Hardenbroek
Isaak de Peyster
Petrus van Ranst

Chosen on 3rd Thursday, Oct. 18th; ordained on Nov. 4.

1740. Paulus Richard, Gerrit Keteltas, Henricus Coerten } Holding over.
Jan Rooseveld
Abraham Lefferts
Harmanus Rutgers

1740. Joris Brinckerhoff, Abel Hardenbroek, Isaak de Peyster, Petrus van Ranst } Holding over.
Jan Bogert
Cornelis van Horne, Gerviter.
Harmanus Rutgers, Jr.
Cornelis Turck.
— Lib. A. 128-142.

Catholic Church in New York, 1701–1800.

Penal laws having been enacted in New York in 1700 against Catholics, almost nothing can be recounted for two generations. In 1741 the so-called Negro Plot to burn the city occurred. There had been an accidental fire in the Fort. Rev. John Ury, a dissenting minister, was accused of being the leader of the Plot, and was also charged with being a Catholic priest. This gave an anti-Catholic turn to the affairs; and although there was no evidence against him, he was convicted and hung. Several of the negroes died with crucifixes in their hands, probably being Catholic sailors from the West Indies. For more than seventy five years after the flight of Dongan and the Jesuit Fathers, (1689–1764), the few Catholics in the city had no place to worship, and lived in constant fear of penal prosecutions.

Catholics in New York were excluded from office by the following oath, required of all persons appointed to any office:

"I do solemnly and sincerely in the presence of God, profess, testify and declare, that I do not believe that in the sacrament of the Lord's Supper there is any transubstantiation of the elements of Bread and Wine into the body and blood of Christ, at or after the consecration by any person whatsoever; and that the invocation and adoration of the Virgin Mary or any other saint, and the sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous."

So also the first flag raised by the Sons of Liberty, was inscribed "No Popery".

But just prior to the American Revolution, there was a little Catholic congregation, worshiping in the house of a devout German in Wall street, and the Jesuit Father, Ferdinand Steinmeyer, visited and ministered to them on his trips from Maryland. To avoid arrest, he assumed the name of Farmer, and entered the city in disguise. The little Church was burned in the conflagration following Washington's retreat, and the congregation was broken up.

The first priest to celebrate Mass in New York City after the British occupation was the Abbe de la Motte, an Augustinian, who was chaplain of a French ship, taken at sea by the British cruisers, and brought for condemnation to New York. Requested by the French officers and crew, and a few Catholics in New York to say Mass, La Motte was confronted by the law forbidding it. He applied to the British Commander for permission, and was refused. But the chaplain through his ignorance of English, mistook the refusal for permission, said Mass, and for this was arrested and kept a close prisoner in the old Dutch Church in Nassau street, or in the old Provoost prison, now the Hall of Records,* until exchanged in 1779.

And although the New York Convention in 1777 enacted a Naturalization Law, which virtually excluded Catholics from citizenship, religious toleration gained rapidly on public opinion, and Catholics began to feel free in the public practice of their religion. In 1784 Father Farmer came boldly to New York to look after the remnants of his little flock, and found eighteen communicants.

After the war was over, Pope Pius VI. appointed Rev. John Carroll of Maryland, a Prefect-Apostolic of the Church in the United States. Towards the close of 1784, the Catholics of New York invited Rev. Charles Whelan, an Irish Capuchin, to their city, and Dr. Carroll granted him authority to officiate. In

* The Hall of Records at Chambers and Centre streets was a landmark of New York city until January and February, 1903, when by order of the Board of Aldermen, it was removed.

addition to this congregation, which attended Mass in hired Halls, —New York being then the Capitol of the Union,— Mass was celebrated at the Embassies of the French and Spanish Legations, by their chaplains. By March 1785, the Chapel of the French Embassy was fully equipped, and afforded religious services for many New York Catholics. The Law of 1700, in relation to "Popish Priests and Jesuits" was repealed by an Act of the New York Legislature in 1784; but the Naturalization Oath, though annulled in 1801, was required of them until 1806, when on a petition of a numerous body of the Catholics of New York City, gotten up by the trustees of St. Peter's Church, it was finally abrogated.

The congregation of New York Catholics worshiped in a carpenter shop in Barclay street, fitted up for temporary use, and there were three priests in the City, Fathers Whelan, Nugent and La Valiniere. The last had charge especially of the French and Canadian Catholics. Dissensions between Whelan and Nugent and their respective adherents led to the withdrawal of both from the City, and La Valiniere was left alone. The little congregation in the carpenter shop, in the meantime, had undertaken the erection of a permanent church. The lots at the corner of Barclay and Church streets were purchased, and the corner-stone was laid Oct. 5, 1785. Dr. Carroll received from Rome special faculties, not usually given to any bishops, to consecrate the new St. Peters. The dedication took place Nov. 4, 1786. The King of Spain is said to have presented ten thousand dollars toward the erection of this church. The French and Spanish ministers were also its benefactors. The Trustees of St. Peters were incorporated in 1785, and re-incorporated in 1787, in which year Rev. William O'Brien became its pastor and served it for several years.

The first American Catholic Bishop, Rt. Rev. John Carroll, was consecrated in England, Aug. 15, 1790, as Bishop of Baltimore, and having Episcopal jurisdiction over the whole United

1701-1723

States. The first Bishop of New York was appointed in 1808, Rt. Rev. Richard Luke Concannon, but never reached the field. A second church in New York was begun in 1809 at Mott and Mulberry street, and was consecrated in 1815. See Shea's Hist. of the Catholic Church in the United States.

EARLY MINISTERS OF THE CHURCH OF ENGLAND, IN NEW YORK. 1702–1723.

The early ministers sent over by the Society for Propagating the Gospel were: 1702, Rev. Patrick Gordon, for Jamaica, but who died very soon; George Keith, who officiated on Long Island at Hempstead; Rev. J. Barton, who officiated in Westchester, 1702–25; Rev. J. Thomas, at Hempstead and Oyster Bay, 1704–24; Rev. E. Mac Kenzie, Staten Island, 1704–22; Rev. G. Muirson, 1705–8, at Rye; Rev. Daniel Bondet, a French minister who conformed in 1709, at New Rochelle, 1709–22; Rev. P. Stoupe was his successor, 1723–60; Rev. T. Barclay, Albany, 1709–16; Rev. Mr. Wm. Urquhart, 1704–9, at Jamaica; Rev. T. Poyer, 1710–31, succeeded him. In 1710 Rev. J. F. Haeger, a German minister, was employed by the Society for Propagating the Gospel, to minister to the Palatines, 1710–21; Rev. Joshua Kocherthal was also voted twenty pounds by the Society in 1714. He was a Lutheran minister at E. and W. Camps, 1709–14. The Society also supported as a missionary to the Dutch congregation at Harlem, Rev. Henry Beys (Buys), 1710–13, a Dutch minister, whom Col. Morris had persuaded to accept Episcopal ordination. The mission failed in 1713. See Corwin's Manual, 4th ed., for Bondet, Stoupe, Haeger, Kocherthal and Beys.

In 1745 Rev. Mr. Vesey reported that there were twenty two (Episcopal) churches in the province. The wonderfully successful labors of Mr. Elias Neau, 1704–23 under the auspices of this Society in catechising Negroes and Indians is worthy of most honorable mention. He had suffered greatly for his faith in France; had become an elder in a French church in America, and in 1704 conformed to the Church of England.

FRENCH CHURCH IN NEW YORK. PETITION OF P. VILLEPONTEUX.

1701.

To the Honorable Captain John Nanfan Lieutenant Governor and Commander in Chiefe of his Majesty's Province of New York And Territoryes depending thereon in America, etc.

The Humble Petition of P. Villepontoux Attorney and Elder of ye french congregation of New Rochelle

Humbly Sheweth

That Mr. Bondet ye Minister of ye said congregation having refused to come to baptize a childe of his newly born, and in danger of dying Your said Petitioner's Childe having recovered his Christening (was performed) by Mr. Peter Peyret Minister of ye french congregation (who had consent) of ye said Bondet to baptize your Petitioner's child and with a second consent of ye Said Bondet did Baptize (ye child but) Some days after ye Said Mr. Bondet with the other (Elders upon) that pretext only, in a Scandalous manner did depose (him from Said) Eldership. But because this blemish, they brought upon (him is) found upon no reason and that it draws upon your petitioner the (contempt) of all his neighbours, he has declared to appeal thereof; But (unawares) where he can have satisfaction for that injustice, as ..... he applyets himself to your honor and humbly Prayeth

That your honor may be pleased to take your petitioner's case in Your Serious consideration or appoint and select the Presbytery of the french congregation of (New York) or Such other as your honor Shall think (fit to) examine the aforesaid proceeding.

And your Petitioner in duty bound Shall ever pray, etc.

P. Villeponteux.

— Doc. Hist. N. Y. Vol. iii. pp. 560, 561.

By the courtesy of Rev. Wm. J. Hinke, of Philadelphia, Pa., who secured copies of several pamphlets in the British Museum, relating to the Palatines, and which are inserted in this work. Thousands of these Palatines subsequently settled in the Hudson and Mohawk Valleys, N. Y. These papers, therefore, are of general interest for the history of the early German colonists of New York.

AN ACCOUNT OF THE PRESENT CONDITION OF THE PROTESTANTS IN THE PALATINATE.

In two letters to an English Gentleman.

Felix quam faciunt aliena pericula cantum.

London: Printed for Richard Parker at the Unicorn under the Royal Exchange and sold by A. Baldwin near the Oxford Arms in Warwick-lane.— 1699.

A True Account of the Sad Condition of the Protestants in the Palatinate.

Sir:— I agree with you that the Palatinate is one of the best countries in the world; whose natural fertility and plenty is such, that there is none that recovers

itself sooner after a war than it. But affairs at this time are such, that it cannot be expected that we should see it in that flourishing condition it was formerly in when you saw it in your travels. During the war our hopes to have our condition bettered by the peace that should ensue, made us cheerfully suffer, hoping to enjoy our estates and religion as formerly when hostilities should cease. But our expectation proved vain, for though the war is ended, yet the wild boars are ravaging our vineyards. But these blood-thirsty zealots for religion, though they differed from us in opinion, yet we suffered them to dwell among us and were used kindly, for requital of which kind usage they are now turning us out of our houses and churches. Thus those whom we tolerated and protected amongst us, are for extirpating and depriving us of that shelter and countenance that we afforded them; by which means a new fire is kindled here in the Palatinate, so that we Protestants are in as ill a case, as the French Reformed are in France; and worse than you were in England under the late King James; in this, that you had only the storm hanging over you, but this is fallen on our heads, to the extirpating the Protestants, and their religion out of their native country, and this is to make way for popery and a crew of indigent Romanists who seek but for occasions to profit by the ruin of such of their neighbors that cannot adhere to them in their superstition.

With permission I would here make some reflections how little consonant it is to the Prince's secular interest to countenance innovations contrary to the faith and practice of his predecessors, by which we may observe that none of the Romish persuasion are to be trusted, but they will when opportunity offers itself, omit nothing to propagate their religion, to effect which they will wade through all difficulties, though they thereby sacrifice the peace and riches of their country and their faith given; so inherent is persecution to popery that to be a Papist and a persecutor may be looked upon as controvertible terms that imply the same thing.

These are those who are for damning all that are not of their opinion, a true mark of a bad cause, that dare not trust God to convert souls his way, but assist him in his work, will use fire, fagots, dragoons, force, terrors, and all to constrain those that differ from them to a compliance; but they consider not that conscience cannot be forced, though the will and body may consent and yield to forbid compliances, yet the conscience will ever bear inward testimony against all such sinful consents, let the imposing be never so dreadful to nature, for we are taught not to fear men but him that with the body can destroy the soul also.

But this is the sad state of those countries that fall into Popish hands who suffer themselves to be byassed by a bigotted clergy, by whom they are influenced to become unnatural to their subjects and instruments of overturning the established foundation both of church and state. Thus the Popish clergy becomes in a commonwealth what vermin are to the fruits of the earth, whom they destroy and consume and so become the plague of the age and country wherever they get footing.

The long experience of these truths might open the eyes of sovereigns, and let them see the selfishness of these catterpillars. How they devoured the laity? and cloaked themselves with the fattest and fairest of their effects. How many families have been impoverished to enrich Monasteries and Abbeys and Religious Societies, who are so many nurseries of pride and idleness; so that that most numerous part of the subjects are become the most useless members of the commonwealth where they reside.

It were to be wished that princes in this age, as in the times of Reformation knew their interest so effectually, as to banish that vermin and as in England convert those incomes to better uses; this is it that has made your island so powerful and wealthy as it is at this day, as also other countries and places where church lands are possessed by the laity, whereas in Popish countries the clergy possesses one half, in some three parts and in others more; which revenues, if otherwise disposed of as in Protestant countries, the prince and people would be proportionally rich according to the rest of their Reformed neighbors. But our prince, not content to find a country lately fallen to him by inheritance, disposed so advantageously for his interest by the constitution of its government, but he must bring in innovations and not satisfied to enjoy such a principality as his predecessors left him, but he must act so prejudiciously to his own interest, and the

reign of his subjects by settling his religion at the cost of what is taken from the right owners. It was not so with Charles Louis, the former Elector Palatine, who though a Protestant, would not suffer the Protestant ministers, nor indeed any other of the different persuasions to inveigh one against another, although it might be expected that this our prince might have retained a tincture of such principles more especially being descended from Protestant offspring.

But this consideration, hard for the Romish party is this day requited with ingratitude. Would to God that our prince would but make reflection on the advantage and benefits that did accrue to the son of that prince viz. Charles, the last Protestant Elector Palatine. He found the country in a flourishing condition with a great treasure in monies, all which were marks of his father's prudence, by which means he was enabled to support his country and protect those of different persuasions, that flocked to him from all parts, as they use to do as soon as a peace is established, by which means his country was replenished with inhabitants, which so long a war had unpeopled and having suitable privileges granted them, were thereby encouraged to be inhabitants, and to increase trade.

Thus the Palatinate was replenished with Inhabitants, the ruined cities rebuilt, and new ones erected as Manheim and Fredericksbourg; this effect had toleration and that in a short time, for the Protestants had that encouragement that their religion was the religion of the country and others were drawn thither by their being tolerated and countenanced by public authority, where all finding protection were encouraged to trade and gather riches, since they were assured to dwell quietly in the profession of their different persuasions.

But what encouragement is there now to live here, where promises are violated? The natives that have been frightened from their habitations and scattered into other countries by the war, dare not now return seeing our prince is for introducing popery and its professors, who being less numerous and rich than the Protestants, the end of repeopling and reinstating the country in its former glory cannot be expected, for they show to have nothing in view but the violating the rights and properties of the Protestants as will appear by this following narrative.

At Heydelberg and Manheim they have built very much, since his Electoral Highness hath published a proclamation wherein he promises a freedom of thirty years and assures them that their privileges shall not be altered, but that he will maintain them all, which did encourage us to carry on our buildings so that the work advanced very much; but having since issued another proclamation by which the Popish Holy-days are enjoined to be kept through the whole Palatinate and that the Protestant burying places shall be common, our buildings are at a stand and we see the Romish religion introduced by authority and exercised in our churches through the whole palatinate. Also his Electoral Highness has taken from us the seven Latin schools with the cloyster and church at Heydelberg, where they are erecting cloysters for the Franciscans, Augustines and Capuchins, with a seminary for the Jesuits, and are very busy to get into their possession the Holy Ghost or Cathedral Church as also the Collegium Sapientiae. As they have done with the Cathedral churches at Weinheim and Ladenburg and other places, and has taken from the Ecclesiastical Council and the Verwaltmeg their ancient privileges and rights and the revenues, liberties and properties and the freedom of disposing of their Ecclesiastical incomes so that the lands, which belong to the ministers and the tythes, which make a part of their salary, are given to the Roman Catholics, which proceeding cast us into so great a consternation, that we have lost all courage, even our desires are cooled from going on with our buildings.

When his Electoral Highness came into the Palatinate and chose the castle of Weinheim for his residence, he then promised and assured both laity and clergy that he would maintain all their privileges, but we find that these were but Popish promises, which do afflict us very much, and the more in that his Electoral Highness refuses to fill up the vacancies in the Ecclesiastical Council, which consists at present but of two persons, whereas their number ought to be six, and a president. It is true that he promises to allow the Protestant ministers something out of their income for their subsistance, but without doubt, it will be little enough.

1701

At Crentznach the church that stands upon the Egg Market, they converted to their own use with the Latin schools, which were thirty years since built at the Protestant cost, and were endowed with a subsistance for their ministers and schoolmasters, out of the Carmelites revenues, that was secularized by the treaty of peace made at Munster, which income they enjoyed ever since before the troubles in Bohemia to this time. They detain likewise a fund of one thousand Rix dollars made by the Protestants and with it also the interest of the principal, borrowed of the poor's stock, all which they employ to pay Popish schoolmasters and for Popish uses.

It is also forbidden upon pain of death to expound the 80th question in the Palatine Catechism, which treats of the difference between the Lord's Supper and the Popish mass. At Hackenheim three quarters of an hour from Crentznach, a Roman priest went into the Protestant church and did not only pull the minister out of the pulpit, where he was preaching, but beat him out of the church also and he and those that were with him handled most barbarously, those of the congregation who being wounded, were obliged to go out of the church, to have their wounds dressed. About a German mile from Crentznach a Roman priest set on those who were with him to kill a Protestant barber, because said he, he is a Protestant dog, to effect which they knocked him down with their clubs, though the poor man begged upon his knees for mercy and his life, they would not grant it, but while the wretch was crawling on the ground, they shot him through the head with small shot. Notwithstanding all this the murderers go free, nor do the magistrates take any notice of it; though he has left a poor widow with five small children, who can obtain no justice which seems as if the magistrates approved this inhuman murder, seeing those who committed this cruelty were no strangers, but the barbers neighbors, and very well known.

All the houses that belong to Protestant Alms, and Hospitals are taken away by force with those belonging to Protestant ministers and schoolmasters, whom they molest and disturb in the executing their functions compelling them to deliver up their schools and houses to be employed for Popish uses. Neither will they grant that the Protestant clergy be any longer under the Ecclesiastical Council, but will have them wholly to depend and be governed by the Elector's secular officers. When one of the parents is a Roman Catholic there the children are compelled to embrace the Popish religion though it is both against the parents and the children's will; neither are ministers permitted to admit any of them to be brought up in their religion upon pain of imprisonment, and fifty Rix dollars fine, nor will they suffer any Roman Catholick to turn Protestant. And when the Protestants with all submission make complaint, humbly representing how all these proceedings tend to their ruin and demonstrate how it is against the peace of Munster and those articles of agreement that were made, they answer and publish abroad, that the Ecclesiastical Council's orders are against the Elector's and country's interest and tend to rebellion and that they assume a despotic power against the government which tends to sedition. Also that the Protestant ministers were seditious rebels, disturbers of the peace, and as such they imprisoned them, thinking thereby to strike terror into others. To remedy which, though complaints be never so submissively made of these their greivances, representing also, that through their ministers confinement, people are deprived of their teachers and divine service is obstructed, yet they are so far from working any good effect, by appeasing these incendiaries, that it animated them rather to proceed to make them more uneasie, by quartering on them numbers of the Elector's troops, who use them cruelly, living in their houses after a military manner. And when some of the parishioners by their superiors complain against such proceedings, and crave relief in favour of their ministers, they fall on them in a cruel manner, beating them in such sort that they are often taken for dead out of their hands: neither does their inhumanity end here, but bloody and wounded as they left them, they throw them into prisons where they run the hazard of perishing. Moreover they send to quarter upon those complainants dragoons, who break their doors and windows, making forcible entries, then turn their wives and children out of doors. These crying evils induce the inspectors to make complaints to the Deputy Lieutenants against those barbarous proceedings; but they receive no other answer, but that the ministers were rebels and therefore

they ought not to meddle or concern themselves for them, lest they incur themselves his Electoral Highness' displeasure.

When the poor people, taking the part of their innocent ministers, complain to a higher court of these barbarous proceedings, humbly begging a remedy to these grievances, they receive fair promises, but never see the effect thereof. Thus the suffering party receives no relief and the oppressors are unpunished. But what else can be expected, when all the places of trust are put in Popish hands and the Protestant natives, though better qualified are not regarded. This is the sad condition of our country at this time, our troubles have so dejected our countenances that death and paleness seem painted there.

The thoughts of our sorrows are our companions night and day, our bodies are bowed down, and our spirits sunk with grief, so that it seems as if we had no more life left than to serve us to cry unto God for help. I wish all good Christians would joyn with us in this good work.

Certainly our prince must be our great enemy, for else he could never have consented to the oppressions here mentioned and sure nobody would have condemned him, for maintaining the country in statu quo as he found it and is obliged thereto according to the constitution of the empire and the solemn assurances given by his Elector's father to Charles, the last Protestant Elector Palatine, when he named him his successor, that there should be no alterations made in religion.

Letter II.

Sir:— Since my last the Elector Palatine has published a Declaration for liberty of conscience in the Palatinate, which is mightily cryed up by the Papists, as an act of the great moderation of that Prince. The title indeed is very specious and may impose upon such as are not acquainted with our constitution; but those who are not altogether strangers to it, must needs be convinced, that this very declaration is a most manifest infraction of the Treaties of Westphalia and calculated for the extirpation of the Protestant Religion. This puts me in mind of the declaration of your late King James, who under the same specious title, aimed at the destruction both of your liberty and Religion. Our prince is as much a Bigot to Rome, as your abdicated King and as much ruled by his fathers Peters and therefore we might reasonably suppose that he has the same designs in view, although we should, nor have yet any fact to convince us of his intentions.

You know that by the Treaties of Westphalia the Popish religion could not be exercised in the Palatinate, unless it was by a toleration of the government, to which the Protestant princes seem but too much inclined. All the churches, schools, church lands, tythes and other Ecclesiastical Revenues were in the hands of Protestants, but by this declaration the churches are to serve equally for the use of Papists and Protestants; so that this is as much a violation of our rights, as it would have been of yours, if the late King James had caused Mass to be sung in Westminster Abbey, for the Papists have no better title to our churches than they have to yours.

Had his Electoral Highness been contented to give the Papists leave to exercise openly their religion and even to build churches for themselves, we might be silent, though this would be against our privileges; but to presume to give 'em our churches and our Ecclesiastical incomes under pretence of liberty of conscience, is such an injustice that I must return again to your late King, to find any parallel to match it.

I have told you in my former, how they have taken away our schools and colleges and given the same to Popish priests, though some of them were so lately founded and endowed, that they could not have impudence enough to pretend that they did formerly belong to the Papists; I must now give you some particulars to show the effects of this liberty of conscience and how it is observed.

The Elector has taken away all the tythes and other incomes for the maintenance of our clergy and bestowed the same upon Romish priests; but to give some compensation to the Protestant clergy, he is graciously pleased yearly to allow each minister one hundred guilders, which is hardly fifteen pounds sterling, twenty sacks of corn and one fudder of wine. This subsistence being so small, that it

is impossible for them to subsist on it, no doubt but they expect that the said ministers will quit their employment for want of a livelihood and that the flock being left without a shepherd will be either dispersed or easily seduced. A rare and precious liberty of conscience, which deserveth our immortal thanks!

The very sound of the title of a declaration for liberty of conscience must needs determine any impartial man to believe, that thereby the Electoral Highness intends that all his subjects shall have an entire liberty to embrace and profess what religion they please, at least of the three that are tolerated in the empire, as it is therein verbatim expressed; but it is not to be wondered at that such who pretend that we must not hearken to the evidence of our senses and reason, should pretend to change the genuine significance of words as you may see in the following particulars.

A certain woman at Seekenheim near Ladenburg married to a Papist husband, having however, brought up in the Protestant Religion, her daughter, desired the minister of the place to admit her to the participation of the Lord's Supper, being in the age required by the discipline of our churches, which the minister did without any manner of scruple. This proceeding was doubtless very innocent and justifiable by all divine and human laws, but it has seemed so great a crime to the Papists, that the poor minister was taken up, committed close prisoner, and fined two hundred florins. Would any man think afterward that we enjoy a free liberty of conscience.

An inhabitant of Wiselock, a Papist by birth and profession, but a more honest man than the generality of his persuasion, marry'd sometime ago a Protestant wife and it was agreed and covenanted between them that the children should be christened and brought up in the Protestant religion. His wife being brought to be of a male child, he, according to his promise, got him christened by the Protestant minister of his parish; which so incensed the Popish clergy, that they got an order to carry him to Heidelbergh, where he has been kept close prisoner and very severely used and forced to pay a fine of fifty florins to come out.

I could bring you a hundred instances more of the like nature and of persons now in prisons for having again embraced the Protestant religion which they had been forced to feign to quit, by the violent persecutions of the French; but I am afraid to tire your patience and therefore I come now to the conclusion of my letter, wherein I beg leave to examine in few words the pretence of these violent persecutions, to show that it is the most groundless and unjust that ever was.

The first pretence and which was at first mightily insisted upon, is the fourth article of the Treaty of Reswick, which was chiefly the work of the Baron de Zeiler, a famous Renegado, in conjunction with the ministers of France. But notwithstanding what they may say, that clause can never justifie the violent proceedings of his Electoral Highness; for, taking that article in the largest sense that can possibly be given to it, it implys no more, but that the Roman Catholics should remain in the possession of those privileges they were possessed of at the conclusion of the peace, in those countries which were to be restored by the French to the empire. Now the Palatinate, I mean that part which lies on the right side of the Rhine being not then in possession of the French and some part of it having never been in their hands, it is plain that the so much spoken of clause cannot justify any ways the innovations lately made in the Palatinate, which consequently are in infraction of the Treaty of Munster.

Neither is the Treaty of Reswick more religiously observed than the former, when it seems to favor us: for that very fourth article, which serves to excuse their persecution on this side of the Rhine, is openly violated on the other side of the river, where the Protestants would be contented to enjoy the same liberty they had under the French, and which was secured to them by the fourth article of the peace. Sure this is the most unaccountable thing I ever heard of, and which would put to the blush any man but a Papist. The Protestants must be deprived of their liberty about Heidelberg by virtue of a clause in the Treaty of Peace, which ought to have no force in these parts, by the reasons aforesaid, and they cannot enjoy their liberty on the other side of the Rhine, notwithstanding that aricle secures it unto them. Who would have thought that the Jesuits of Dusseldorp could exceed in wit or malice those of France?

The French King has not as yet openly violated the late Treaty of Peace in matters of religion, for the Protestants in Strassburgh and elsewhere in Alsace, have the same liberty they had during the war; but our case is very different, as I have already told you, and it seems our prince's zeal is above that of the French King.

Having given you an account of their proceedings, and confuted the groundless justification thereof, I must acquaint you with the measures we have taken in this sad juncture.

We applied ourselves first of all to his Electoral Highness, as it was our duty, and humbly represented the violent proceedings of his officers against us, praying the redress of these grievances. Our representation was as submissive and respectful as could be, but however we could obtain no justice and our Deputies were so brow-beaten and threatened that they did not think safe to insist any longer for an answer and returned home without any success. Seeing therefore that the ears of our prince were shut up against our past complaints we applied ourselves to several German princes of our persuasion and desired that they would be pleased to intercede for us and move at the Dyet of the Empire that the innovations made in the Palatinate might be considered. They granted our request and accordingly a memorial was delivered at Ratisbonne to the Deputies of the Catholic princes, containing that the proceedings of the Elector Palatinate were a manifest infraction of the Treaty of Munster and that they might prove so fatal to the tranquility of the empire, that it was highly necessary to enquire into that affair, and put a stop to these innovations. This memorial was communicated to the deputy of the Elector, who desired time to send it to his master and promised to return an answer with all convenient speed.

It was sent accordingly to Dusseldorp and examined by the council of his Electoral Highness wherein it was resolved that the minister of the Elector should give no particular answer to that memorial but only tell the Dyet in general terms, that his Electoral Highness was surprised that his subjects should make such groundless complaints; that they could proceed but from a spirit of rebellion and that therefore he would watch more narrowly their actions, and punish them according to their demerits, praying the Dyet not to concern themselves in this affair.

Could you Sir have expected such an answer from a prince, who owes so much to the Protestants and who would have been at this day a titular Elector had not the Protestant princes restored him to his Electorate?

This is a piece of gratitude not to be paralleled, which showeth the true character of a Papist and their hellish designs against our religion. This I think sufficient, Sir, to give you a true idea of our sad case, which may serve as a warning to all Protestants never to trust a Popish prince, for impose upon him as many oaths as you please, bind them by their interest, these precautions will serve for nothing at all, the pope will absolve them from their oaths and the Jesuits will so bewitch them, as to make them act quite contrary to their honor and interest. Happy and thrice happy England, to be free from such bigotted princes; and that you may be sensible of and enjoy your present felicity, will always be the prayers of,

Yours etc.

Heidelberg, Feb. 7, 1699.

P. S. I have forgot to tell you that several persons were taken up and are still kept in prison, for refusing to admit the new stile and to observe the Holy Days of the Popish church, in honour of certain saints, who, for ought we know, had never any real being in the world as their St. Lougin etc., and of others, who were debauched and profligate fellows, or cruel murtherers of innocent people, as their Dominic's and Loyola's. The Elector finding that a great number of his subjects are quitting their country, has sent for several thousands of vagabonds from the countries of Liege and Brabant, worse than your Irish bog-trotters, to inhabit this country, so that it is like to be peopled with a hopeful generation.

Finis.

CHURCH OF NEW YORK.

Friday, Feb. 21, 1700–1. (1701).

New Poor House.

Consistory met, including Ministers, Elders, Deacons and Church Masters.

After prayer, it was stated by the Church Masters that the ground of ....., with its buildings, was for sale, and that it would be very useful to our church, to the point for enlarging the churchyard, and the rest for a site for an alms-house. Although this was approved by the members present, it was

Resolved, That the advice of the former Elders and Deacons should be asked, since, in order to make the payment, the present alms-house must be sold; and that was a matter requiring consideration.

Hereupon there was .....—Lib. B. 27.

Action of Great Consistory on New Poor House.

The following Monday, Feb. 24, 1700–1 (1701), a meeting of Ministers, Elders, Deacons, Church Masters, and the former Elders and Deacons, was held.

The foregoing statement was repeated and maturely considered, and the advice of the former Elders and Deacons, who were present, taken thereon. As they agreed with the acting Consistory, it was concluded and determined by those present, viz.,

	Deciding Votes.
Elders.	Do. Gualterus Du Bois
	William Beekman
	Capt. John De Peyster
	Mr. Isaac de Riemer
	Jacob Boelen
Deacons.	Jacobus Goelet
	Mr. Samuel Staats
	Gerrit Duike
Church Masters.	Jacob Boele
	Isaac De Peyster
	Lendert Huyge

Advisory Votes.	
Former Elders.—	Boele Roelofszen
Former Deacons —	Peter de Riemer
	Carstal Leursze
	Dirk ten Eyck
	Mr. Nich. Roosevelt
	Isaac Kip
	Isaac de Peyster
	Mr. David Provoost

that the building and ground of the said ..... should be bought, if it could be had for a reasonable price; and also that the present alms-house and its grounds should be sold to pay for the other.

The following were deputed to talk and to deal with the said .....; viz.,

Of the Ruling Deacons.	Of the Church Masters.
Jacobus Goelet	Jacob Boele
Gerrit Duike	Lendert Huige

and they have requested me, Do. G. Du Bois, p. t. scriba, to bring in a report of their transactions, since Do. Selyns, otherwise now the Praeses, is sick.

—Lib. B. 27.

Purchase of Ground for New Poor House.

Wednesday, Feb. 26, 1700–1. (1701).

(Otherwise, however, the ordinary time of Consistory meeting, since on the following Sunday, the Lord's Supper is to be administered.)

Consistory met; Ministers, Ruling Elders, Deacons and Church Masters. The meeting was opened with prayer.

1. The committee made report of what they had done with Jan Pieterze Meet (alias Jan Tawbour); namely, that they had bought his house and ground, according to his deed, with the lease, which he, Jan Pieterze Meet had made to the man who now dwells there, with full power to give possession; and that the price was one hundred and forty pounds, New York money; the whole sum to be paid in five years, with the yearly interest of twelve pounds, to begin on the first of May, 1701; or the entire amount may be paid at once, with deduction of the interest.

N. B. The lot lies bordering on the Wall, to the east of the house of Jacoby de Draaier; to the west of that of Jan Otto van Tuil, and to the north of the ground of the church.

2. Farther, it is unanimously Resolved, That to pay for the foregoing purchase, the present alms-house should be sold — to be offered and sold in such manner as the Deacons and Church Masters shall approve.

Members present.— Do. Gual. Du Bois

Elders. { John de Peyster, Jacob Boele, Isaac de Riemer }

Deacons. { Jacobus Goelet, Albatius Ringo, Samuel Staats, Gerrit Duike }

Church Masters. { Jacob Boele, Isaac de Peyster, Leendert Huige. }

— Lib. B. 28, 29.

CHURCH OF NEW YORK.

Burials.

March 17, 1701.

In Great Consistory, consisting of former Elders and Deacons, with the Ruling Elders and Deacons and Church Masters. After invoking God's name, Resolved, That so much of the ground around the church as is necessary shall be used for burying the dead, and that, at half the price which men give for a grave in the church; and that for this, permission shall be asked of the City, if such a course is deemed proper.

Old Poor House to be Sold.

Same day, March 17.

After prayer, Resolved by the Ruling Elders and Deacons that since the present Poor House is daily becoming more dilapidated, and can no longer be occupied by the poor without continual and excessive repairs, it shall be sold by the Deacons to the highest bidder at the first opportunity.— Lib. B. 29.

ACTS OF THE CLASSIS OF AMSTERDAM.

A Letter to the Consistory of New York, and to My lord Bellomont.

1701, April 1st.

The Deputati ad res Exteras report that the consistory of New York and also My lord Bellomont were written to according to the contents of the preceding acta. ix. 7.

TOWN DECISION ABOUT ASSESSMENT TO BUILD A PRESBYTERIAN CHURCH AT JAMAICA, L. I.

1701, April 15.

[1699, Town votes to tax for said Church, etc.]

1701, April 15 & 28. "Whereas, There have been several differences had, moven, and depending, within the town of Jamaica,* concerning the building a meeting-house or church within said town; and also the accounts, demands and charges thereunto appertaining, which, with all controversies anyway relating thereto, being this 15th day of April, 1701, mutually referred to us by the parties

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* "Jamaica was settled by Presbyterians." Before Mr. Denton left Hempstead the church was troubled with sharp contentions between the Independents and Presbyterians. In 1657 Gov. Stuyvesant visited Hempstead, and used his influence, to persuade Mr. Denton to continue his ministry there, his own church affinities inclining him to favor the Presbyterian form of government. But the troubles increasing, Mr. Denton left, and the Independents gaining the control, had a stated supply for a number of years. Then, through these continued dissensions, the large increase of Quakerism, and the establishment of Episcopacy under the English rule, the Presbyterian Church gradually declined, and passed out of sight as an organized body. The Rev. Mr. Jenny writes, September 1729, "A few Presbyterians at Hempstead have an unordained minister to officiate for them, whom they could not support were it not for the assistance they receive from their brethren in the neighboring parish of Jamaica."

This is the latest mention made of the existence of any Presbyterian church at Hempstead till after the lapse of many years, when the present flourishing church was organized.

But the Presbyterian church planted by the hand of Richard Denton has never ceased to bear fruit. Two sons of Mr. Denton, Nathaniel and Daniel, with a number of their Presbyterian brethren, formed a colony, and on the 21st of March, 1656, purchased from the Indians a large tract of land, now included in the village and town of Jamaica. They immediately established religious worship. In a memorial of the inhabitants of Jamaica, signed by Nathaniel Denton and others, addressed to Governor Hunter, we find the following statement: "This town of Jamaica, in the year 1656, was purchased from the Indian natives by divers persons, Protestants, dissenters in the manner of worship, from the forms used in the Church of England, who have called a minister of our own profession to officiate among them, who continued so to do during the time of the Dutch government."

This clearly indicates that they had preaching service from their first settlement in the town, and consequently the origin of the church at Jamaica dates back to 1656. They then took measures for the erection of a parsonage, as the following extract shows. December 20, 1662, a committee was appointed to "make ye rates for ye minister's house, and transporting ye minister." The exact date of the Rev. Zacariah Walker's call is not given, but on March 2nd 1663, the parsonage was assigned to him and his heirs. From this date to the present day there is a clear record of every minister who has served the church, together with the time of their service. George Mc. Nish, the eighth pastor, was one of the original members of the mother Presbytery of Philadelphia. That this church has always been a Presbyterian church there seems no room for doubt. It is so denominated in all the records where it is named. It has had a bench of ruling elders from time immemorial. November 25th 1770, it was voted to continue Mr. John Hobert among us in the work of the ministry, provided that he be ordained "according

on behalf of themselves and others concerned; we, hearing both parties, do give our award as follows:

"That William Creed and Robert Reade, and all those of the west of Jamaica, that is, the Dutchmen, viz: Frederick Hendricksen, John Oakey, Hendrick Lott, Theodorus Polhemus and Eldert Lucas, who have not perfectly and wholly paid their rates assessed for building the church or meeting-house, shall pay their parts unpaid, within two weeks, and acquit each other of all former controversies: and we desire that they may amicably agree and live in love together."— Town Records, ii. 360.

"Know all men by these presents, that we, Daniel Whitehead, Joseph Smith, Edward Burroughs, and Jonas Wood, Esquires, have received this 28th of April, 1701, of William Creed, Robert Reade, and all the Dutchmen living westward of the town of Jamaica, full satisfaction and payment for building of the church lately built in said town. Therefore we discharge and acquit them and their heirs, forever, according to the award."— See Onderdonk's Jamaica, 6.

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to ye Rule & way of the Presbyterian way, & it is the unanimous mind of the towne that he be ordained Accordingly."

Richard Denton was born in Yorkshire, England, in 1586. He graduated at Cambridge University in 1623, and then for seven years was the Presbyterian Minister of Coley Chapel, parish of Halifax, in the northern part of England. By the intolerant spirit of the times which led to the Act of Uniformity, he felt compelled to relinquish his charge, and to emigrate to America. This was probably, about 1630, and in company with John Winthrop and Sir Richard Saltonstall. The Rev. Mr. Alford speaking of the first settlers of Hempstead, says, "They were among the earliest inhabitants of New England, coming, as we have seen, through Wethersfield, from Watertown, in Massachusetts, and from that noted company who arrived with John Winthrop and Sir Richard Saltonstall." Mr. Denton first came from Watertown, Mass.; then in 1635, he commenced the settlement of Wethersfield; and in 1741 his name appears among the early settlers of Stamford; and then in 1644 he is recorded as one of the original proprietors of Hempstead, L. I. A part of his flock accompanied him from England, and also settled with him as their pastor; the descendants of some of them remaining there to the present day. Thus a Presbyterian Church was established in Hempstead, L. I., in 1644. But if, as indicated above, a colony of Presbyterians came with him from the old country and followed him till their final settlement on Long Island, he, a Presbyterian Minister, with a Presbyterian colony, the inference can scarcely admit of a doubt that he preached to a Presbyterian Congregation from their first arrival in 1630, till their permanent settlement on the Island. Mr. Denton served the Church till 1659, when he returned to England, and spent the latter part of his life in Essex, where he died in 1662, aged seventy-six years.

Mr. Denton had a mind of more than ordinary gifts and attainments. He was from the very first noted as a man of "leading influence." Rev. Mr. Heywood, his successor in office at Halifax, speaks of him as a "good minister of Jesus Christ, and affluent in his worldly circumstances." In a report of the Church of New Netherlands in 1657 Revs. John Megapolensis and Drisius to the Classis of Amsterdam, occurs the following passage, "At Hempstead about seven Dutch miles from here, there are some Independents; also many of our persuasion and Presbyterians. They have also a Presbyterian preacher, named Richard Denton, an honest, pious and learned man."

Gov. Stuyvesant in his letter to the people of Hempstead, under date of July 29th, 1657 says, "About the continuance of Mr. Denton among you we shall use all endeavors we can." Cotton Mather speaks of him as "our pious and learned Mr. Denton, a Yorkshire man who, having watered Halifax, in England, with his fruitful ministry was by a tempest, hurled into New England, where his doctrine dropped like the rain. Though he were a little man, yet had a great soul. His well accomplished mind was an Illiad in a nut shell. He wrote a system, entitled "Soliloquia Sacra," so accurately describing the fourfold state of man that judicious persons who have seen it very much lament the church's being deprived of it."

In 1702 there were more than a hundred families, noted for their intelligent piety and christian deportment. They had a stone church worth six hundred pounds, and a parsonage with a glebe consisting of an orchard and two hundred acres of land valued at fifteen hundred pounds. Besides being the mother of other churches in the vicinity, it contributed families to build up the First Presbyterian Church in New York City, and subsequently Rutgers Street Church; also the founding of Elizabeth City, and largely the Presbyterian Church of Hopewell, N. J. Sources of information: Thompson's Hist. of L. I., Woodbridge's Hist. Discourse, Onderdonk's Antiquities of Queens Co., Macdonald's Ch. Hist., N. Y. State Doc. Hist., Moore's Early Hist. of Hempstead, Jamaica Town Records, Nevins' Encyc. of Presbyterianism, Articles by Rev. Dr. Peter D. Oakey.

ALBANY CITY RECORDS.

Rev. John Lydius vs. Peter Bogardus.

May 6th. 1701.

Mr. Joh. Lydius, minister, Anthony van Schaik, Elder, and Harpt. Jacobse, Dyaken of ye Dutch Reformed Church of Albany, make application to the Commonalty by Complaint against Pr. Bogardus that he is about Infencing a certain Lott of grounde Situate, Lying and being in ye great pasture of ye southwards of ye said Citty, Belonging to ye Churchwardens, and in possession to which Lott they Owne a pretence. Desyreing ye Gent'n in Common Council to be aiding and assisting to them in ye premises, that ye further infencing may be stopt till ye arrival of Maj. Dirk Wessels, who is supposed can give some information relateing said lott. Ye Gent'n in Common Councill have taken ye request in Consideration, and sent for Mr. Bogardus, desyreing him to forbear fencing four or five days till Maj. Wessels arrives, but fyndeing unwilling to allow said days, are unanimously of opinion that said lott of grounds shall be no further Infenced till next Saturday, or the arrival of Maj. Dirk Wessels, who Emmediately shall be sent for.—Munsell's Annals of Albany, Vol. iv. pp. 128-9.

May 10, 1701.

Pursuant to ye Resolution of ye Mayor, Recorder, Aldermen and assistants in Common Council on ye 6th of May now instant, Maj. D. Wessels, Anthony van Schaik and Hendrik van Rensselaer, Elders in ye Behalfe of ye Churchwardens of ye Reformed Nether-dutch Congregation, doe appear and complain against Peter Bogardus about Infencing a certain parcel of pasture grounds situate, lyeing and being to ye southwards of this Citty, on the other side of ye Beavers Creek in ye great pasture belonging to said Churchwardens, as by their transport made over by Domine Godefridus Dellius on ye 31st of July 1690, viz.

Imprimis, The said Mr. Wessels saith that in the year 1686, in July, before ye Charter was obtained, John Johnson Bleeker, ye said Wessels and Levinus van Schaick, then Magistrates, were in behalfe of ye Court appointed to Enquire by ye severall Inhabitants who had Lotts of grounds in the great Pasture aforesaid, among whom they came to Deritie widow of Volkert Janse and Geertruy widow of Jan Thomase to Desist their title of their Certain Parcell of pasture Land, (being that as aforementioned) whereupon ye said Geertruy proposed if the magistrates would procure a graunt from the governor, Thomas Dongan, for a peece of Land somewhere else at their own costs, upon which ye said magistrates went to ye Governor, who gave consent to a grant for any piece of vacant land in ye government to which ye said Geertruy replyed to Enquire for ye same, and so parted as by ye memorandum thereof, written by said Mr. Wessels, doth more at large appear by ye Deakens.

2ndly. That since ye magistrates having with Deritie ye widow of Volkert Janse and Geertruy widow of Jan Thomase upon account of said parcell of pasture grounde to whom it lately belonged, discounted to each of them ye summe of one pound sixteen shillings Currant Money, on ye 7th of Sept., 1691, as by ye Cittyes book held by ye late Treasurer, John Becker, doth appear, therefore desyreing of ye Gent'n in Common Councill to maintain what was formerly transported by their Predecessors, and since said Great pasture is lett to hyre until November next, that ye Gent'n will be pleased to prevent ye further Infencing of said Bogardus until such persons from whom he bought said Pasture ground doe punctually performe there conveyance, and further alledging that this Commonality is to defend the premises.

Whereupon said Pr. Bogardus doth Demonstrate a certaine Conveyance concerning said Pasture grounde made over to him by ye aforementioned widow, bearing date ye 1st day of March, 1699/1700, together with a Certification and Consent on ye backside thereof, signed and sealed by Jonas Dow, eldest son of said Geertruy, dated ye 18th of February, one thousand seven hundred and one. Witnesses, Thomas Williams and Laurence van Alle. Whereby said Pr. Bogardus pretends to Infence ye same.

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The Gentlemen in Common Councill are unanimously of opinion that such persons as have conveyed said pasture grounds to said Bogardus are to make ye same good unto him ye said Bogardus. In ye meantime ye said Bogardus is not to proceed Infenceing as aforementioned.— Munsell's Annals of Albany, Vol. iv. pp. 131, 132.

COL. SMITH, PRESIDENT OF THE COUNCIL OF NEW YORK, TO THE LORDS OF TRADE.

Missions to the Mohawks.

1701, May 10.

.....

I must also observe to your Lorship's that the French since the last peace have industriously endeavored to debauch our Indians, to their interest and have (as I am informed) prevailed with many of them; some reasons of which I find the late Governour had been pleased to represent to your Lordships. What further I could be informed of, is the taking from them a Minister, who had with great pains and care instructed them in the Christian Reformed Religion and of whom they had a great good opinion; whose want, though several times represented to them, hath not hitherto been supplied.— Col. Docs. N. Y. iv. 867.

ROBERT LIVINGSTON TO THE LORDS OF TRADE.

Missions to the Mohawks.

1701, May 13.

.....

The Five Nations have received such impressions of the Christian Religion that if ministers were planted amongst them to convert them to the Christian faith, it would be of great advantage to his Majesty's plantations, not only in securing those Indians friendship, but also to be a checque and discouragemant to the French emissaries, who frequently visit those nations and endeavor to corrupt their affections from the English, and makes ill impressions in their mind, to the apparent prejudice of our trade, since the French by their false reports have poysoned our Indians, insomuch as to make them believe that we have no love for them, but will leave them a prey. I am humbly of opinion that it will be absolutely necessary for the King's service that all the passes between the French and them be secured, and forts built in suitable places for the security of their trade, and the preventing the French from any longer deluding or trading with them; for it is equally reasonable that we should secure the trade of our Indians to our selves, as the French do theirs, and even use the same methods of force for the effecting of it. Those forts being built at proper places, will for ever prevent the French from making any descent upon them.— Col. Docs. N. Y. iv. 872.

.....

My Lords, 'twill be necessary that every fort have a Chaplain in it who may likewise instruct the Indians in the Christian Religion as your Lordships do well approve.— Ditto, 875.

EXTRACTS FROM JOURNAL OF MESSRS. BLEEKER AND SCHUYLER'S VISIT TO ONONDAGA.

Catholic vs. Protestant Missionaries.

1701, June 2.

.....

Dekanissore came and told us that they were much confused in their meeting and extremely divided; some will have a priest on the one side of the Castle, and

a Minister on the other side, and ask our advice. Wee told him to take no priest into the country if they were minded to live peacably, for they would then have a Traytor always in their land. Your Brother Corlear will never be able to speak a word to you but the Governor of Canada will know it. On the other side, you may be assured that Corlear the Governour of New York will never suffer it, so long as sun and moon endures; how are you soe discomfited and affrighted? doe you not see how the French creep and cringe to you with beads and shirts to make friends with you? would he doe soe if he had any ill design; be not affraid of the French, speake like men and behave yourselves like soldiers, for which you have always been famous.—

Dekanissore replyed, wee are affraid the French will warr again upon us, and what can we doe then, poor people; for all them that he pronounces dead are certainly dead; wee have found it soe by experience, as also our Brethren the Maquases; and if we comply not to what he will have us, wee fear he will come again and kill us. Wee answered:

Brethren:

You talk of nobody but Onnondio, the Governor of Canada; or doe you think that your Brother Corlear cannot be angry likewise? he has tendered you first a Protestant Minister and would you now take a Popish priest? That would render you ridiculous. Wee admire (wonder) that you are soe affraid of the French, when there is no cause; when you can support your reputation; can you not see that the French are in want? how are you so brutish and stupid? I was at Canada this spring, and see their scarcity of provisions, and wherewith would they goe to warr? be not afraid, speak like men; neither dare the Governour of Canada make warr upon you before there is a warr between the two Kings at home, and if that happened, the Brethren would see what care our King would take of you.

Dekanissore Replys and said:

Itt was concluded in our covenant, that he that toucheth one, all the rest would resent itt; butt wee found itt otherwise by experience; when the French came and destroyed our Country and the Maquase, wee gave you seasonable warning, but gott no assistance, and that makes us affraid what to doe;— About ten o'clock att night Dekanissore came to us again, and told us they were still divided in their opinions, and that he had not slept in two nights, and prayed our Council what to doe; wee told him to keep the priest out of the Country, to keep their land free and clear, and not to fear.

The 22nd June 1701. Dekanissore speaks and said:—

Wee are desired by both parties to turn Christians; in the first place by a belt given us in this house by Coll. Peter Schuyler Queder, and Mr. Livingston secretary; and then another belt sent by the Governor of Canada; wee see the both belts hanging in these Courte house.

The French being present and all the Five Nations they said —

Brother Corlear and Governour of Canada.

You both tell us to be Christians; you both make us madd; wee know not what side to choose; but I will speak no more of praying, or Christianity, and take the belts down and keep them, because you are both to dear with your goods; I would have accepted of his belt who sold the cheapest pennyworth; would you have me put on a bear skin to goe to church withall a sundays? wee are sorry wee cannot pray; but now we are come to this conclusion; those that sells their goods cheapest, whether English or French, of them will we have a Minister; our Sachims are going, some to Albany, some to Canada; in the meantime we will consider itt till winter —

Wee believe the Christians are minded to warr again, because the Priest is soe earnest that wee should be newter and sitt still; and wee tell you wee will hold fast to the peace: and if there be any breach, itt will be your fault not ours, You

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must hear us speake before you engage in warr again; and then gave a belt of Wampum to us, and another to the French —

When Dekanissore had made an end of his proposition, he told us he would not goe to Canada, (as he had once designed), because he could not get his requests granted of having goods cheap; what pains he took was not for his private gaine, but for the good of all the Five Nations; and those that gave the last pennyworths, them they would love best.

The 23rd June. All the Sachims of the Five Nations being convened together, called us and said, Corlaer, hearken to what wee are now going to tell you what happened in our hunting with the Waganhaes or Farr Indians; wee have made peace with four of their nations, and wee gott some skins from the Waganhaes, which is a signe of peace; and told us further they would conceale nothing from us but wee would know whatever thing happened in their Country — this is all interpreted by Lawrence Claese the Interpreter.

Signed Johannes Bleeker, Jr.
David Schuyler.

Translated out of the Dutch by me

(signed.) Robert Livingston,
Secretary to the Indian affares.— Col. Docs. N. Y. iv. 893-4.

24th June 1701. Now follows what happened att Onondage after Captain Bleekers departure to Oneyde.

The house being mett, Dekanissore said he believed, when the Sachims would come to Canada, the Governour would insist upon that point, to have a Jesuit in their Country; and if he does, soe, what shall wee doe. David Schuyler replyed that they should never agree to that; that they were assured our Governor would never suffer that, soe long as the sun and moon endured; he believed the Sachims would grant itt notwithstanding because they feared the French.—

.....

David Schuyler.
Lawrence Claese.
— Col. Docs. N. Y. iv. 894.

EXTRACT FROM CHARTER OF THE SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.

June 16, 1701.

The Anglican Church in America.

This Society was chartered by William III, June 16, 1701. Its objects were, first, to provide a maintenance for an orthodox clergy in the plantations, colonies and factories of Great Britain, beyond the seas; for the instruction of the King's loving subjects in the Christian Religion; and secondly, to make such other provision as was necessary for the propagation of the Gospel in those parts. Among the corporators, ex officio, were, the Archbishops of Canterbury and York; the Bishops of London, Ely, Glouchester, Chichester, Bath and Wells, and Bangor; the Deans of Westminster and St. Paul's; the Regius and Margaret Professors of the two Universities of Oxford and Cambridge; and besides these ex officio members, many clergy and laymen. This Society helped to support many of the early Episcopal ministers in America, and provided for missionary work among the Indians and Negroes.

This Charter may be found in Hawkins Missions, 415-421.— Hist. of Origin of this Society, Hawkins, 1-16.— Classified Digest of Minutes of 1701-1894: Pubd. 1894. —See also Doc. Hist. N. Y. iii. 591, 598, 698; Anderson's Col. Church, ii. 751.— American Church Hist. Series, viii. 126. Regents' Bulletin, N. Y. 1893, 216.

ALBANY CITY RECORDS. PROPERTY OF DUTCH CHURCH, ALBANY, CONFIRMED.

Att a Meeting of ye Mayor, Aldermen and Assistance in ye Citty Hall of Albany the 1st of July, 1701.

It is concluded by ye Mayor, Aldermen and Commonality that in Pursuant of ye severall Requests unto them made by ye Minister, Elders and Dyakens of ye Reformed Nether Dutch Congregation how that ye Church of Albany here in this Citty in ye first warde in ye Jonncker street, by severall of the members of said Congregation was built and erected at there owne proper Costs and Charges Ao. 1656 and 1657, and by ye Commonality is obtained in there Charter graunted by ye late Gov. Thomas Dongan, on ye 22nd of July, 1686, they being therefore desyreous that ye same be released to them and there successors forever, together with a warrantie.

The Mayor, Aldermen and Commonality have therefore for diverse Causes and other lawful Considerations them thereunto moving, appointed Mr. Wessel ten Broek, Mr. Joh. Cuyler, Mr. Johannis Roseboom, aldermen; Jacob Turke, Lykas Gerritse and Joh. Harmense, assistance, to see a Lawfull Release Drawne in Writteing, to the Minister, Elders and Deakens and there successors, in trust of ye said Nether Dutch Congregation forever, inserteing ye Breath and Lenth of said Church, with an addition of four and twenty foot on ye west, and fifteen foot lenth on ye east end, and as broad as the Church is, and ordered that ye same shall forthwith be measured by Hend. Ooothout, ye sworne Surveyor, who is to return ye same under hand and seale, and to be recorded accordingly.— Munsell's Annals of Albany, Vol. iv. p. 137.

Att a Common Councill held in ye Citty Hall of Albany ye 23rd of July, 1701.

.....

July 31.— This day the Release or Conveyance of ye Church of Albany (which on ye first of this instant was appointed to be drawne), is produced. The same after being perused is signed, sealed and delivered by John Johnson Bleeker, Esq., Mayor of this Citty, by and with advice and consent of the Aldermen and Common Council to Mr. Joh. Lydius, Minister of ye Gospel of ye Reformed Nether Dutch Church Congregation of ye Citty of Albany, Maj. Dirk Wessels, Anthony van Schaik, Hend. v. Rensselaer, and Johannis Abeel, present Elders, and William Claese Groesbeek, Harpert Jacobse, Gerrit van Ness, & Johannis Schuyler, present Dyakens of ye said Congregation and there successors forever.— Munsell's Annals of Albany, Vol. iv. pp. 138, 139.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Dutch Ministers in New York, July 18, 1701. xxviii. 4. Referred to, xxi. 420.

To the Reverend, Godly, Highly Learned Gentlemen, the Pastors of the Reformed Dutch Church in (the Province of) New York.

Reverend Sirs and Brethren:— The Classical Assembly takes pleasure in the wisdom manifested by you both in the promotion

of the Rev. Lydius to his lawful place, and in the suspension of your approbation of the call of Rev. Freerman* to Schenectady. The Classis, however, regards it as unprofitable that the latter circumstance should remain in such condition that one of your churches should have separated from your communion, and that her pastor and Consistory should have become independent. She therefore requests that you will, as far as possible, direct the matter thus: that the Schenectady people make out a regular form of call upon Rev. Freerman, and allow you and the other brethren belonging to the Body of your church to approve it in your own way; and that they then send it hither that the Classis may give their approbation to the same. Also that Rev. Freerman, at the same time, shall write a letter to Rev. Classis, in which, having accepted the call, he shall give notice of his desire to be received into your fellowship, and become united with our Classis. To that end he must also request our Classis, having approved the call, to be pleased to enroll his name among the number of those, who, as pastors belonging to our Classis, have signed the Formula of Unity in our book. He is then to regard this the same as if he himself had been present and subscribed his name thereto. The Rev. Classis, which indeed seeks nothing in your churches but the unity of the faith in the bond of peace, and considers this the means to that good end, will not refuse this request. She rejoices in the understanding that the differences existing in your churches are decreasing, and that your churches are in a flourishing state. She heartily desires that all remnants of strife may be entirely removed. Then without doubt, your churches enjoying peace, she will exercise her oversight to your constant increase, edification, and confirmation in the faith. To this end may the Lord give you strength, and add his blessing on

* Freer-man, Freier-man, in English Freeman.

your diligent labors. In expectation of such good results, we remain,

Rev. Sirs and Brethren,

Your affectionate friends and obedient co-laborers in the Gospel of Jesus Christ,

The Classis of Amsterdam, In the name of all,

Lambertus Zegers, V. D. M. Praeses et Dep. ad res maritimas.

Adrianus Van Oostrum, Eccl. Amstel. et Dep.

Joh. de Vries, Eccl. Nardeus, et Dep. ad res maritimas.

Cornelius Elias, V. D. M. et Dep. ad res maritimas.

In our Classical
Assembly, July 18, 1701.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Rev. (John) Peter Nucella, July 18, 1701. xxviii. 5.

To the Rev., Godly and Highly Learned, Mr. P. Nucella, faithful minister of the Holy Gospel in the Reformed Dutch Church at Kingston:

Rev. Sir and Brother:— The Rev. Classis is well satisfied with your discreet conduct in reference to the Consistory at New Albany. You have enabled them to understand that Rev. Lydius was their legally called pastor, whom the Classis recognizes as such, and has allowed to be confirmed in the holy ministry. She doubts not but that he will by his zealous labor in the work of the Lord, daily win the affection of the people. To that end may the blessings of the Almighty rest upon him. She can also take pleasure in the fact that Rev. Freerman is located at Schenectady;

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but she requires that the irregularity of his call be rectified.—Also in order that that church may be received into your fellowship, and not remain independent, she requires them to transmit the call of Rev. Freerman, after it has received your approval, according to your method,—that the Classis may put, at last, her hand of approbation thereto.—Also Rev. Freerman must, in a brief letter to the Rev. Classis, request them, after they have approved his call, to enroll his name among those, who, as pastors, belonging to this Classis, have, in our book, subscribed the Formularies of Unity. Thus she hopes that causes of contention may be removed, and the bonds of unity be drawn more closely among the brethren. The grace of our Lord Jesus Christ be with you. We remain,

Rev. Sir and Brother,

Your affectionate, etc.,

In our Classical Assembly, July 18, 1701.

The Classis of Amsterdam

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. John Lydius, (July 18, 1701?)

xxviii. 6.

To Reverend (Johannes) Lydius, Pastor at New Albany:

Reverend, Godly and Highly Learned Sir:—Even as all the steps of a man are ordered of the Lord, so do we acknowledge his Providence, in that your way has been made so prosperous, and that you landed at the wharf in New York in advance of your rival (Freerman). We could have expected nothing else, from the discretion of the Albany Consistory, than that when they had collated the proofs of the legality of the calls of each of you, they should have assigned to you the right to become their pastor. It is also agreeable to us that the Governor, my lord Bellomont, did not disapprove of the choice of the Con-

sistory, but has shown by his conduct, that your service is well pleasing in his eyes. In that you write that you are determined to exert all your powers in behalf of your church,— this causes us to expect, with the blessing of God, great results. May he who has given you such good intentions, grant you also the ability to perform them, and crown your work with his blessing.

In addition, it is not disagreeable to the Rev. Classis that Rev. Freerman has found a place of rest. It will be well for him, if he now do that, which, according to ecclesiastical order, is lacking in his call. It needs to be rectified by amendments. Advice should be given both to him and his consistory, since you have granted him the privilege of having his call ratified by the churches of that country, that it should then be sent to this Classis for its approval. Our Rev. Assembly has resolved not to refuse this, if at the same time a request come in writing from Rev. Freerman, that the Classis would be pleased to enroll his name among those, who, with us, as pastors belonging to this Classis, have subscribed the Formularies of Unity.

The Rev. Classis judges that it would be very unprofitable for one of your churches to be outside the body of your communion, and in her church government be drifting (swimming) towards the Independents. To the pastors of New York and Esopus, we have also written concerning this matter. May the Lord so control affairs in your section that all divisions may speedily cease, and all the members of the church be of one heart and of one soul. We commend you to God and the Word of His Grace, and remain,

Reverend Sir and Brother,

Your affectionate and obedient, The Classis of Amsterdam.

In the name of all, the Deputati ad res maritimas,

Lambertus Segers, V. D. M. Amstelod.

Adrianus van Oostrum, Eccles. Amstelod.

Joannes de Vries, Eccles. Nardeus.

Cornelis Elias, Eccles. Pastor at Amstelveen.

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CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Consistory at Albany, July 18, 1701. xxviii. 7. Referred to. xxi. 420.

To the Elders and Deacons of the Church at New Albany.

Reverend, Godly and Discreet Gentlemen, Friends and Brethren in Christ:—Our Classical Assembly has understood, with much satisfaction, the result which your cautious prudence, under the blessing of the Almighty, has given to the confused affairs of your church. As you have been no respecter of persons, but have entrusted the ministry to him to whom it belonged, we doubt not but that your righteous work will be blessed. The good beginning, of which you make mention, predicts to us, under God's gracious co-operation, a beautiful progress in the ministerial labors of Rev. Lydius. The Rev. Classis, which finds her satisfaction only when the churches find their satisfaction and peace, is also willing to yield something, at your request, for the surer establishment of peace. She therefore lets slip what she had against him (Freerman) who secretly tried to frustrate a legal call made by her. She has also written to the pastors of your province, that they will be pleased to aid Rev. Freerman in rectifying, in his call, that which is contrary to Church-Order, and that he become a member of your (American) communion, and also unite with our Classis. If he be found peaceably disposed and takes heed to his ministry, we will not remember former things against him. The Classis thus finds it good to aid you in every way in the establishment of peace, knowing that where peace exists, there also God commands his blessing, even life forevermore. The Lord enable you to abide in faith, love and sanctification. May he grant to us unitedly to strive for

the prosperity of his house. With these thoughts we subscribe ourselves,

Your obedient Friends and Servants, The Classis of Amsterdam.
In the name of all,

L. Zeegers, V. D. M. et Dep. ad res maritimas.
Adrianus van Oostrum, Eccles. Amstel. et Dep. etc.
Joannes de Vries, Eccles. Nardeus.
Cornelis Elias, V. D. M. et Dep. etc.

SYNOD OF NORTH HOLLAND, 1701, JULY 26–AUG. 6, HELD AT HOORN.

Article 14.

Indian Affairs.

. . . . . .

Extracts from a letter from New York to the Classis of Amsterdam, dated September 4, 1700, signed by the ministers there, Henricus Selyns and Gualtherus du Bois. (Also from church of Albany, September 9, 1700.)

1. They had duly received the letter of Rev. Classis, of March 29, 1700, and therewith the tidings of their call on Rev. Lydius to the service of the church of New Albany; and also of another call, by the Rev. Classis of Lingen, brought out through the intervention of Mr. Bancker upon Rev. Freeman, for the service of the same church.

2. They write that in this said call by the Classis of Lingen on Rev. Freeman, they were not consulted by the church of New Albany, which seems to have been a departure from the custom, which generally all the churches in that country observe on such an occasion.

3. That if he should fail to be taken at New Albany, he would nevertheless surely find a place elsewhere, as preachers were much in need there.

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(Extracts from letter from Albany, September 9, 1700.)

4. That Rev. Lydius had been received as lawful minister at New Albany, and had taken possession of his office.

5. That Rev. Freeman had been called to Schenectady, and asked for their approval, so that he might be in fellowship with them.

6. That they had not as yet given it, because it was not preceded by the resolve to join himself also to the Rev. Classis of Amsterdam, whereof all the churches there accounted themselves as members; and whither they brought their disputes if any arose; but that it seemed as if they belonged to the Classis of Lingen.

7. They state that the state of their churches is beginning to prosper; that the remaining disputes are diminishing.

Extract from a letter from Kingstown to the Rev. Classis of Amsterdam, dated October 24, 1700, and signed by Rev. Nucella.

1. He writes that Rev. Lydius and Freeman having arrived at New Albany, the papers of both of them were examined by the retiring and the ruling Consistory, in his presence; for he had repaired thither with an elder and deacon as the result of a resolution of Consistory.

2. That it was found that the right to the office lay with Lydius, who then was also declared to be the lawful pastor, and was inducted into the parsonage, and preached his inaugural at the request of the Consistory.

3. That a trial was made to raise a fund in the congregation for the support of Rev. Freeman, as a second minister, but in vain.

4. That Rev. Freeman was called to Schenectady; that he accepted this call, and thereupon immediately preached his inaugural without regard to Church Order.

Extract from a letter from Rev. Lydius, to the Rev. Classis of Amsterdam, written from Albany, and dated August 15, 1700. O. S.

1. He writes that, having left Amsterdam on April 21, he landed at New York on July 20, ahead of Rev. Freeman, who arrived on the 23rd, although Freeman started earlier than himself.

2. That they had both been conveyed to Albany in one yacht, and they had been welcomed at the landing by the magistrates, Consistory, and the most prominent people of the place.

3. That the testimonials of both having been looked into, the parsonage and office were accorded to him; and that the salary of the half year, which had just elapsed, had been paid.

4. That Lord Bellomont, although he was approached by friends of Rev. Freeman, had rejected him, and declared himself against him; and that he would never oppose a call made by the Classis of Amsterdam.

5. That the converts from the heathen had resumed their praying and singing exercises at his house. My lord (Bellomont), having attended these once with his suite, had granted him an interpreter, (at state expense) to instruct them further in the way.

6. That the church of Schenectady had agreed upon a salary for Rev. Freeman, and that thereupon he had preached his inaugural.

Extract from a letter written from Albany to the Classis of Amsterdam, dated September 9, 1700, and signed by the Elders and Deacons of the Netherland Reformed Church there: J. Schuyler, Jacob Schurman, Anthony van Schaick, John Cuyler, William Groesbeck, and Harpert Jacobsz.

1. They make known that on seeing our call to Rev. Lydius, they had accepted him; and found him to be (possessed) of re-

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spectable scholarship and good gifts as a preacher, to the complete satisfaction of the congregation.

2. That he obliged them to esteem him greatly; wherefore they thanked the Rev. Classis for sending him.

3. That as Rev. Freeman could not be supported by them as a second minister, he had come to an agreement with the Consistory of Schenectady, a village two (five? Dutch) miles distant from them, which had lost their pastor (Tesschenmaker) in the last war, to succeed him in this office. This also served to set them at rest.

4. They made request, inasmuch as the state of their church demands it, that the Classis will disregard, in charity, what they may have against any one, by reason of what has occurred.

ATTEMPT TO START AN ANGLICAN CHURCH AT KINGSTON.

Secretary Clarke to the Gentlemen at Esopus. (1704)

New York August ye 30th 1701. (1704?)

Gentlemen,

Mr. Haburne,* who is a Minister of ye Establisht Church of England, and sent by his Excellency to administer ye Gospell to you, in this vacancy, ought I think att Least, to be provided for as well as a dessenting Minister to that Church; who is only tolerated to exercise ye unestablisht religion he professes, but it seems you have not been of that Opinion, or if you have, you have not paid that Obedience to his Excellency's Commands, and that regard to this gentleman's Character, as was due, and this appears plainly by ye mean accommodacons you provided before, I am therefore by his Excellency's Command to lett you know that you are immediately without delays in misconstruing any part of this to provide a good and Convenient house in your town of Kingstown with necessarys thereto belonging (suitable to the Character of Mr. Heburn) for him, and if there be no other house to be Gotten you are immediately to put him in possession of ye house Late of Boudy Windewitt which was some time since Escheated for her Matie and make a speedy returne of what you shall have done herein.

I am Gentlemen Your very humble servant,

Geo. Clarke.— Doc. Hist. N. Y. Vol. iii. p. 584.

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* Elsewhere written Hepburne.

ACTS OF THE CLASSIS OF AMSTERDAM.

Touching the Coetus of Suriname.

1701, Sept. 5th.

Rev. Lambertus Zeegers, as Deputatus ad res Maritimas reports that the Messrs. Directors of the Colony of Suriname, having written to the General and the Council there, that their pretended Classis should be changed into a Coetus, whereof, see previous acta; those of Suriname had advanced several grievances and difficulties in their reply. Said Messrs. Directors request the opinions of the Rev. Classis. Rev. Deputati ad res Maritimas are requested to put into writing their ideas and reasons upon this affair, and to communicate these at the next meeting. ix. 20. xix. 264.

(This and some other similar items are inserted as they show the position of the Classis in reference to attempts at ecclesiastical independence in other Colonies.)

ACTS OF THE CLASSIS OF AMSTERDAM.

Missive ..... in answer to the ..... touching the Conventus of Suriname.

1701, Oct. 3rd.

An extract was read from a letter of the Messrs. Councillors of the Police (Political Councillors?) of the Colony of Suriname, written to the Messrs. Directors of the Chartered Society here, (for sending ministers to Suriname,) dated April 18th, 1701. It related to the remarks, grievances and difficulties which they had experienced about the change of their so called Classis into a Coetus, or a Conventus.

Hereupon the Revs. Deputati ad res Maritimas communicated to the Classis, succinctly, and with dignity drawn up, in writing, to the great satisfaction of this Assembly, as was asked of them, as appears in actis precedentis, their ideas and reasons in refuta-

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tion of the aforesaid remarks, grievances and difficulties. It was further resolved that the same shall be placed before the said Messrs. Directors, after communicating them first to the Hon. Burgomaster, John Hudde, Political Commissioner (Politicke Commisiaris) of the church of Amsterdam. The brethren were thanked by the President for their trouble taken in the premises. ix. 23. xix. 266.

CHURCH OF NEW YORK. FEES FOR CERTIFICATES.

Sept. 8, 1701.

Consistory met, and after prayer, unanimously Resolved, That for Certificates of Baptism, etc., which any one may want, he shall pay to the minister.

For Certificates of Baptism For duplicate of Baptism For Certificate of Church membership For Certificate of Marriage For Recording Marriage bans	(Amounts obliterated.)

Nevertheless this is to be further considered on account of some objections.

Witnesses needed for applicants for Church Membership.

In future, when any one is accepted upon profession of his faith by the minister, in the presence of one or more elders, he shall, since the City daily grows larger and all men are not well-known to us, bring a communicant as witness of his godly life, if the same is required by the minister.

Elders to dun Delinquents.

Resolved, unanimously, that henceforth, one or more of the elders shall, at least once a year, and as much oftener as they think proper, go with the bell-ringer, when he goes around to

collect the preacher's salary, in order to stir up delinquent contributors.

Choice of Church Masters.

Since the Charter expressly says that the Consistory shall choose the Church Masters, and from the beginning they were only so chosen, and since, for some reason, this practice has been two or three times altered by a former Consistory, Resolved, according to right, that henceforth the Church Masters shall have no voice in the choosing of Church Masters.

N. B. Hereupon, the Consistorial Assembly went on with the change, and in the absence of the existing Church Masters, chose itself new Church Masters.

—Lib. B. 31.

COMMISSION OF LORD CORNBURY AS GOVERNOR OF NEW YORK.

As to Religion:

Sept. 9, 1701

.....

Wee doe by these presents authorize and empower you to collate any pron (person) or prons (persons) to any Churches or Chapells, or other ecclesiastical benefices within our said province or dependencies aforesaid, as often as that any of them shall happen to be void.— Dix's Trinity Ch. i. 137.

[See Col. Docs. N. Y. iv. 883-4, 1152. According to Cornbury himself, his Commission was dated July 5, 1701. See below May 3, 1702.]

PETITION OF THE QUAKERS OF QUEENS CO. REGARDING THEIR RIGHT TO VOTE.

To the Honorable John Nanfan Esq., Governor & Commander in chief of the Province of New Yorke etc.

The humble petition of Samuel Haight, John Wey & Robt. Field on behalf of themselves and the rest of the ffreeholders of Queens County of the persuasion & profession of the people called Quakers.

Sheweth Unto your Honour that lately in the elecon of Representatives to assist in generall assembly in Queens County the petitioners above named and others of their profession have been interruped and deprived of their right & priviledge

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of voting by the Justices of said County or some of them & others appointed witnesses to the elecon upon pretence & coluor of not having taken the oaths notwithstanding their having signed the declaracon appointed the people of that persuasion by act of Parliament.

There being another eleccon to be had in said County in a few days that the peticoners may enjoy their right & priviledges and to prevent controversy for the future.

They therefore humbly pray to have your honours opinion whether they being qualified other-ways to vote for representatives in such eleccons are legally barrd & precluded from doing thereof by their not swearing and as in duty bound etc.

Samuel Haight. John Way. Robert Ffield.

October 3, 1701.

— Doc. Hist. N. Y. Vol. iii. pp. 609, 610.

CHURCH OF NEW YORK.

Oct. 28, 1701.

In Consistory, unanimously Resolved, That those who will not pay any Domine's money, if they have a pew in the church, shall lose the pew, and it shall be granted to one who does pay Domine's money.

On the 30th of October, 1701, in the morning, a letter signed by Mr. Brandt Schuyler was handed to Do. Du Bois, touching the election of Mr. Nicholas Roosevelt for elder in our congregation. A true copy whereof runs as follows:

Mr. Du Bois:— I find myself constrained to apprise you, that Mr. Nicholas Roosevelt, although bound by solemn oath as alderman of this place, to maintain, according to his best knowledge and conscience the rights and privileges of the inhabitants, has, notwithstanding, allowed himself on the 28th of Sept last, when he was entrusted with the gathering of the votes for alderman, etc., to return himself as alderman, though he knew, in his conscience, that not he, but I, had the plurality of votes, as can be shown and approved, clear as the sun by different affidavits and examinations made on inquiry before the mayor of the city. Yet this same Roosevelt is by some of his own, now lately chosen, and twice published, for elder in the Church of God for the coming year. Therefore I could not omit, the more as being solicited thereto by many members, to bring this to your notice, that the Church of Christ is by this extraordinary, unrighteous and altogether sinful proceeding, sadly reproached, and many of its mem-

bers greatly offended: to the end that by your prudent and pious action, this reproach and offence may be obviated and removed.

I remain, Sir,

Your obedient servant,

Brandt Schuyler.— Lib. B. 31, 32.

The Consistory having seen and read a certain paper, addressed to Mr. Du Bois, signed — Brandt Schuyler, containing some reasons against the confirmation of brother N. Roosevelt, as elder of this congregation, and having maturely considered the case, declare that they have no mind to decide, nor even to discuss, in their Assembly, any political disputes; but on the contrary, themselves to obey, as is proper, the authorities and powers, according to God's command. Besides, since we are informed that the said Mr. Nicholas Roosevelt is justified by the Rulers of this City, in the matter in which he is blamed in this paper, we cannot perceive that it offered any hindrance to his confirmation; and this, the more, since this accusation is made by a person who has involved himself in a political dispute, which does not concern the church. It therefore can by no means weaken the honor, reputation or Christian life of Mr. Roosevelt, or give any one substantial reason to take offence at his advancement to ecclesiastical office, or to reproach the same, unless maliciously. Wherefore the Consistory, having duly considered all these things, firmly, Resolved to proceed, in the name of the Lord with his ordination to the office to which he was lawfully chosen.

In the name and authority of the Consistory,

Gault. Du Bois.

— Lib. B. 33, 35.

Church of New York.

After calling on the name of the Lord, it was unanimously Resolved, That the resolutions which sometime since were made and confirmed, should be presented to the persons of the coming

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Consistory, and the inquiry made, if they would be pleased to subscribe the same, for a mutual bond of unity, and the execution of that which has been determined to the edification of the congregation: viz.,

1. That the Treasury of the Elders and Deacons make one Treasury, without prejudice, however, to the care of the poor.

2. That Do. Du Bois be recognized as our lawful Pastor and Teacher.

3. That hereafter, the elders, at least once a year, and as much oftener as they shall think proper, shall go with the bellringer when he collects the minister's salary, in order to stir up the non-payers and the unwilling contributors.

4. Whereas the Almighty took out of this world our reverend and godly Pastor and Teacher, Do. H. Selyns,* on the ..... of the last month; (Sept.); after calling on the Lord's name, the Old and the Ruling Consistory were assembled to deliberate on what ought to be done for the edification of God's Church, since Do. Du Bois was called only for a second minister.

The Consistory now in office having weighed all this, has in Christian Assembly, after the advice given by the Old Consistory was considered, Resolved, To request Do. Du Bois, in case it should be judged expedient, to delay somewhat the call of another minister in place of the deceased; and so long as he is alone here, to render the service alone. And to animate him the more to this, we promise him yearly, at this time, a present of thirty pounds, until another minister is here, in love. Meanwhile, we promise to lighten his labors, as soon as possible, by calling another minister, in place of the departed Do. Selyns.

* See Hon. Henry C. Murphy's Anthology of New Netherland for an excellent Biography of Selyns. He puts his death in July, 1701, but these Minutes seem to place it in September, 1791. The following is found in a Dutch Biographical Dictionary:

Selyns (Selijns) Henry, preacher of New Amsterdam on Manhattan in North America. He returned to Holland in 1664, and settled at Amsterdam, where he practised the writing of poetry. Jacob (James) King, and subsequently J. J. Van Voorst had in their possession from his hand, a manuscript entitled "New Amsterdam Ecclesiastical Affairs". See van der Aa, N. B. A. C. Woordenboek. From van der Aa's Biographisch Woordenboek.

N. B. The above Resolution being proposed to Do. Du Bois, he agreed to accede to the request of the Consistory, with the blessing of the Lord, according to his ability.

Gualt. Du Bois.

We, the undersigned, incoming Elders and Deacons, recognize the above Resolutions as necessary, wholesome and promise to follow and help to maintain the same.

Elders. { Isaac de Peyster
Nicholaas Rosevelt

Deacons. { Samuel Staats
Lendert de Kleyn

— Lib. B. 35, 37.

ALBANY CITY RECORDS. ENLARGEMENT OF DUTCH CHURCH OF ALBANY.

Nov. 11, 1701.

Mr. Johannis Lydius minister, Anthony van Schaick and Hendk. van Rensselaer elders, in ye behalfe of the Church Wardens of the Reformed Netherdutch Congregation of Albany, doe appear and verbally sett forth how that in Collecting of money for ye Ministers Sallary severall of said Congregation do refuse to contribute any more thereto, alleadgeing that they have no settled place in ye Church to sett on and hear ye word of God.

Doe therefore Request that ye Mayor, Aldermen and Commonality will be pleased to permitt them to appoint persons to goe round by ye Inhabitants of this Citty and others in ye County belonging to said Congregation, to see what money can be voluntarily procured for ye enlarging of said Church for ye more accommodation.

The Mayor, Aldermen and Commonality taking ye above request into Consideration, doe graunt ye same, Provided such summe or summes of money as so shall be procured be employed for ye use aforesaid and none else.— Munsell's Annals of Albany, Vol. iv. p. 146.

PETITION OF THE PROTESTANTS OF NEW YORK TO KING WILLIAM III.

City of New York, 30 December 1701.

To the Kings most Excellent Majesty:

The humble Petition and address of Your Majesties Protestant subjects in your Plantation of New York in America.

Most Dread Soveraign: We, your Majesty's Protestant Subjects in Your Plantation of New York in America, having too many reiterated Informations of our being calumniated and misrepresented to your Majesty, with hearts full of grief, Loyalty, and the highest duty and regard to your Majesty, humbly pray the Freedom to acquaint your Majesty.

That as soon, as we knew of your Majesties happy accession to the Crown, we entertained the joyful tidings with hearts full of alacrity, blessing Almighty God for our great deliverer.

And as we cannot still without Dread and Horror reflect upon the ruine and calamities that were likely to swallow us up, when your Majesty brought us deliverance; so we are influenced with a lively and gratefull sense, that our Religion and Liberties are in the greatest safety under your auspicious Reign.

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We do assure your Majesty that the divisions and differences that have happened amongst your subjects in this province were never grounded upon the interest of your Majesty, but the private corrupt designs of some of the Pretenders to your Majesties service, who had laid hold of an opportunity to enrich themselves by the spoils of their Neighbours.

The oppressions and hardships we underwent took an end by the arrivall of your Government, and during the whole course of the late warr, with your Majesties gracious assistance we chearfully sustained its burthen, some of us in our persons, and all of us by our purses; and by the fortunate influence of Your Majesties Empire, conserved this Your Colony entire from any conquest of the Enemy.

Being conscious to ourselves of nothing more than an entire affection and faithful adherence to Your Majesties Royall person and interest, it was the greater surprise to find ourselves by the late Earl of Bellomont, without reason or colour, turned out of places in the Government, and those generally filled with persons least qualified for their posts; and to add to our misfortune, and evidence the injuries we have suffered, we find ourselves to be branded most unjustly with characters of disaffection and infamy; although with all dutiful submission we underwent the first, yet the latter, as being an offence to truth, and touching us in our good names, and the interest all faithfull subjects ought to have in a just Prince, we cannot, but be extremely sensible of.

Your Majesties subjects could not at first foresee the ends designed; but the measures taken were of that nature as to give us just apprehensions of evil; great partiality in appointment of Officers, manifest corruption and injustice in all Elections, and that so open and barefaced, as the greater number of the people could not but see the destructive projections, not less than the injurious means used to attain them; being nothing else, but abusing Your Majesties glorious name; and under pretext of your Majesties service, by the Legislative power, to divest many of your Majesties good subjects of their just rights and possessions, and to share and divide the same amongst themselves and their confederates; with many other sinister, indirect and unjust proceedings, easily to be proved, but too many to enumerate at present to your Majesty; thereby greatly offending your Majesties good subjects, and tending to render your Majesties Government in these parts scandalous, vile and cheap in the Eyes of your people; although these Methods had long since been determined, if they had not lately met with new supports.

We humbly implore Your Majesties justice in relieving us from these evils; and take this opportunity of assuring your Majesty that amongst the vast numbers of mankind, who have willingly subjected themselves and taken shelter under Your Majesties dominion, none are more heartily devoted to pray for your Majesties long and prosperous Reign over us, than your Majesties most obedient, most humble and most dutiful subjects and servants.*— Col. Docs. N. Y. iv. 933-4.

PETITION FROM EASTCHESTER. ANGLICAN CHURCH.

To His Excellency etc.

(Aug. 1701?)

The Humble Petition of John Drake and William Chadderton in the behalf of themselves and the Inhabitants of East Chester.

Sheweth

That Coll. Heathcot did at the request of your Excellency's Petitioners moue your Excellency to giue Directions that what the Vestry had Layd on the Parish of West Chester for incidentall charges over the ministers rate & Constables allowance for allowing the same might be abated from the quoata layd on our place be being burthened with much more than our Just proportion of that tax that Coll. Heathcot did thereupon inform your Excellency's Petitioners that your Excellency had been pleased to direct that some of the Justices which liued without the precincts, should make inquiry into that matter & make report thereof to your Excellency but the Justices not being able before this time to gett in the List of Estates was the Cause of the delay of that returne so hope your Excellency will pardon our not leauing what was Layd upon us by the late Vestry & will in your great goodness & Justice protect us from paying more than our fair & Equal Proportion which we shall always most readily do so long as your Excellency shall think fitt to Continue us Joyned to that Parish we are exceeding thankfull that your Excellency hath been pleased to direct Mr. Bartow to preach sometimes amongst us

For we assure your Excellency that tis our Earnest desires to come under the Regulation of the Church of England as by law Established & so is our minister Mr. Morgan for which reason we are desirous to Continue him amongst us & maintaine him by Subscription untill such times as your Excellency shall think fitt to haue the Parishes in the County otherwise divided which are at present so uery inconuenient that not halfe of the People can haue the benefitt of the Ministry your Excellency will find by the return of the Justices that our diuident of the

* Here follows a list of names of 687 individuals who signed this petition, of whom only 61 made their marks. The names of those of New York and Albany are very full. From the other counties a few signed in behalf of all. The names of many elders and deacons of Dutch churches are recognized.

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late rate ought not to haue been more than seven pounds five shillings and six pence & the uestry haue layd fifteen pounds ten shillings upon us & there being seven pounds ten shillings Layd on the Parish besides the Ministers rate & the Constables allowance for Leauying the same under the name of incidental Charges & that some by the inequality of the diuision falling wholly upon us we therefore most humbly Implore your Excellency to direct that we may pay no more at this time than eight pounds, and for the future only our equal diuident and as in duty bound your Excellency's Petitioners shall ever Pray etc. [See Jan 26, 1703.]

John Drake Joseph Drake Will Chadderton.

— Doc. Hist. N. Y. Vol. iii. p. 561.

CHURCH OF NEW YORK. GIFT TO CHURCH OF SCHENECTADY.

1701–2.

At the request of the Consistory of Schenectady, a collection was made by us in our congregation, for the building of a Church for them, amounting to fifty seven pounds and four shillings. This sum was paid to R. Schermerhorn, as appears by his written acknowledgement, to be found among the papers of the Elders.

— Lib. A. 217.

SECRET INSTRUCTIONS TO GOVERNOR CORNBURY, JAN. 29, 1702/3, [1701/2]? AS GIVEN BY DIX i. 138.

(So far as they relate to Ecclesiastical Affairs.)

1. Refers to his appointment.
2. Refers to the Council.
3. Refers to the reading of his Commission before the Council.

As to the Oaths

4. Which being done, you shall yourself take, and also administer unto each of the members of our said Council, as well the Oaths appointed by Act of Parliament, to be taken instead of the Oaths of Allegiance and Supremacy, and the Oath mentioned in an Act entitled An Act to declare the alteration in the Oath appointed to be taken by the Act entitled An Act for the further security of his Majesty's person and the Succession of the Crown in the protestant line, and for extinguishing the hopes of the pretended Prince of Wales and all other pretenders and their open and secrett abettors; and for declaring the Association to be determined, as also the test mentioned, in an Act of Parliament made in the twenty fifth years of the reigns of King Charles the second, entitled, An Act for preventing dangers which may happen from Popish Recusants; together with an oath for the due execution of your and their places and trusts, as well with regard to the equal and impartial administration of justice in all causes that shall come before you, as otherwise and likewise the Oath required to be taken by Governors of Plantations to do their utmost that the laws relating to the Plantations be observed.

5-59. .....

As to Religion:

60. You shall take especiall care that God Almighty be devoutly and duly served throughout your Government; the Book of Common Prayer as by Law established, read each Sunday and Holy day, and the blessed sacrament administered according to the rites of the Church of England; you shall be carefull that the churches

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already built there be well and orderly kept, and that more be built as the Colony shall by God's blessing be improved; and that besides a competent maintenance to be assigned to the Minister of each Orthodox Church, a convenient house be built at the common charge for each Minister, and a competent proportion of land assigned him for a glebe and exercise of his industry; and you are to take care that the parishes be so limited and settled, as you shall find most convenient for the accomplishing this good work.

61. You are not to prefer any Minister to any Ecclesiastical Benefice in that our Province, without a certificate from the Right Reverend Father in God, the Bishop of London, of his being conformable to the Doctrine and Discipline of the Church of England and of a good life and conversation; and if any person preferred already to a benefice appear to you to give scandall, either by his doctrine or manners, you are to use the best means for the removal of him, and to supply the vacancy in such manner as we have directed.

62. You are to give order forthwith, (if the same be not already done), that every Orthodox Minister within your Government be one of the Vestry in his respective parish, and that no Vestry be held without him, except in case of sickness, or that after notice of Vestry he will not come.

63. You are to inquire whether there be any Minister within your Government, who preaches and administers the sacraments in any Orthodox Church or Chappel without being in due orders, and to give an account thereof to the said Bishop of London.

64. And to the end of (that?) the Ecclesiastical jurisdiction of the said Bishop of London may take place in your Province so farr as conveniently may be, Wee doe think fitt, that you give all continuance (countenance?) and encouragement to the exercise of the same, excepting to the collating to benefices, granting licenceses for marriages, and probate of wills, which we have reserved to our Governour and to the Commander in Chief of our said Province for the time being.

65. Wee doe further direct that no schoolmaster be henceforth permitted to come from England and to keep school within our Province of New York, without the Lycense of the said Bishop of London, and that no other person now there, or that shall come from other ports, be admitted to keep school without your Lycense, first obtained.

66. And you are to take especial care that a Table of Marriages, established by the Canons of the Church of England to be hung up in every Orthodox Church and duly observed, and you are to endeavor to get a law past in the Assembly of that Province (if not already done) for the strict observance of the said Table.

67. You are to take care that Drunkenness and Debauchery Swearing and Blasphemy be discountenanced and punished; and for the further discountenance of Vice and encouragement of Virtue and good living (that by such examples ye Infidels may be invited and desire to partake of the Christian Religion), You are not to admit any person to publick Trust and Employments, whose ill-fame and conversation may occasion scandall.*

TRINITY CHURCH, NEW YORK.

Election of Church Wardens and Vestrymen.

1702, April 7.

Church Wardens: Thomas Wenham, Richard Willett.

Vestrymen: William Morris, James Emott, Wm. Huddleston, John Crooke, Lancaster Squires, Ebenezer Wilson, Thos. Ives Rob, Wm. Anderson, Robt. Skelton, John Corbett, Robt. Lurting, Jeremiah Tothill, William Janeway, David Jamison, Wm. Peartree, Wm. Smith, Lettice Hopper, John Theobald, Matthew Clarkson, John Tuder.

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* These Instructions are not found in Colonial Documents, but are for the first, printed in Dix's History of Trinity Church, i. 138-140. See Col. Docs. N. Y. iv. 883, 884, 887, 955, 1152, for allusions to them. Cornbury himself says — that his Commission is dated September 9, 1701; and that he arrived, May 3, 1702; that the news of Bellomont's death (March 5, 1701) did not reach England until May, 1701. Orders were given to make out Cornbury's Commission, June 13, 1701; and this was reported done, June 26, 1701.

ADMINISTRATION OF LORD CORNBURY.

May 3, 1702–1708

TRINITY CHURCH, NEW YORK CITY.

Cornbury was appointed successor to Bellomont, June 13, 1701; commissioned September 9, 1701; arrived May 3, 1702.

Says Dr. Dix in his History of Trinity Church:

"The Clergy" (of the Episcopal Church) "regarded his arrival as a great deliverance; and no wonder, considering the reign of terror which he found here. Letters are extant from the Rev. John Bartow and other Missionaries of the Venerable Society, graphically depicting the perils of the Church (of England) under the administration of Bellomont and Nanfan, and hailing the arrival of the new Governor as an auspicious event."

A number of the parish officials and their friends were in exile in New Jersey, where, beyond the reach of the ferocious Atwood, they were awaiting the arrival of the new Governor. Prominent members of Trinity Church were said to be in danger — their lives worth little if Nanfan and Atwood had continued in power. Atwood's own writings show this.

Trinity Church presented an address to Cornbury on his arrival.

This address seems a refutation of the charges of disloyalty to Protestant interests raised by Mr. Atwood against Mr. Vesey and his friends. Mr. Vesey's father had been a Jacobite, in Massachusetts, but Rev. Mr. Vesey was far different. Cornbury countenanced Mr. Vesey in preaching against the two preceding Governors as persecutors.

Cornbury received from Queen Anne a Commission and two sets of Instructions. These have never been printed. Brodhead failed to secure copies of them, for some reason, when he was in England collecting all civil documents relating to New York. Curiously enough, however, the originals have found their way here and are now in possession of a private individual. The Commission is dated December 5, 1702, (On page 134, Dix gives date as September 9, 1702,) and contains the following provision on ecclesiastical matters:

"Wee do by these present authorize and impower you to collate any pron (person) or prons to any Churches or Chappells, or other ecclesiastical benefices within our said province or dependencies aforesaid, as often as that any of them shall happen to be void."— Dix, 136-7.

ADDRESS OF WELCOME TO GOVERNOR CORNBURY BY TRINITY CHURCH.

"They say that with "hearts full of charity and exuberant with joy", they "congratulate your Lordship's safe and happy arrival in this province with your worthy lady and family". They then go on to speak of "the just fears which we had conceived under ye late administration of ye Predecessor and ye great hopes and confidence we perced in your Lordship's friendship for our Church and righteous cause". They also expressed their thankfulness to the King for "his Royal Letter of Protection to our Infant Church, to which was superadded our sence of that special and signal favor of sending your Lordship to be a healer and re-

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storer amongst us, but as it needs appear'd to us to be the opening of a Doore of hope, so to those who were contriving to raise our very foundation, it caused a bitterness and overflowing of the Gall who not only labored to diswade the people from the hopes of seeing your Lordship, but raised a terrible and violent persecution against our Minister and most of the members and frequenters of our Church on account of Signing an Address to your Lordship and other Addresses, the contents of them being still to them unknown although some are innocently condemned to die as traitors, some outlaw'd and others forced to flye this Province and all put in Terror on that account, by a wicked, pernicious, perverse and strain'd Construction of an Act of Assembly of this Province made by Mr. Atwood and Mr. Weaver, who were the principal movers and managers of this disturbance and violators of the peace not only of our Church but of all the principal English, French and Dutch Protestant Inhabitants of his Majesty's Province". "The enemys of our peace being dissolute in principle as well as immoral in their Lives and Conversation made their study falsely and maliciously to slander our Minister as well as others with ye Character of Jacobitism and dissatisfaction to his Majesty's sacred person and the Laws and Government of England, and had like to have broke that hedge which his Majesty had most graciously placed about us, but your Lordship's happy and auspicious arrival like ye sun after morning darkness will dispell all those clouds and raise up our hands and hearts". In conclusion they assure the Governor of their willingness "with their lives and fortunes" to support and maintain correct principles as against "all his Majesty's enemys whosoever and ye enemys of ye true Protestant interest".— Records, Trinity Ch. i. 38. Dix's Hist. Trinity Ch. i. 135.

DUTCH CHURCH OF NEW YORK. THE "ARMS" OF LEISLER AND MILBORNE.

1702, May 24. Whereas, We, the ruling Consistory and Church-Masters, find that the "Arms" of the late Jacob Lyslaer and Jacob Milbourne are now placed in our church, and have been there for four years past, and that hitherto, no church resolution has been taken on the matter: Therefore, We, the Consistory, assembled with the ruling Church-Masters this 24th day of May, 1702, having taken the matter into mature consideration, hereby declare this to be our salutary resolution and order for the best interests of the congregation, namely: That the said "Arms" shall be and remain in our church so long as the friends of the deceased shall think proper.*

And since the bodies of these gentlemen are buried therein, and the customary fee for the same has been paid, as appears from the book of the Church-Masters, we have also judged it expedient to declare by this our resolution, that the said bodies shall be and remain undisturbed.—Lib. A. 217.

* Domine Selyns had died in Sept., 1701.

REV. MR. VESEY TO THE GOVERNOR OF VIRGINIA.

1702, June 9.

"May it please your Excellency:

"In a letter from the Jerseys, your Excellency was informed of the grevious oppression of our Church and Province, which, if not redressed by my Lord Cornbury's arrival might have ended in our ruine. The management of the Lieutenant Governor and Council, even till then, was extraordinary, arbitrary, and violent, and if in print represented with all its circumstances to the world, must astonish an ordinary impiety and beget indignation and abhorrence in all those who have not cast off the common sentiments of humanity. Your Excellency, by Col. Bayard's printed tryall and some manuscripts, will be fully convinced of those unrighteous and barbarous measures which were taken to exterpate an English Church and interest out of this Province. I doubt not but my Lord (Cornbury) will be a Father to our Church and Province, and those methods his Lordship doth daily take, give us repeated assurances of his impartial administration, and are joyful presages that Justice will flow down our streets as a mighty streame and righteousness as a flood.

"I have by these ships received four letters from my very good Lord of London (the Bishop) full of zeal and affection. His Lordship doth now assure us six good men shall be sent to supply the vacant livеings in our Province, and also that communion plate, furniture and Bookes shall in a short time be obtained for us.

"His Reverence Dr. Bray* advised me to enter into a Society with the Dutch and French ministers of this city, to consult on the most proper methods to effect a Reformation: accordingly a happy Society is maintained, in the Church Library, which I hope, by our Governor's assistance will in some measure answer the end. His Reverence, among other good things, informs me that he has writt to your Excellency to appoint a meeting of the Clergy at New York, as being the centre between Maryland and Virginia (?) I question not but in a few years we shall have such a number of clergymen in New York, the Jerseys and Philadelphia, as will make a meeting among ourselves very formidable.

"Our church daily increases, and in a very wonderful manner. My Lord (Cornbury) has ordered his chaplain, Mr. Mott, and Mr. Bresack, to preach in our Church one part of the day. We have prayers on Wednesdays and Fridays, and catechising every Sunday in the afternoon. Mr. Huddlestone, the schoolmaster, brings all his scholars to Church in order, and those, I have formed, with many others, into three distinct classes, according to Dr. Bray's proposal; by which means I hope to compose the most glorious Church in America. I beg your Excellency to recommend me to our Governor's (Cornbury's) favor and countenance: May God ever bless, prosper and make you great, and glorious forever, is the prayer of your faithfull and much obliged servant,

"Wm. Vesey."—Dix, i. 132-3.

REV. GEORGE KEITH.

1702?

About this time Rev. George Keith, formerly a Quaker, came to America as a missionary of the Propagation Society. Wherever he went he made a great impression. He preached at Hempstead on September 27 (1702?) when the Church building could not contain the people. He said that they greatly desired an Episcopalian Minister. Special services were held in Trinity Church, and Mr. Keith preached, at the request of Mr. Vesey, on occasion of the weekly fast, ap-

* "The Rev. Thos. Bray was sent to Maryland in 1696 as Commissary of the Bishop of London. He was particularly urgent about sending out books to America, and mentions in a sermon preached in London in 1699, on the subject of "Apostolic Charity", that there was in New York Colony a Church in the Fort with a Minister and a Library, and in the city a Church and a Minister, but no Library. It would appear from this that the first Library in New York was sent out from England for the use of the chaplain and soldiers of his Majesty's service. In 1767 the Library in the Fort contained two hundred and eleven volumes".

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pointed by the Government on account of the great mortality just then prevailing. More than five hundred had died in the space of a few weeks, and that very week about seventy had died. His text was James 5:13. "Is any among you afflicted, let him pray". He published afterward a Journal of Travels ..... in North America, 1706.— See Coll. P. E. Soc. 1851, p. 1.

About this time the Rev. Mr. Bartow, a missionary of the Society for Propagating the Gospel, settled in Westchester, and began a work for the Episcopal Church in that section, which continues to the present time.

In 1702 England declared war against France and Spain. The contest was prolonged until 1713. Canada was the objective point of the English, until they finally conquered it in 1763.— Dix, 142-3.

LORD CORNBURY TO THE LORDS OF TRADE.

Queen Anne Proclaimed in New York.

[June 23, 1702.]

To the Right Honorable the Lords Commissioners for Trade and Plantations.

My Lords:—

Your Lordships letter of the 19th of March last (by the care of Coll. Blakiston) came safe to my hands on Wednesday the 17 of this instant June and in it I find a letter from the Lords of her Majesty's Most Honorable Privy Council commanding me to proclaim her most Sacred Majesty Queen Anne in the Province of New York and East and West New Jersey. In pursuance whereof on Thursday the 18th instant having drawn out the forces there, I did in the presence of the gentlemen of her Majesty's Council attended by the Mayor, Aldermen and Common Council the Clergy and I think I may say all the Gentlemen and Merchants of the City of New York cause Her Majesty to be proclaimed Queen of England, Scotland, France and Ireland, Defender of the Faith, Supream Lady of the Province of New York and Plantations of the same according to the directions I had received from the Lords of Her Majesty's most Honorable Privy Council. The solemnity was performed with all the duty and respect imaginable to the Queen and the people shewed all the chearfullness and Loyalty that could be wished for or desired from good subjects upon that occasion; and I hope your Lordships will pardon me if I take the liberty to assure you that the Gentlemen of the Province of New York, are unanimously ready to sacrifice all they have for the service and in the defence of the Queen. Indeed they have suffered great hardships and wrongs through the wicked practices of Mr. Atwood and Mr. Weaver who have made the divisions among the people of New Yorke much greater than ever they were and would have made them past cure had they gone on a little longer, but I will not trouble your Lordships any longer upon the subject now having written to your Lordships from New York by the way of Boston with relation to those affaires.

On Friday the 19th instant I went over the waters into the Jersies and went directly for Burlington which is the chief town of West Jersey, but the wayes were so bad I could not get thither till Sunday night late. Col. Hamilton to whom I had writ from New York met me in East Jersey and conducted me to Burlington where he had (being Governor of the Jerseys for the Proprietors) assembled the Chief Magistrates and Inhabitants of the Place in order to proclaim her Majesty which was done on Monday at eleven o'clock, where the people shewed great marks of duty and affection to the Queen. I did intend to have gone immediately to Amboy which is the Chief town in East Jersey, to proclaim her Majesty there but the floods have washed away the bridges so that till the waters are fallen, it will be impossible to travell. I hope two or three fair days will make the ways passable to Amboy, to which place I will repaire the moment it is possible, I do not doubt but we shall have a good appearance there likewise.

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Col. Hamilton who intends to conduct me hither having sent beforehand to give notice of my coming. In the meantime I have taken this opportunity to come twenty miles down the river De La Ware, to see this place where I find a ship just ready to saile for London. I thought it my duty to take this opportunity to acquaint your Lordships how far I have proceeded in obedience to your commands. I shall return this evening to Burlington and as soon as possible go to Amboy, and from thence to Yorke, from whence I will send your Lordships a farther account, in the meantime I remain,

My Lords,

Your Lordships most obedient, faithfull, humble Servant,

Cornbury.

Philadelphia,
June 23, 1702.

N. Y. Col. Docs. iv. 960. Cornbury's reasons for suspending Chief Justice Atwood, Weaver, De Peyster, Walters and Staats are given in N. Y. Col. Docs. iv. 1012, 1014, 1017. The confirmation of his action by the Council is given, Col. Docs. N. Y. iv. 1026-81 (?).— Dix, 140.

THE FRENCH CHURCH OF NEW ROCHELLE.

Petition of Rev. Mr. Bondet of New Rochelle.

(Time, 1702?)

To His Excellency Milord Cornbury Governor & Commander in Chief.

My Lord,

I most humbly pray your Excellency to be pleased to take cognizance of the petitioners condition.

I am a french Refugee Minister, incorporated into the body of the ministry of the Anglican Church; I removed about fifteen years ago [1686] into New England with a company of poor refugees to whom land was granted for their settlement, and to provide for my subsistence I was allowed one hundred and five pieces per annum from the funds of the corporation for the propagation of the Gospel among the Savages. I performed that duty during nine years with a success approved and attested by those who presided over the affairs of that Province.

The murders which the Indians committed in those Countries caused the dispersion of our company some of whom fell by the hands of the Barbarians. I remained, after that, two years in that province expecting a favorable season for the reestablishment of affairs, but after waiting two years, seeing no appearance, and being invited to remove to this Province of New York by Colonel Heathcote who always evinces an affection for the public good and distinguishes himself by a special application for the advancement of religion and good order, by the establishment of Churches and Schools, the fittest means to strengthen and encourage the People, I complied with his request and that of the Company of New Rochelle in this province, where I passed five years on a small allowance promised me by New Rochelle of one hundred pieces and lodging, with that of one hundred and five pieces which the Corporation continued to me until the arrival of milord Belamont who, after indicating his willingness to take charge of me and our Canton ordered me Thirty pieces in the Council of York, and did me the favor to promise me that at his journey to Boston he would procure me the continuation of that stipend that I had in times past. But having learned at Boston, through Mr. Nanfan, his Lieutenant, that I annexed my signature to an ecclesiastical certificate which the Churches and Pastors of this Province had given to Sieur Delius, Minister of Albany, who had not the good fortune to please his late Lordship, his defunct Excellency cut off his thirty pieces which he had ordered me in his Council at York, deprived me of the Boston pension of twenty five pieces, writing to London to have that deduction approved, and left me, during three years last past, in an extreme destitution of the means of subsistence.

I believed, my Lord, that in so important a service as that in which I am employed. I ought not to discourage myself, and that the Providence of God which

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does not abandon those who have recourse to his aid by well doing, would provide in its time for my relief.

Your Excellency's equity; the affection you have evinced to us for the encouragement of those who employ themselves constantly & faithfully in God's service induce me to hope that I shall have a share in the dispensation of your justice to relieve me from my suffering so that I may be aided and encouraged to continue my service in which by duty and gratitude I shall Continue with my flock to pray God for the preservation of your person, of your illustrious family and the prosperity of your government; remaining Your Excellency's most humble & most respectful Servant,

Daniel Bondet.

— Doc. Hist. N. Y. Vol. iii. p. 562.

ORDER AND REPORT ON THE PETITION FROM NEW ROCHELLE.

At a Council held at Fort William Henry this 29th day of June 1702.

Sa. Sh. Broughton, Garrard Beekman, Rip Van Dam } Esqrs.

Caleb Heathcote, Esq.
John Bridges, Doctor of Laws.

Upon the motion of Coll. Heathcote that the Minister of New Rochelle had formerly a sallary allowed him out of the Revenue which the late Earl of Bellmont deprived him of, it is hereby ordered that the petition of the said Minister formerly Dd. to his Excellency be referred to the said Coll. Heathcote who is to Examine into the Allegations and Report the same.

By order of his Excellency & Council,

B. Cosens, Clk. Concilj.

May it please your Excellency: In obedience to your Excell. Commands I have Examined into the Allegations of the within Petition & do find, that the Petitioner was employed about fifteen years ago by the corporation for Propagating the Xtian ffaith amongst the Indians at a place called New Oxford near Boston, with the allowance of a salary of twenty five pounds a year, where he consumed the little he brought with him from ffrance in settling himself for that Service, and being afterwards by reason of the War compelled to fly from thence, his Improvements were wholly lost. Dureing the time of his stay there, which was about eight years, it appears by a certificate under the hands of the late Lieut. Governour Stroughton of Boston, Wait Winthrope, Increase Mather, and Charles Morton, that he with great faithfullnesse care & industry discharged his duty both in reference to Xtians & Indians, and was of an unblemished life and Conversation. After his being called to New Rochelle the Corporation aforementioned in consideration of his past services & sufferings, were pleased still to continue him his salary which he enjoyed until the arrival of the late Earl of Bellomont, who haveing settled thirty pounds a year upon him out of the Revenue used afterwards his intrest with the said Corporation to take of the Sallery, they had all along allowed him, which no sooner was effected but he immediately suspended him allso from the thirty pounds a year he had settled upon him, by which means the Petitioner is left with a very deplorable Condition not being able with the sallary that is allowed him at New Rochelle, which is only twenty pounds a year to support himself and family. All which is humbly Submitted by

Your Excellency's most Obedient humble Servant,

Caleb Heathcote.

— Doc. Hist. N. Y. Vol. iii. p. 563.

EXTRACTS FROM CORNBURY'S PROPOSALS WITH THE FIVE NATIONS, ETC.

Mohawk Missions.

.....

1702, July 15.

As to the two ministers that were appointed for ye Instruction of ye Brethren in ye Christian Faith, one here at Albany and ye other at Schenectady, I understand that ye Brethren have been told that ye minister of Schenectady was alone appointed for that work and not ye Minister here; I desire to know who is the Author of that story, since I find upon your own request two years agoe, the Minister here was directed to take pains with you, and learn your language ye better to enable him to serve you in ye work of ye Gospell, and ye interpretesse appointed to be his assistant in that affair as formerly I reckon this has been fomented by those Restlesse Spirits, who of late have endeavoured to disturb the peace of the Government; but I shall take care to prevent such wickednesse for ye future, and you may be assured that those that are inclined to be Christians shall have all ye Incouragement imaginable.— Col. Docs. N. Y. iv. 983.

.....

Awanay, a Sachim of ye Mohags, in ye Maquase Praying Indians stood up and said:

Brother Corlaer:—

There has been feuds and animosities among us Christian Indians, and last summer we were recommended to amity and Friendship; but it hath not had that good effect upon us as could have been wished for; we have been lately exhorted by your Lordship, at Mr. Lydius's ye ministers house, to unite as Christians and not to live in envy and malice, which are the works of Satan, not becoming Christians, but to live in Peace and concord, and then God would blesse us; which last exhortation hath so wrought upon our spirits, that we are now all united and friends; we return your Lordship our hearty thanks for ye pains you have been pleased to take in that affair, and as an acknowledgment of our Gratitude give a belt of Wampum.

The said Awanay acquainted ye Five Nations that in regard they had also recommended them to unity they had followed their advice, and that there was now a thorough reconciliation; and as a token thereof gave ye Five Nations a Belt of Wampum.

His Excellency told ye Sachims of ye Five Nations that he would consider of what they had now said and would in a short time give them an answer.

P. Schuijler,
Robert Livingstone,
Secretary for ye Indian Affairs.

Dirck Wessells,
Justies of Pace.

1702, August 17. Proposalls made by De Kannissore, Cheiffe Sachim of Onondage, and two other Indians of said nation to his Excellency, Lord Cornbury, etc.

Present — Coll. P. Schuyler. D. Wessells.
J. Bleeker, Mayor. J. Abeel, Recorder.

Brother Corlaer:—

I am glad to see your Excellency here in ye house where we are wont to speak to one another. I am to acquaint you with a message which ye Governor of Canada has sent to our four upper nations, viz. that three of each nation should go to Canada to treat with him; but the Mohogs he has nothing to say to, as for my own part I will not goe, but will send one of my family.

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Our Sachims were arrived two days before I came from home. There are great divisions in Onondage one half of ye Indians are inclined to have a French Jesuit among them ye other half are against it and many of those that are for ye Priests seem to be inclined to hearken to Corlaer and to take a minister to instruct them in ye Christian faith: do give a faddom of Wampum.— Col. Docs. N. Y. iv. 998.

Cornbury's Answer.

I understand also that some of your people are gone to fetch a Jesuit from Canada not with standing it was concluded by all ye five nations not so much as to suffer one to come into your country much less to send for him Now Brethren whatever I have promised I will take care shall be religiously observed on my part, and since that is my Resolution I expect that what you have promised should in like manner be punctually observed, I am now sending over to England to be supplied with ministers to instruct you in the Christian faith and therefore can stand in no need of any from ye French I shall conclude and hold fast the Resolutions made when ye five nations were here last, and hope ye brethren will doe the same, in token whereof I give you a faddom of Wampum.— Col. Docs. N. Y. iv. 999.

[1702, Aug. 1-10. Synod of North Holland held at Eukhuyzen. No references to America.]

TRINITY CHURCH AND THE KING'S FARM.

Aug. 6, 1702.

The King's Farm had been first leased to Trinity Church by Governor Fletcher in 1697. Bellomont had secured the annulling of that lease in 1699. Lord Cornbury in 1702, renewed the lease to Trinity Church during his term of office at an annual rental of sixty bushels of wheat. At a meeting of the Vestry held August 6, 1702.

"Mr. Vesey and Mr. Wenham reported, that Mr. Clarkson, dec'd., one of the Tennants of the King's Farme, before his death and after the granting of a new lease from the Right Honorable Edward, Lord Viscount Cornbury, did relinquish his right and interest in the lease thereof to the Church. Captain Wilson, in consideration of a peece of Plate, to be given him by the Corporation of Trinity Church within twelve months next ensuing, doth surrender his interest and right in the said lease for the Farme, to come to the Church, and bears the charges he has bene at, in defending and maintaining the Church's right thereto".

Also: "It is agreed by this Board that George Ryders have the Farme the remaining part of the year till the first of May next, that he shall have liberty to take off his winter and summer grain, provided he plant no Indian Corne next Spring therein, that he sow no more summer grain next spring than winter grain, that he commit not any waste, leave the fences in repair and good order; he paying for the same the sum of thirty five pounds to the Church Wardens for the use of the Church".— Dix's Hist. Trinity Ch. i. 141.

LORDS OF TRADE TO LORD CORNBURY.

Cornbury appointed also Governor of New Jersey.

To the Right Honorable the Lord Viscount Cornbury.

My Lord:—

.....

Her Majesty has been pleased to appoint you her Governour of New Jersey, upon the surrender of the Proprietors of their right to the Government of that Province and your Commission and Instructions have been dispatched accordingly. We

must recommend to you upon this occasion that you use your best endeavour to compose those animosities which have so unhappily divided the people there and to settle that Province as may be most for her Majesty's Service.

Your having proclaimed her Majesty at New Yorke and New Jersey has been inserted in the Gazette here.

.....

Whitehall,
Sept. 24, 1702. — Col. Docs. N. Y. iv. 966.

LORD CORNBURY TO THE LORDS OF TRADE.

To the Right Honorable the Lords Commissioners for Trade and Plantations.

My Lords:—

A. In my former letters to your Lordships I acquainted you that at my first arrival in this Province I met with great complaints from the generality of the people here against the persons then in power here but more particularly against Mr. Atwood, Mr. Weaver, Coll. De Peyster, Dr. Staats and Mr. Walters who are the five gentlemen that composed the Council at my arrival here. I hoped at first that Complaints had been greater than they needed have been, but when I looked into the reasons of them I found them inferior to the injuries. The chiefest, honestest and richest inhabitants of this Province had suffered by the wicked contrivances of Mr. Atwood and Mr. Weaver, who had been the cheif Actors of all the mischeifs and misunderstandings here though the others were very willing instruments to assist them as far as they were able in the destroying this Province which appears plainly to me to have been their design hoping no doubt thereby to raise their fortunes to a very great pitch upon the ruines of the English and French inhabitants here in general and most of the richest of the Dutch, who all of them having long enjoyed the benefits of the English Government were not only content to live quietly under it but have always been ready to assist it with their purses as often as required till they saw plainly they were to be made a prey to the unsatiable avarice of the persons above mentioned,

B Who had projected the extirpation of the English here. This appears to have been their design by several instances particularly turning the English out of all the Commissions of the peace and Militia through the Province and putting Dutchmen into their places who were generally the meanest of the people, men extremely ignorant of all things few of them understanding the English tongue much less the laws.

.....

D. I am sorry the great mortality that we have lately had at York has so much diminished our number there, for in ten weeks time the sickness has swept away upward of five hundred people of all ages and sexes; Some men of note and amongst the rest Capt. Stapleton dyed two days ago, he was Commander of her Majesty's ship Jersey and brought me into this Province. I hope the cold weather will be a great means to abate the fury of it.

.....

F. At my arrival here I found Coll. Bayard and one Hutchins an Alderman of the City of New York in prison under sentence of death for High Treason, which Treason was no other than the signing Addresses to the late King and the House of Commons of England complaining of the grievances they labored under and likewise a congratulatory Address to me to be given to me at my arrival into the Province which it seems was treason too. The two original Addresses to the King and Parliament I herewith transmit to your Lordship at the request of the Gentlemen who signed them I send you likewise copies of all papers relating

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to Coll. Bayards tryal as I had them from the clerk of the Council and from other persons who had collected them as well as they could, for Mr. Atwood would not permit any minutes to be taken in Court so that I cannot send you so perfect an account as I could wish, but it is the best I could get. Coll. Bayard has lately printed his tryal upon such Minutes as he was able to take himself while he was at the Bar which I likewise send to your Lordships* with copies of all the Addresses delivered to me since I came hither by which you will see what a condition the people of this Province were in.

.....

N. I must likewise acquaint your Lordships that I have been at Albany to renew the Covenant Chain with the Five Nations of Indians whom I found full of complaints saying we did not keep our promises with them. The conference was pretty long therefore I have troubled you with a particular letter on that subject and likewise send you the conference itself at large therefore I shall say no more upon that matter now.

.....

P. I think it my duty to recommend to your Lordships favour and care the case of Coll. Nicholas Bayard and Alderman John Hutchins whom I found under sentence of death for High Treason. If I may take the liberty to give your Lordships my opinion upon the proceedings against those two Gentlemen, I must say they were the most unjust that were ever heard of or known. I always thought that the statute of the 25 of Edward the third had limited Treason, but it seems Mr. Atwood is of another mind, for he declared upon the Bench that whatever was Treason by the Common law before the passing of that Act, was Treason still notwithstanding that Act; If so that Act is of little use to the subject who must be very unhappy under such a Judge. But allow Mr. Atwood to be in the right and allow the papers to be really Treasonable papers (which I conceive they are not) still they are not justly condemned for those papers had at that time never been seen by Capt. Nanfan nor any of the Council nor by Mr. Weaver who was made Solicitor Generall on purpose for that tryal (an office never known in this Province before) nor by the Grand Jury who found the Bill, nor by the petty Jury who tryed the Prisoners so that in truth these men were condemned for supposed written Treason which was never produced in evidence against them, nor proved to be Treason; for I think it is very plain by the oathes of the witnesses both before the Council and in Court that their is nothing like Treason contained in their depositions against the prisoners therefore I conclude that they were condemned unjustly and contrary to the known laws of England, and therefore I hope your Lordships will be pleased to intercede with her Majesty in behalf of Coll. Bayard and Hutchins that the sentence against them may be reserved. There were many other irregularities committed in the proceedings against those men. For example, the special Commission limited the Judges to hear try and determine that very numerical day mentioned in the Commission which was the 19th day of February and they had no power to adjourn to any other day notwithstanding which Mr. Atwood adjourned several times the Court. Another irregularity was with respect to the Grand Jury. Mr. Weaver the new Sollicitor insisted upon it that he had a right to sit with the Grand Jury and that no witness should be examined but such as he should think fit. Four of the Grand Jury opposed this and would not be perswaded to suffer it for which Mr. Atwood dismissed those four men from being of the Jury after they were sworn and possessed of the bill and put in four other men which he thought more for his purpose. There were nineteen persons upon the Grand Jury of which eight would not find the Bill, so there remained but eleven notwithstanding which the foreman

* It is entitled,— "An account of the Illegal Prosecution and Tryall of Coll. Nicholas Bayard, in the Province of New York for supposed high treason in the year 1701/2. Collected from several memorials taken by divers persons privately, the commissioners having strictly prohibited the taking of the tryal in open Court. New York, 1702." Folio pp. 44. The trial is reprinted in Collection of State Trials, xiv.

of the Grand Jury (who is a brother of Coll. De Peyster) indorsed the Bill, Billa Vera, and when the Council for the Prisoners insisted that the Prisoners could not be put upon their Tryal because the Bill was not only found Mr. Atwood declared that in this case the Grand Jury was but an inquest of office and that though the Bill was found by a less number than twelve it was sufficient to put them upon their tryal and accordingly proceeded. He would not allow any body to take any notes in Court not so much as the Practitioners of the Court. These are some of the irregularities of that tryal I could name many more were I not afraid of tiring you with them.

.....

Orange County,
Sept. 27, 1702. — Col. Docs. N. Y. iv. 971, 972, 973, 974, 975.

Lord Cornbury's Reasons for Suspending Thomas Weaver, Esq.

October 2, 1702.

.....

That pursuant to such his wicked Practises he procured himself to be appointed Sollicitor Generall (a new office in this Government) for that purpose the Attorney Generall giving his advice and opinion to ye Contrary and declining to appear in such unjust Prosecutions.

That in combination with other his confederates he prosecuted Coll. Nicholas Bayard and Alderman John Hutchins and caused them to be condemned as Traytors for new Invented and unheard of Treasons the only facts offered to be proved against them being their advising others and signing themselves and address to His Majesty, and address to ye Honorable House of Commons and another to myself the last being only a civill congratulation on my arrivall and with much violence endeavoured to procure the said Bayard and Hutchins to be put to death for the same though the said three Addresses were never procured in Court on those Tryalls nor the matter contained in them ever duly proved.

.....

That from the time of my arrivall to the day of his suspension though I have very often desired him I never could obtain any account whatsoever of ye State of ye Revenue or other publick money which had come to his hands and he was accountable for.— Col. Docs. N. Y. iv. 1013.

.....

Lord Cornbury's Reasons for Suspending Chief-Justice Atwood.

1702, Oct. 2.

Of the said Attwoods partiality I have myselfe always been a witness as often as he hath sate with me in ye Court of Chancery here.

That upon my arrival att ye entrance of ye Port of New Yorke Immediately a great number of ye principal inhabitants of ye Province, English, Dutch, and French together with ye minister of ye English Church who had for some time before been drove from their habitations of New Yorke and had been forced to shelter themselves and their goods in the neighboring Province by reason of a violent and unheard of Persecution by ye persons then exerciseing ye Powers of Government in this Province, came to me on board His Majesty's Ship ye Jersey and greivously complaining of ye great hardships and persecution that they and a great number more of ye principal Inhabitants who had been forced to flye into other Provinces more remote, lay under, That had it not been for ye hopes of my speedy arrivall from whom the hoped for succour Justice and Releife, the City of New York especially and a great part of ye Province had been left desolate.— Col. Docs. N. Y. iv. 1011.

WILLIAM ATWOOD.

1702.

Further information respecting the times, 1701-2, may be found in a small pamphlet, entitled "The Case of William Atwood, London, 1703". This has been reprinted by the New York Historical Society in its collections for 1880, p. 237. Atwood was appointed Chief Justice of the Province of New York, and Judge of Admiralty there and in Neighboring Colonies by William III. The above mentioned pamphlet gives also an account of the government and people of the Province, and especially of the circumstances connected with the trial and attainder of Bayard and Hutchins; who were reprieved before Cornbury's arrival upon acknowledging their offences and begging pardon.— Dix, 131.

ADDRESS OF THE INHABITANTS OF THE PROVINCE OF NEW YORK TO LORD CORNBURY.

1702, Oct. 2.

To the Right Honorable Edward Lord Viscount Cornbury his Majesties Governor of New York.

Whereas many of us live remote, and the time of your Lordships arrivall being uncertain, wee have presumed to take this method of expressing the sincerity and fervor of our affections. Humbly addressing your Lordship by this paper, congratulating your Lordships safe arrivall and that of your noble Lady and Family.

We do assure your Lordship that we have and will alwaies conserve a zealous and steady resolution to support and promote, to the utmost of our power, the Honor and Interest of our most gracious Soveraing, Lord King William (whom God long preserve to Reigne over us) in this part of his Dominions; and if it shall please God, his Majesty see it for the Honor and Interest of the English Nation to engage in a new Warr, wee shall cheerfully undertake the Duty and Charges thereof in these Frontiers Provinces as we have done in all the last Warr; and will not be wanting to your Excellency in the hearty expressions of our duty supporting and supply those your Lordship shall judge necessary to adjust an impartial administration of Government to all his Majesty's subjects Inhabiting this Plantation.

We have this entire confidence in your Lordship's great prudence, justice, courage and conduct that with the blessing of God upon your Lordships endeavours we doubt not to enjoy safety and protection from our enemies abroad, Liberty of conscience, Peace and tranquility at home, and that the name of Party and Faction may henceforth vanish with every thing contradictory to the true English Interest.

That your Lordship be successfull in attaining all the ends of good government, grown in your Prince's favor, and have the due Reverence as well as the cordial affections of the People here under your directions, live long and happily amongst us to the praise and Glory of Almighty God and your Lordships Satisfaction and contents, are the cordial wishes and constant prayers of your Lordship's most obedient dutiful and humble Servants.

Signed by 346 Persons of the City of New York and also by Deputies from ye severall Counties of ye Provinces.— Col. Docs. N. Y. iv. 1005.

ADDRESS OF THE INHABITANTS OF ULSTER COUNTY TO LORD CORNBURY.

1702, Oct. 2.

To his Excellency Edward Lord Viscount Cornbury Captain Generall and Governor in Chief of her Majesties Province of New York and Territories depending thereon in America and Vice Admirall of the same.

The humble address of the Chiefest and Principal Inhabitants of the County of Ulster.

May it please your Excellency:

This is not only in the name of those whose hands have already witnesseth their unfeigned rejoicing for your Lordship's safe arrival into this Province and that have expressed their submission by the assurances of their dutiful compliance but also of many others that doe from their hearts, bid and say your Excellency is right welcome into this Countrey.

My Lord:

It is our unhappiness we cannot say tis in the name of the whole for these wedges that have been formerly forged, these last four years have been tempered to that extream hardnesse that have split the County, almost into two halves, Yet we thank God, can say we are the Chiefest and Greatest Part.

Sir:

It is us that humbly crave leave to congratulate your Excellency's extraordinary good successe in the negotiation which the five nations of Indians which is of that great import to all these Her Majesties Northern Dominions as well as this Province and to expresse our gratefull resentment (satisfaction) for your Lordships untired Fatigues and Vigilance in fortifying the Frontiers against our Northern Enemies upon which foundation we can build our glowing hopes of Security as well as our faith to believe it to be a clear manifestacon and undeniable Proof of your Excellencies great care and conduct and will of necessity oblige every grateful and Loyal Soul cheerfully to contribute not only with heart and hand but with that also which is esteemed the Sinews of War.

My Lord:

The Ingratitude of the nine Leapers putt us in mind to return with the tenth to express our Duty by our thankful acknowledgement for those particular favors received by Commissionating a judge of our Court whose affections for the Englishe Interest and uprighteousnesse the most malitious cannot blame, and the Sheriff and Clerks Qualifications not to be ashamed by such as have had those places in the time of the two late Governors these favors we have received from your Lordships will be more than double ties to us to make it our whole Study upon all occasions to manifest our Allegiance and Loyalty to Her Majesty and our obedience to your Excellency against all the open and Private enemies to the English Interest and your Lordships Administration.

Sir:

The Fears that the Threads of our Ravelled Expression will too much weary your Lordship to wind into Clues doth hinder us from uttering more of our sincere dutiful Obedience but to repeat our prayer that in the whole course of your Excellency's administration you may find ease, Tranquillity and happiness, and that it may be Steady and durable till your Lordship be removed to the heavenly Kingdome shall be our constant intercession to the King of Kings.

(Signed by twenty nine names.)

This a true copy compared with the original remaining in the Governors hands.

Pr. Dan Honan, Secretary.

New York,
Oct. 2, 1702.

— Col. Docs. N. Y. iv. 1009-10.

CHURCH OF NEW YORK. CHOICE OF ELDERS.

Oct. 15, 1702.

In Consistory of Ruling Elders and Deacons, the following Resolution was adopted.

After prayer, the Consistory considered whether it would not be well, in imitation of many other Dutch Reformed Churches, to choose for Elders any fit persons from the members of our congregation, although they have never before been Elders (Deacons?) whenever such a course should be thought to further the upbuilding of our church. They approve this plan, especially for the present, on account of the great mortality which has prevailed this year, in our city. Therefore it was judged proper that the Deacons who go out of office, if they should be chosen immediately upon their going out, should be able to serve in the Eldership. All this was unanimously resolved and confirmed, by the Ruling Consistory, Elders and Deacons, on Thursday, Oct. 17, 1702.

COUNCIL JOURNAL.

Gov. Cornbury recommends Schools; and a Chaplain.

1702, Oct. 20. Governor Cornbury, in his first address to the Assembly, recommended the erecting of Public Schools in proper places. 177.

1702, Oct. 20. Ordered. That a message be sent to the House of Representatives, acquainting them of the usage and custom of the Parliament of England to appoint a Chaplain to read prayers to them every morning before they proceed on business that day, and to desire that they will do the same. 177.

PETITION OF THE ELDERS OF THE DUTCH CHURCHES IN KINGS CO. (1702?)

To his Excellency Edward Lord Viscount Cornbury her Majesty's Captain General and Governor in Chiefe of the Province of New Yorke and Territoryes depending thereon in America etc., and Vice Admiral of the same etc. The humble petition of the Elders of four Dutch Churches in Kings County; Brookland, Fflatbush, Fflatlands and New Utrecht whose names are underwritten.

Humbly Sheweth Unto your Excellency that your petitioners of late were impowered by the people of their several townes to call and send for a minister either out of this Province or out of Holland to instruct them in their mother's tongue in the place of their late Minister Mr. Lupardus deceased and accordingly had severall meetings about said matter, and at last concluded to address your Excellency ffor leave to send ffor and call one Mr. Bernardus Ffreeman Minister of Schenechida to be their minister, whereupon may it please your Excellency a petition was prepared by your petitioners ffor that end and sent by Coll. Gerardus Beekman to your Excellency who promised the delivery of it, but ffailed in his promise, and writt us a letter that said petition was not well penned, and that there was some ffaults therein, and therefore would not deliver said peticon, soone after the receipt of which letter your petitioners waited upon your Excellency about said matter at Coll. Merritts and your Excellency was pleased to say you would give us an answer in a ffew days which at our return home we Informed our people accordingly;

Notwithstanding all this a great part of the people of said townes were inraged with your petitioners in craving your Excellencyes leaue to call said minister and would haue noe patience to waite ffor your Excellencyes answer, but fforthwith some of the people of fflatbush aforesaid Craued an order from said Coll. Beekman for a towne meeting which was granted, and in said towne meeting a great party of said people grossly affronted and abused said Joseph Hegeman one of your petitioners and Elders as aforesaid ffor not sending ffor said Ffreeman, said Hegeman told them that he had waited upon your Excellency about it, but would not call said minister before he had your Excellenceys leaue, to that severall replyed, that your Excellency had nothing to doo with it, twas their priviledge to send ffor what minister they pleased without your Excellencyes leaue, and upon that immediately made an order to leaue said Hegeman and other the Elders of Fflattbush out, and at said time chose Daniel Polhemus, Aries Van der bilt and Inglebert Lott in their places fforthwith to send ffor said Ffreeman, a copy of which towne order has bin required of the clerke by one of your petitioners which was refused saying it was Cutt out of the towne books by some of said towne that he would not name, soo likewise may it please your Excellency the irregular proceedings in this affaire at Broockland aforesaid of one Claes Vandyke and Nicholas Brower who went lately about said towne taking subscriptions ffor said minister without any order therefor, soe that may it please your Excellency your petitioners lyes under a great hate amongst a great party of the people in doeing only their duty, said people noising among one another that 'tis the Elders ffaults that they haue not said Ffreeman ffor their Minister.

Your Excellencyes petitioners therefore humbly prayes that your Excellency would be pleased to grant them the liberty either to call or send ffor said Mr. Bernardus Ffreeman to be their minister or otherwise to send to Holland ffor a Minister to instruct them in their owne language according to the rules and methods of their Church discipline and ffor your Excellencyes health & happiness your petitioners as in duty bound shall ever pray etc.

Derck Amerman.
Jores Hanson.
Joseph Hegeman.
Stoffel Probaske.
Gerret Stoothoff.
Jaques Cortiljou.

— Doc. Hist. N. Y. Vol. iii. pp. 89, 90.

ORDER OF COUNCIL THEREUPON.

(Council Min. ix.)

In Council; 20th October, 1702.

Present his Excellency Edward Viscount Cornbury etc.

William Smith	Gerard Beekman
Sa Sh Broughton	Rip Van Dam
Wm. Lawrence	Caleb Heathcote, Esqs.

John Bridges Doctor of Laws.

The petition of the Elders of the four Dutch Churches in Kings County was read and ordered that the said petitioners or some of them do attend the Board on Thursday morning next at ten of the Clock, and make good the allegations in the petition; and ordered that Johannes Schenck Town Clerk of Flattbush do appear before this Board at the same time and bring with him the book of the orders made at the towne meeting of the Inhabitants of the said towne.—Doc. Hist. N. Y. Vol. iii. pp. 90, 91.

DEPOSITIONS REGARDING THE ABOVE MATTER; OCTOBER 21, 1702.

Then appeared before me Machiell Hansen Esq., one of her Majestyes Justices of the Peace & Quorum ffor King's County in Nassaw Island Joras Remsen one of the ffreeholders in said County who did declare upon the holy Evangelists that Nicholas Brower and Claes Vandyke both of the Township of Broockland in said County on or about the sixteenth day of this Instant October came to his house at Broockland aforesaid and askt him if he would signe with them to a paper to send ffor Mr. ffreeman Minister of Schenectida to be their minister, and said Joras answered noe, not unless all the people alsoe signe & ffurther saith not etc.

Johannes Symonse one of the ffreeholders of said towne of Broockland alsoe sworne saith that on or about the sixteenth day

of this Instant October said Nicholas Brower and Claes Vandyke Came to his house and askt him if he would signe with them to send ffor Mr. Ffreeman Minister of Schenectada to be their Minister and if he would signe to a paper with them ffor the Choosing of three men in the place of the Elders of said Towne to send ffor said Minister, and he answered them noe, he would haue nothing to doe with it, & further saith not, etc.

Jacobus Debeavois one of the ffreeholders of said towne of Broockland alsoe Came before me and being sworne saith that on or about the sixteenth day of this Instant October said Nicholas Brower and Claes Vandyke Came to his house and askt him if he would signe with them to a paper to send ffor Mr. Ffreeman Minister of Schenectada to be their Minister, and what sume of mony he would giue yearly ffor his maintenance, and if he would alsoe signe to a paper ffor the Choosing of Benjamin Van de water, William Bennet and Jacob ffardon in the place of the Elders of said towne to send ffor said Minister, and he answered them he would haue nothing to doe with it, and said Nicholas soon after told said Jacobus that he had gott about thirty hands that had signed to said paper, but the said Jacobus saith he saw noe order that the said Nicholas and Claes had for soe doing & ffurther saith not etc.

Jurant coram me anno et die super dict.

Miggiel Hansen, justus.

— Doc. Hist. N. Y. Vol. iii. p. 91.

FURTHER ORDER OF COUNCIL.

(Council Min.)

In Council, 22nd October, 1702.

Present as before, except Coll. Heathcote.

The Elders of the four Dutch Churches in Kings County together with the Town Clerk of the Town of fflatbush appeared before this Board in obedience to an order of the 20th Instant,

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and the said Towne Clerk being examined Confessed that the order made at the Town Meeting at fflatbush was taken out of the said Town book by Aries Vanderbelt and himself, and that it now is in the said Aries Vanderbelt's custody. Ordered that the said Town Clerk do immediately Deliver to this Board the Contents of the said Order, in writing so near as he can remember, which being done It is ordered that the said Aries Vanderbelt do appeare before this Board to-morrow morning at ten of the clock and that said Town Clerk do attend at the said time.— Doc. Hist. N. Y. Vol. iii. pp. 91, 92.

PETITION OF THE CONSISTORY ON LONG ISLAND, OCTOBER 23, 1702, TO CALL REV. FREEMAN OF SCHENECTADY.

(1) To his Excellency, Edward, Lord Viscount Cornbury, her Majesty's Captain General and Governor General of the Province of New York and Territories depending thereon in America, and Vice-Admiral of the same:

The humble petition of the Elders of the four Dutch churches in the several villages of Breukelen, Vlaktebosch, New Amersfoort and New Uitrecht, in Kings County, on the Island of Nassau, whose names are here under written —

Humbly sheweth — To your Excellency, that her Majesty's subjects of the Dutch nation, in said county, have always, for some years past, indeed, ever since this province has been in the possession of the English Crown, enjoyed liberty as to their divine service; and have had the right to send to Holland for their ministers, who nurture and instruct them, in their own language; and they have also had the privilege to use their own methods of church discipline, but always with due submission (to the government); even as they have had permission from the present Governor so to act; of these favors they have already made use, and for them they are very grateful.

Now may it please your Excellency, the minister of your Excellency's petitioners has lately died, (Lupardus): and considering the great necessity of a minister among us in these deplorable times and days of visitations, as well as the long, and at present also dangerous passage, in these times of war, if we send to Holland: and having come upon a minister without any salary, as he says, a certain Mr. Freerman, lately minister at Schenectady, whom our people and church-assembly admire very much: Therefore

Your Excellency's petitioners most humbly request permission and liberty to call him, and to send for and confirm the said Mr. Freerman to be the minister of the said four churches, pursuant to their former customs and the Rules of their church discipline; and as in duty bound they will ever pray for your Excellency's health and happiness.

Joseph Hegeman
Gerrit Stoothof
Daniel Rapalie
Dirck Amerman
Joris Hansen
The mark × of
Claas Wykhof

The mark × of
Jan Fredrick
Jaques Corteljou
Stoffel Probasco
The mark × of
Gysbert Tysselane
Meijndert Koerten.

.....

Answer of the Governor.

(2) By his Excellency, Edward Viscount Cornbury, Captain General and Governor of the Province of New York and Territories depending thereon in America, and Vice-Admiral of the same.

The within petition having duly been considered, and having been sufficiently informed that Mr. Bernardus Freerman has not behaved well in the continuation and encouragement of the dissensions among the people of this province, I do not think it to accord with her Majesty's service, that said Mr. Freerman should be admitted to the call, as requested in said petition, and the petitioners are hereby ordered neither to call nor to receive said Freerman. But liberty is herewith given to them to send to Holland or any other place, for such a minister as they shall think fit, according to their old customs.

Given at Jamaica, in Queens County, this 23rd of October 1702.

Corenbury.

Doc. Hist. N. Y. Vol. iii. 92.

New York the 16th of May 1706. Translated from the original English petition and answered by

Abrah. Gouverneur,
Interpreter and Translator.

This copy, having been compared with the original agrees with it in every part. In testimony whereof our hands —

V. Antonides, Minister at Midwoud.
Gualtherus du Bois, Minister at New York.
Henricus Beis, V.D.M., at Kingstowne.

Acts of the Classis of Amsterdam.

Something about the Conventus of Suriname.

1702, Nov. 7th. Rev. Domine Zeegers reports, that in pursuance of the resolution, to be seen in the preceding acta, he communicated to the Hon. Burgomaster, John Hudde, the grievances mentioned in the aforesaid acta. He then handed them over to Mr. Pensionary Buys, to be considered at the meeting of the Messrs. Directors of the Society of Suriname (for sending ministers thither.) ix. 24. xix. 266.

Convention of Anglican Church in New York, November 1702.

The Episcopalians felt the need of some sort of united action for the extension of their denomination. Gov. Nicholson of Virginia issued a call for a meeting of the Episcopal clergy in New York in November 1702. Seven of their Ministers met there, viz., Revs. John Talbot, John Bartow, George Keith, Alexander

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Innes, Edmond Mott, Evan Evans and Mr. Vesey. Gov. Nicholson gave twenty five pounds towards defraying the expenses of the meeting, which lasted for a week. Measures were discussed and devised for the extension of the Gospel. Stress was laid on the need of Episcopal services, and an earnest wish was expressed that a suffragan might be sent out from England. A statement of the condition of the Church was prepared to send to England so as to show the necessity of a suffragan. But it received but little attention in England.

[Coll. P. E. Hist. Soc. 185, xv. xxi, xxxiii.; letter of Bartow, Nov. 4, 1702, to Mr. Whitefield, N. Y. Gen. Conv. MSS.]

November, 15. Mr. Keith again preached in New York, on Rev. 3: 20, "Behold I stand at the door and knock, etc.," it being Sacrament day. On November 22, he again preached, on Rom. 6: 17, 18, "But God be thanked that ye were the servants of sin, but ye have obeyed etc.," Rev. Mr. Talbot preached in the afternoon. Gov. Cornbury invited them to dine with him on these two Sundays and at other times. Keith in writing to the Society, says: "My Lord Cornbury invited us to dine with him at Fort Henry, as accordingly we did after sermon ..... There is a brave congregation of people belonging to the Church here, as well as a very fine fabrick of a church, and the Rev. Mr. Vesey, very much esteemed and loved for his ministry, and good life; and the like I can say of all the other ministers of the Church, where I have travelled, as at Boston, at Rhode Island and Philadelphia."

The Bishop of London requested the Commissioners of Trade to provide a house for Mr. Vesey; for King William had allowed twenty six pounds annually for rent of a house for Trinity's minister. Also as one hundred and ten acres in Worcester Co., N. Y. had been escheated to the Queen by the death of one Thomas Williams, they were requested to settle this land upon Trinity Church for the support of a minister.— Dix, 143.

REV. JOHN TALBOT TO MR. GILLINGHAM.

New York 24th November, 1702.

..... The Clergy here have had a sort of convocation at the instance and charge of his Excellency, Colonel Nicholson, Governor of Virginia, we were but seven in all, and a week together we Sat considering of ways and means to propagate the Gospel, and to that end we have drawn up a scheme of the present State of the Church in these provinces, which you shall see when I have time to transcribe it, and I shall desire you to send it afterwards to my good brother Kemble. We have great need of a bishop here to visit all the Churches, to ordain some, to confirm others, and bless all.— Doc. Hist. N. Y. Vol. iii. p. 251. .....

CHURCH OF KINDERHOOK. [REV.] PAUL VAN VLECK.

(Council Min. ix.)

In Council, 12 November, 1702.

His Excellency in Council being informed that one Paulus van Vleck hath lately wandered about the country preaching notwithstanding he hath been formerly forbidden by his Excellency to do the same and is lately called by some of the Inhabitants of Kinderhook to be their Clerk without any License from his Excellency for so doing. It is hereby ordered that the high Sheriff of the county of Albany do take care to send the said Van Vleck down by the first opportunity to answer his contempt before this board.— Doc. Hist. N. Y. Vol. iii. p. 538.

Dd. to Coll. Schuyler.

COUNCIL JOURNAL. CORNBURY ADVISED NOT TO PRESS HIS "SECRET INSTRUCTIONS AS TO TEACHERS, TOO FAR." (See JAN. 29, 1702, No. 65.)

1702, Nov. 20. Col. Wm. Smith, Chairman of the Committee of the Council to whom the Bill for the Encouragement of a Grammar Free School in the city of New York was committed by this Board for report, does humbly offer to his Excellency that upon perusal of that part of his Excellency's "Instructions" relating to schoolmasters within this colony, in the words following: "That no schoolmaster be permitted to come from England and to keep a school within this province without the license of

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the Right Rev. Father in God Henry, Lord Bishop of London, and that no person now there, or that shall come from other parts be permitted to keep school without your license first obtained" : We are humbly of opinion that his Excellency ought not to press the said Bill otherwise than is directed by that clause of his Excellency's Instructions, and that it be recommended to the House of Representatives to make such amendments in the said Bill as is agreeable thereunto. Bill sent back to Assembly. 185.

Amendment to his "Instructions."

1702, Nov. 25. Col. Wm. Smith, Chairman of the Committee of the Council to whom the Bill for the encouragement of a Grammar Free School in the City of New York was re-committed, does report to this Hon. Board: That all be left out after the words "Queen Mary" in the tenth line of the second sheet, and instead thereof, the following proviso to be inserted: "Provided always that such schoolmaster, if chosen from England, then to be licensed by the Right Rev. Father in God, the Lord Bishop of London, and approved of by the Governor or Commander in Chief of this province for the time being; and in case any fit person shall be here found for the discharge of that duty, as well as upon any vacancy that may hereafter happen upon the death, absence or disability of such schoolmaster, that then and in such case the Common Council of the City of New York for the time being, shall and may recommend to the Governor or Commander in Chief of this province for the time being, such fit person, qualified as is aforesaid, for license and approbation, which is always to be had and obtained before such schoolmaster be entitled to the salary aforesaid, anything herein contained to the contrary thereof notwithstanding". Passed, as amended, and sent down to the House. 186. Disagreed to, and conference requested, 186.

The conference agreed to the following substitute for the last proviso:— "Provided always that such schoolmaster shall from

time to time as a vacancy happens, be chosen and recommended by the Common Council of the said city for the time being, in order to be licensed and approved by the Right Honorable, the Bishop of London, for the time being, or the Governor or Commander in Chief of this province for the time being, anything herein contained to the contrary thereof in any ways notwithstanding." 187. Approved, and sent down to the House. 187–8. Enacted 189.

[See "The Watch Tower", 1755. Riker, 135-8.]

AN ACT FOR ENCOURAGEMENT OF A GRAMMER FREE SCHOOL IN THE CITY OF NEW YORK.

(Passed, November 27, 1702.)

The Mayor, Aldermen and Comonalty of the City of New York having Represented unto the General Assembly of this Province the great necessity there is of having a Free-School in the said City, for the Educacon and Instruction of Youth and Male Children; That such Pious and Necessary work may receive due encouragement, Be it Enacted by his Excellency the Governour and Council, and Representatives Convened in General Assembly, and by Authority of the Same, that there shall be hereafter Elected, Chosen, Lycensed, Authorized and appointed one able Skillfull and Orthodox person to be School-Master, for the Education and Instruction of Youth and Male Children of Such Parents as are of French and Dutch Extraction, as well as of the English, may come and be Instructed in the Languages, or other Learning usually taught in Grammar Schools. And for the Encouragement of Such School-Master. Be it further Enacted by the Authority aforesaid, That henceforward Annually there shall be in the said City Assessed, Leveyed, Collected and paid for the Space or term of Seven yeares, the Sum of fifty pounds Current money of New York, for the Maintainance of the said School Master, which said sum of fifty pounds shall be Assessed, Leveyed, Collected and paid by Such Persons, at Such times, in Such Manner, and proportions, and under such penaltyes Respectively as is provided for the Assessing, Leveying, Collecting and paying of the Sum of one hundred pounds P Ann for the Minister of New York, by an Act of Assembly, Intituled, an Act for Settling a Ministry, and Raising a Maintainance for them in the City of New York, County of Richmond, West Chester and Queens County, made in the fourth year of King William and Queen Mary. Provided alwayes, that Such School-Master shall, from time to time, as a vacancy happens, be Chosen and Recomended by the Comon Council of the said City for the time being, in order to be Lycensed and approved by the Right Honorable the Bishop of London or the Governor or Comander in Cheif of this Province, for the time being, anything herein Contained to the Contrary thereof in any ways notwithstanding.— Colonial Laws of New York, Vol. 1. pp. 516, 517.

AN ACT FOR THE BETTER SUPPORT AND MAINTENANCE OF THE POOR IN THE CITY OF NEW YORK FOR THE FUTURE.

(Passed, November 27, 1702.)

Whereas the Mayor, Aldermen and Comon Council of the City of New York, have Represented unto the General Assembly of this Province, that in the late Calamitous Distemper, which it please Almighty God to afflict the Inhabitants of the said City, the number and necessitys of the Poor were much increased; and the Sum of Money raised for the maintenance of the Poor in the said City, was farr short of giving them a necessary Support in this Emergency, for Remedy whereof and for the better Support and maintainance, for the future. Be it Enacted by his Excellency the Governor and Council and Representatives Convened in General Assembly, and by Authority of the Same, That hence forth it shall and may be Lawfull for Such persons as are Impowered to Raise and provide for the Maintainance of the Minister and the Poor of the said City, Annually in the Month of January, upon any such Emergency, or whensoever a necessary Support or Supply for Maintainance of the Poor of the said City, shall be wanted, at any other time, throughout the

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whole year to Assemble and meet together, and make Such further necessary requisite supply by a Tax upon the Inhabitants of the said City, for the use of the Poor, as they shall Judge Sufficient not Exceeding three hundred pounds money of this Colony for one year to be leveyed, Assessed, Collected and paid by Such persons, & in Such manner, and under like penaltyes respectively, as are provided in the Act of Assembly of this Province, Entituled, An Act for Settling a Ministry and raising a Maintainance for them in the City of New York etc. made in the fourth Year of King William and Queen Mary, anything in the said Act, or any other to the Contrary thereof in any wayes notwithstanding.

Provided, That this Act, nor anything therein Contained, shall be of force any Longer than for the Space and time of two years from the publishing hereof.— Colonial Laws of New York, Vol. 1. pp. 507, 508.

REV. GEO. KEITH TO THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

(1702.)

..... Last Sunday I preached here at New York in the forenoon before his Excellency, Lord Cornbury, at the desire of Mr. Vesey, minister of the Church of England here. My Lord Cornbury invited us to dine with him at Fort Henry, as accordingly we did after sermon, and at several other times at his desire we dined with him. There is a brave congregation of people belonging to the Church here, as well as a very fine fabric of a church, and the Rev. Mr. Vesey very much esteemed and loved both for his ministry and good life, and the like I can say of all the other ministers of the Church, where I have travelled as at Boston, at Rhode Island, and Philadelphia.

For an instance of his Excellency, my lord Cornbury, his good and cordial affections to the Church, and to us as ministers thereof, I send to your lordships the inclosed recommendations he has been pleased to give me to all the Justices of the Peace in his government, occasioned by the late abusive entertainment I mett from the Quakers in their meeting at Flushing on Long Island, concerning which I complained to his Excellency. Before we go out of this province, we design to visit the Quakers again att Flushing, and in some other parts, and to try what influence my lord's recommendation will have upon them to give me a hearing without interruption.— Doc. Hist. N. Y. Vol. iii. p. 251. .....

New York, 29 November, 1702.

CERTIFICATE IN FAVOR OF MR. PAUL VAN VLECK.

Kinderhook the 30th November, Anno Domini 1702.

In the first year of the Reign of her Majesty Anne, Queen of England, Scotland, Ireland and France, Defender of the Faith, We the undersigned inhabitants of Kinderhook patent acknowledge and Declare that Paulus Van Vleg during the whole of the time that he hath resided here and since he was accepted as Precentor and schoolmaster of our church hath truly comported himself to the great content of our congregation, and that, in all the time he was forbidden to preach he hath never preached in house or barn or in any place in Kinderhook, but that he performed the office of precentor as one Hendrick Abelsen, before his death, hath done at Kinderhook; We have received said Paulus van Vleg because one Joghem Lamersen (who was our

precentor here) hath resigned the precentorship and frequently complained that he could not perform its duties any longer. We further declare that the above named Paulus van Vleg never took away the key of our church, but that we brought it to him in his house.

Yohannes van Alen Coenraet Borghgrdt
Abram van Alstyn Lammert van Yansan.

10 December 1702 Ordered that the above parties attend the Council to answer all matters to be objected against them.— Doc. Hist. N. Y. Vol. iii. p. 539.

REV. PETER PEIRET'S PETITION.

(1702.)

To his Excellency Edward Viscount, Cornbury, Governor Generall and Commander in Chief of the Province of New York etc.

The humble petition of Peter Peiret,* Minister of the french Congregation in this City.

Humbly Sheweth That Milord Bellomont in Council taking in Consideration how little both Mr. Vezey and your Petitioner did receive from their Congregations for their annual maintenance did order that a sume should be paid to them both out of the revenues of this Province every year as an help to themselves and family to keep up the said ministers in a capacity better to serve their said Congregations not Considerable enough by themselves to allow the said Ministers sufficient annuall salary.

.That in pursuance to that order both Mr. Vezey and your Petitioner were granted Warrants for a yearly pension ending on the 1st of May 1699. But time and minds altering a little while after the said pension was stopped, and your petitioner deprived of the seme.

Your petitioner therefore most humbly represent to your Excellency that by his great age and numerous family being in greater necessity than ever of such succours he most humbly and most earnestly desire your Excellency to use him with de same bounty he doth hear Mr. Vesey has been allouing the same pention for & from the very same time.

And your petitioner as in duty bound shall ever pray.

Read in Council 10 December 1702 and warrants issued for sixty pounds.— Doc. Hist. N. Y. Vol. iii. p. 250.

LORD CORNBURY TO THE LORDS OF TRADE ON LEISLER'S ATTAINDER.

December 12, 1702.

.....

One of the things which has the most buoyed up that party (I mean Leisler's faction) is the Act of Parliament passed in England in the year 1695 Intituled

* The Rev. Mr. Peiret of whom mention is made in Vol. ii. p. 247, and from whom there is a petition dated October 1697, was allowed a pension of twenty pounds per annum until his death, which occurred about the forepart of 1705. He left a widow and five children. He was succeeded, it would appear, by the Rev. Mr. Laborie in May 1706. See Corwin's Manual, 4th edition.

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An Act for revising the Attainder of Jacob Leisler and others, By which Act they pretend that Leisler was intituled to the Government of this Province by an Act of General Assembly and that he was since confirmed in the same by the late King's letter dated the 13th day of July 1698. But the persons that solicited that Act in England had not ingenuity enough to acquaint the two houses of Parliament that the Assembly which gave him that Authority was an Assembly called by himself, after he had by violence disposest the King's Lieutenant Governour that then was; So that the Authority he claimed was derived from a body of men authorized by himself who had no power to call them together, consequently an illegal Assembly; And I conceive no illegal Assembly can grant a lawfull Authority. I say more upon this head than I should have done, were I not well convinced that the aforementioned Act of Parliament is the main foundation that faction builds upon, and I doe really believe that if an Act of Parliament were passed in England to explain the above mentioned Act of 1695, it would contribute more to the quieting the disturbances here, than any thing else can doe; for till then they say that Leisler was a lawfull Governour, and that the Parliament of England have declared him so; though I am pretty well assured that the Parliament of England certainly intended not to justify the plain open Rebellion of the Father, but only to do an Act of favour to the son, who was not guilty of the father's crime But another use has been made here of that Act.— Col. Docs. N. Y. iv. 1018.

CONVERSION OF THE INDIANS. SIX MISSIONARIES NEEDED.

"A ..... memorial was received by the Society P. G. in 1703, from Robert Livingstone, Secretary of Indian Affairs in the Province of New York, asking for the appointment of six men, of youth, learning, and orthodoxy, to go as missionaries to the Indians, and suggesting that each should have a couple of youths with him to learn the language and assist in the work, and that a house should be built for each minister at each of the Indian Castles ".— Hawkins, 264. Gen. Epis. Con. MSS. i. 24. Col. Docs. N. Y. iv. 1074-77.

DUTCH CHURCH OF NEW YORK.

Jan. 7, 1703.

Whereas it was Resolved by the Ruling Elders and Deacons on March 17, 1701; that the so-called Poor house and Ground in "Schape Wytye," between Jesse Kip and Adrian ver Plank, should be sold by the Deacons to the highest bidder; and the same was sold by them to Franz van Dyk; therefore, notwithstanding all the documents and papers pertaining thereto are not now in hand, the entire Consistory of Elders and Deacons have Resolved, That the Deacons should make out a deed in proper form, and that the Elders and Deacons and their successors, all qualitate qua, agree to free the purchaser from any subsequent claims, for all time.

Thus done on Thursday, Jan. 7, 1703.

On the same day the Church Masters, being present in Consistory, requested that body, inasmuch as they had no orders to direct them, to give proper orders to them. The Consistory replied that inasmuch as they were Church Masters, and so by nature, not church servants, they should henceforth receive no orders from the Consistory respecting the Church Building, or what relates to its maintenance and repair — except matters pertaining to the edification of the congregation. On the other hand, the Consistory leave it henceforth to the Church Masters to make such orders or repairs as they may deem expedient. All this shall hold good, provided they be first approved and ratified by the Consistory.

Done in our Church Meeting, Jan. 7, 1703.

— Lib. B. p. 39.

LORDS OF TRADE TO LORD CORNBURY.

Eastchester not to be a distinct Parish.

1703, Jan. 26.

.....

P. S. Since the writing of this letter, upon consideration of the Act for declaring the Town of East Chester to be a distinct Parish etc. And of the reasons offered to us against it by the Right Reverend the Lord Bishop of London, We have prepared a report to be laid before her Majesty with Our humble opinion that the same be disallowed. [See Aug. 1, 1701.] — Col. Docs. N. Y. iv. 1026.

ORDER FOR THE PROSECUTION OF MR. JUSTICE TALMAN, FOR SCEPTICAL REMARKS.

In Councill, 28th January, 1702 [1703?]

His Excellency was pleased to Communicate to this board two affidavits taken before a Justice of the Peace of Queens County which were read, the one accusing John Tallman one of the Justices of the said County of saying that the Scriptures were not the rule they being wrote by sinfull men of the like passions as we are and the other accusing the said Tallman for saying that the holy scriptures was a Rule but not the Rule we should walk by.

On consideration whereof his Excellency Declares his Resolution of Removing the said Tallman from being one of the Justices of The Peace of the said County And on further Consideration thereof his Excellency & Councill are of opinion that the said Tallman be further prosecuted and so direct the Att. Generall to prosecute the said Tallman for the same at the next Supreme Court of Judicature.— Doc. Hist. N. Y. Vol. iii. p. 124.

DEPOSITIONS AGAINST JUSTICE WHITEHEAD, CONCERNING THE SABBATH, ETC.

Queens County February 3rd, 1702-3 [1703.]

This day Samuel Smith of the Littell Plaines came before me John Smith Esq., one of her Majesty's Justices of the Peace for Queens County and being upon his oath Deposed that Jonathan Whitehead Eqs., one of her Majesty's Justices, declared unto the said Deponent that it was his opinion that Religion was onely an Inuention of cunning men to gett thaire liuing by; and further this Deponent saith not.

Jurato Coram me, John Smith.

And I the said John Smith Esq., Doe humbly certifie that the abouesaid Jonathan Whitehead, Esq. being leately at my house I the said John Smith tooke him into examination for setting out on a Journey with his Pourt mantel behind him upon a Sabbath Day. I told him he being a Justice ought in a particular manner to take ceare not to give such examples. He tould me he thought there ought to be no difference of days and that if it should be so ordered now as to obsarue Thursday in a hundred years it would be as Religiously obsarued as the Sabbath now is and seurall other expressions he used which tended to nothing less than Atheism and the discouragement of Christianity.

Witness my hand, John Smith.

Ffebruary 24.

I Joseph Bayley formerly of Huntington haueing my present being at Justice John Smith and some time in January a gentleman came there whom I knew not sitting by the fire and after some discors Justice Smith charged the gentleman with Breach of the Sabbath hee replied he Brooke not the Sabbath for hee was at Church in the forenoone and roode to Newtowne in the afternoone Justice Smith had further discorse with him and he made replie that if Thursdaie or any other daie of the week ware appointed a Sabbath and strictly commanded to obserue it people would obserue it as much as this when the gentleman went away I asked Justice Smith's wife what gent that was she answered it was Jonathan Whithead to the truth hereof I haue subscribed my name.

Joseph Baylye.

The abovesaid Joseph Bayly swore to the above written before me, February 24, 1702-3.

John Smith.

To all hands unto whom this shall come:

Whereas 'tis said that I John Smith of the Little Plaines should say that uppon questioning Jonathan Whithead for rideing upon the Sabbath day the said Whitehead should make answer & say that there ought to be no difference in days & that a man might doe any thing upon the Sabbath day as well as upon any other which is a false report of ye said Whitehead I affirme as witness my hand.

24 February, 1703.

— Doc. Hist. N. Y. Vol. iii. p. 125.

TRINITY CHURCH. THE QUEEN'S FARM. ANNEKE JANS. FIRST REFERENCE TO A COLLEGE.

1703, Feb. 19.

"It being moved which way the King's Farme, which is now vested in Trinity Church, should be let to Farm. It was unanimously agreed that the Rector and Church Wardens should wait upon my Lord Cornbury, the Governor, to know what part thereof his Lordship did design towards the Colledge which his Lordship designs to have built; and thereupon to publish placards for the letting thereof at the public outcry to the highest bidder".

This movement culminated in the founding of Kings (Columbia) College, fifty years later. Cornbury, with all his faults, saw the importance of a College, though it was Col. Morris who suggested that the King's Farm should be acquired by the Society for Propagating the Gospel. Morris and Heathcote united in advocacy of the founding of a College in New York. Morris writes:

"The Queen has a Farm of about thirty two acres of land, which rents for thirty six pounds per annum: though the Church Wardens have petitioned for it, and my Lord four months since gave you promise of it, the proceedings has been so slow that they begin to fear the success wont answer to the expectation. I

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believe her Majesty would readily grant it to the Society for the asking.— New York is the centre of English America and an appropriate place for a College; and that farme in a little time would be of considerable value, and it is a pity such a thing should be lost for want of asking, which, at another time, wont be so easily obtained ".

Archives, S. P. G. i. 171.— Dix, 145.

The piece of land alluded to was sold by the heirs of Anneke Jans, under the provision of her will, to Gov. Lovelace, in 1670. It was transferred to the Duke of York in 1674. It was subsequently granted to the Colonial Governors by the Crown, 1674, as a perquisite of their office. Gov. Fletcher leased this farm to Trinity Church in 1697. Bellomont annulled this lease in 1699, but Lord Cornbury renewed said lease in 1702. On the 27th of June, 1704 an Act was passed " granting certain privileges and powers to the Rector and Inhabitants of the City of New York of the Communion of the Church of England, as by law established ", among which privileges was that of holding lands, tenements, etc., and of leasing, demising and improving the same to the benefit of the church and other pious uses. Under the provision of that Act, and upon the recommendation of the Governor, the farm was given to Trinity Church in fee, by royal patent, Nov. 20th, 1705, and has been in its possession to the present day ".

See letter of Mr. Vesey to Gov. Fletcher, Hist. Am. Ch. i. 172; also Murray Hoffman's Ecc. Laws of New York, Appendix, 298-302.— See Dix, i. 146.

Anneke Jans was the wife of Roeloff Jansen, who was manager for Adrian Van Rensselaer, the first patroon of the Manor at Beverwyck, called also Rensselaerwyck, about Albany. (Roeloff Jansens Kill, named after this man, is a rapid stream, emptying into the Hudson a little north of Germantown, Columbia Co. N. Y.) About sixty two acres of land were granted to this Jansen and wife about 16.., on Manhattan Island, west of Broadway and north of Warren street, extending to the river on the west, and northward to Christopher street. This became known as the Anneke Jans farm and subsequently as the Domine's farm, or bouwerie.

Roeloff Jansen died leaving three daughters and one son. In 1638 his widow married Rev. Everardus Bogardus who was minister of the Church of New Amsterdam from 1633-47, when he was lost at sea, while going to Holland on certain Church business. He left four children. His widow, after a while moved to Albany, where she died in 1663. Her will, still on record, directs that her farm on Manhattan Island should be sold, the proceeds to go chiefly to the four children of her first husband.

The Governor Francis Lovelace bought the Farm in 1669, the deed being on record. But inasmuch as he surrendered the Province back to the Dutch in 1673, and was heavily in debt to the Proprietor, James, the Duke of York, and also in disgrace because of the surrender, his property all passed into the hands of the Duke in 1674, upon the recovery of New York by the English.

The Duke now allowed the small rental of this farm to be considered a perquisite of the English Governors, and with the accession of the Duke to the Crown in 1685, it became the property of the Crown, the Governors still being allowed the rental of it, as one of their perquisites. After the founding of Trinity Church, Governor Fletcher in 1697 waived his claim to the rental, and leased the farm to those persons who (in opposition to the Civil Vestry, which was called into existence by the Ministry Act of 1693) styled themselves " Managers of the Church of England ". In 1705 a grant of this property was finally made to Trinity Church by Queen Anne. After the Revolution, the Legislature of New York confirmed all titles to land legally acquired in the Colonial period. From 1731, onward, efforts have been made by some of the descendents of Anneke Jans, who have set up claims to this property, but the title of the Church has been uniformly sustained.— Dix, i. 149.

ANNEKE JANS.

In 1890, Stephen P. Nash, L.L.D., prepared and printed a work for the use of Trinity Church, entitled, "Anneke Jans Bogardus, her Farm, and how it became the Property of Trinity Church New York. An Historic Inquiry". In this work he finally says:

"The children of Mrs. Bogardus parted with their title by actual sale and conveyance to the English Governor (Lovelace) shortly after her death; if by reason of any informalities in the transfer they ever had any right to redress, they had lost such right long before Trinity Church came into existence, (1697.) The title of the Church to every parcel of its lands to which Anneke Jans Bogardus ever had any color of a prior claim is not only free from legal defect, but is free also, and has always been free from any equitable claim of her descendants; and if any wrong was perpetrated when her children parted with the property, it was a wrong on the part of those who managed the transaction against the others interested in the proceeds; the fraud of some of the heirs upon the others, antedating the existence of Trinity Church nearly forty (thirty) years".— Dix, 145-150.

[See other references to Anneke Jans, about 1647, 1663, &c.]

MINISTRY ACT TO BE ENFORCED.

Order to Summon the Church Officers of Jamaica before Lord Cornbury.

New York, 25th ffebruary, 1702 [or 1703?].

I am commanded by his Excellency to give you notice to sumons Nehemiah Smith and William Glenn Church Wardens, Hope Carpenter, Nathaniell Denton, Thomas Smith, William Bloodgood, Thomas Willet, David Wright, John Coe, Content Titus, Joseph Sackit, and John Berrien, Vestrymen of the towne of Jamaica in Queens County, to be and appeare before his Excellency in Councill on Munday the first day of March next ensuing, and I desire that you will give me notice thereof, that I may informe his Excellency that you have done the same.

I am your humble servant,
B. Cosens, Ck. Councij.

Endorsed,

"Letter to the Sherriffe of Queens County, to sumons the Church wardens before his Excellency. 25th ffebruary, 1702."— Doc. Hist. N. Y. Vol. iii. p. 126.

DUTCH CHURCH OF NEW YORK.

Letter of Mr. Pieter Jacobs Marius to the Consistory, February 2nd 1702. Delivered after his decease to our Meeting by Messrs. Samuel Bayard and Pieter Wessels, March 12, 1703.

Superscription:

To the Rev. Consistory, the Rev. Ministers and the Rev. Elders of the Reformed Dutch Church in New York:

Reverend Sirs:—

Since the Lord God has brought me out of blind Popery, to the true Christian faith here in this city, and the Lord has blessed me not only in spiritual things, but also with temporal goods; and since the yearly salary of the minister has fallen short and the minister has not been paid his salary in full: Therefore, I have thought proper to put the sum of one hundred pounds in the hands of Justice Hillegout de Kay, as you may see by the enclosed writing. I desire this to be put out at interest, and its income to go for the use and support of the

Minister or Ministers of the Dutch Reformed Church in this City of New York, and for no other use.

Such is my will and desire, hoping that the Consistory will thankfully receive the same, for I think that it is given for an excellent purpose. Nothing more remains than to salute you, and commend you to God and his grace.

The humble servant of you all,
Peter Jacobsze Marius.

I, the undersigned, Hillegout de Kay, acknowledge to have received from Pieter Jacobsze Marius, the sum of one hundred pounds, current money of this Province, to be delivered by me, after his death, to the Consistory of the Dutch Reformed Church here, in New York; in order to be by them put at interest, so as to use the yearly income for the maintenance or salary of the Minister or Ministers here in New York of the Dutch Reformed Church, according to his order left with me; and that I may hold it on interest so long as it pleases me; or to pay it over when it suits me.

In token whereof, I have subscribed this,
Hillegond de Kay.

New York,
February 3, 1700.
Say £100.00.

(N. B. The originals of the letter and its enclosure are among the papers of the Elders.)

— Lib. A. 219.

Pieter Jacobs Marius. Died 1703.

Pieter Jacobs Marius occupied premises on the south side of Pearl street, where he carried on trade as a merchant. His dealings were extensive with Boston and other ports on the coast, and he acquired a considerable estate, though commencing poor. He was an alderman for several years, and lived to an advanced age in this city.— Valentine's New York, p. 92.

Trinity Church. Redemption Money for Slaves. Instrumental Music.

1703, March 30.

Certain moneys collected "for the redemption of some slaves in Sally", which had been allotted to the parish by order of the Council, still lay in Holland, and a committee was appointed to treat with my Lord Cornbury concerning it.

March 30 (1703?) "Mr. Jamieson was retained as attorney to recover the money, which it would seem, was actually recovered, in the sum of two hundred and nine pounds, three shillings sterling, and one hundred and fifty guilders, Holland money, recovered in goods, January 13, 1705.

June 3rd (1703?) Deed from the City to Trinity for additional burial ground.
— Records i. 44.

June 3rd (1703?) First mention of the Dutch Church on Trinity's records. (Was there no mention of the use of Dutch Church allowed to Trinity in 1697?). See Dix, 97, 427.

Ordered that "Captain Tothill and Captain Sims wait on Major de Brown and get him to execute the Deed for the parcell of ground he pretended to, now within the bounds of Trinity Church Charter, and that they with Captain Morris and Captain Wilson do meet with the managers of the Dutch Church, and endeavor to get them to Sign the Resignation of that piece of land which they lay pretensions to, but is contained in Trinity Church Charter".— Records i. 45. Dix, 153.

INSTRUMENTAL MUSIC IN TRINITY CHURCH.

The subject of music began to attract attention in the parish of Trinity, and on August 4th (1703?) the Rector and others were appointed a Committee to "Confer with and Discourse Mr. Henry Neering, Organ Maker, about making and erecting an Organ in Trinity Church in New York, and if they shall think meet to agree with him on as easy terms as possible". Records i. 45. But nothing was accomplished, as in 1709, Mr. Vesey wrote to the Archbishop of Canterbury about their need of "a sett of Organs". There was no organ yet in New York. The first one in America was set up in Boston in 1713. The first in New York was that given by Governor Burnet, December 28, 1727, to the Dutch Church in Garden street, although the Governor was a member of Trinity Church. He was probably induced to do this by his wife, who had been a Miss Van Horne, a beautiful Dutch Lady.

See the Christian Intelligencer, April 11, 1878, which gives a translation of the articles of conveyance. Also see the same among these papers under date Dec. 15, 1727.— Dix's Hist. Trinity Church, i. 154.

CHURCH OF NEW YORK.

Receipt for Moneys Collected for A. Rutan.

March 31, 1703.

Received of Dr. du Bois, Minister of the Dutch Church, the sum of nine pounds, seven shillings, seven penneys, half penny, collected in the said congregation, for the use of Abraham Rutan of Hakkinsak by my Lord Cornbury's grant, published to that purpose. N. B. that some ryals in bras money. £ 9.9.7 1/2.

John Barberie.

(Original in English.)

— Lib. A. 221.

REPRESENTATION OF THE LORDS OF TRADE CONCERNING NEW YORK.

Mohawk Missions.

April 2, 1703.

.....

In reference to the Five Nations of Indians bordering upon New York His Lordship gives us an account of a conference he has had with their Cheif Sachems at Albany where he made them presents as usual in order to confirm them in their submission to your Majesty which though a considerable charge his Lordship judges absolutely necessary to be continued lest the intrigues of the French of Canada and the influence of their Priests who frequently converse and sometimes inhabit with those Indians should debauch them from your Majesty's allegiance.

As to the Indians, we are humbly of opinion that the usual method of ingaging them by presents be continued and especially as an extraordinary occasion may require. And we further take leave to observe, that another means to prevent the influence of the French Missionaries upon them and thereby more effectually

to secure their fidelity would be that two Protestant Ministers be appointed, with a competent allowance to dwell amongst them, in order to instruct them in the true Religion and confirm them in their duty to your Majesty.— Col. Docs. N. Y. iv. 1036, 1037.

QUEEN'S LETTER PROHIBITING PRESENTS TO GOVERNORS OF PLANTATIONS.

1703, April 20.

Anne R.

Right Trusty and wellbeloved we greet you well; Whereas several inconveniences have arisen to our Government in the Plantations by Gifts and Presents made to our Governours by the General Assemblies; We have thought fit hereby to signify our Express Will and Pleasure, That neither you our Governour, nor any Governour, Lieutenant Governour, Commander in Chief or President of the Council of our Province of New York for the time being, do give your or their consent to the passing any law or Act for any Gift or Present to be made to you or them by the Assembly; And that neither you nor they do receive any Gift or Present from the Assembly, or others, on any account, or in any manner whatsoever, upon pain of our highest displeasure, and of being recalled from that Our Government.

And whereas the salary of Six hundred pounds Sterling per annum assigned for the Governour in Chief, Out of our Revenue arising there, may not be sufficient for his support; We are hereby graciously pleased to direct that Six hundred pounds Sterling per annum more be added out of our said Revenue, to your present Salary and to the Salary of the Governour of our said Province for the time being.

.....

And we do further direct and require that this declaration of our Royal Will and Pleasure be communicated to the Assembly at their first meeting after your receipt hereof, and entred in the Registers of our Council and Assembly, that all persons whom it may concern may Govern themselves accordingly. So we bid you farewell. Given at Our Court at St. James's the 29 day of April 1703 In the second year of Our Reign.

By Her Majesty's Command,
Nottingham.— Col. Docs. N. Y. iv. 1040.

20 April, 1703.

COUNCIL JOURNAL.

Enlarging the French Church.

1703, April 27. A Bill to enable the minister and elders for the time being, of the French Protestant Church in the City of New York, to build a larger church for the worship of Almighty God in that congregation, to hold to them and their successors forever.

Sent from the Assembly to the Council. Brought up and read, 190–1; committed, 191; enacted, June 19, 204. [See June 19, 1703.]

ALBANY CITY RECORDS.

Att a Common Councill held in ye Citty Hall of Albany this first of May, 1703.
School at Albany.

.....

May 11.

Evert Ridder of the County of Albany appears before us in Common Councill and desires his freedom in the Citty from Mr. Mayor to be a free citizen; which is granted accordingly.

Evert Ridder of the City of Albany makes his humble application to the Mayor, Aldermen and Assistance to be permitted to teach schoole in the Citty aforesaid, which request is taken into consideration, and granted accordingly.— Munsell's Annals of Albany, Vol. iv. pp. 176, 177.

DOMINE FREEMAN'S CALLS TO LONG ISLAND. [See HISTORICAL ACCOUNT, APRIL 22, 1706.]

Call of 1703, May 4.	Call of 1705, Sept. 21.
1703, May 4. Call of Rev. B. Freeman to the churches of Breukelen, Flatbush, New Amersfoort and New Utrecht, Long Island.	1705, September 21. Second Call on Freeman: but only to New Utrecht:
Port Folio "New York", Vol. I.	(same)
Call (Beroep-brief) to the Rev., Pious and Learned Domine, Bernardus Freeman:	(same)
Whereas, It has pleased the all-wise God, the Sovereign Ruler, who worketh all things after the counsel of his own will, to deprive our Dutch Reformed Churches in the three (four?) villages of Breukelen, Flatbush, Amersfoort and New Utrecht — which have been gathered here on this Nassau Island, in these distant regions of America, in these Gospel-days, according to the mercy of the Chief Shepherd — of their much beloved and faithful pastor, Rev. William Lupardus, of blessed memory, who, to the great grief of all his churches, died more than a year ago:	(same) to deprive our Dutch Reformed Church at New Utrecht, (same) who..... died more than three years ago:

Therefore We, the undersigned, Elders of the said churches, being authorized by our congregations to call another faithful dispenser of the mysteries of God;

Therefore We the undersigned Elder, together with the commissioner (gevolmagtigde) of New Utrecht, being authorized by our church, to call a minister, namely, Rev. Bernardus Freeman, to be the dispenser of the Divine mysteries:

and owing to the pressing need of our churches, we desire to fill the vacant place as soon as possible:

(same)

After frequent consultations and deliberations, and finally, with the permission of the Hon. Edward, Viscount Cornbury, our Governor, together with the unanimous approval of us all, which was to the great joy of our people; and after calling on the name of God: We, in the fear of the Lord, call you, the Rev., Pious and Learned Domine Bernardus Freeman, minister of God's Word at Schenectady:

(same, except reference to Cornbury left out.)

We have been already assured by excellent testimonials, of your learning, piety and other praiseworthy qualities; and by these presents, We do now call you, the said Rev. Bernardus Freeman as the regular pastor and teacher of the said four villages: to preach the Word of the Lord purely, plainly and forcefully; to instruct those thirsting for knowledge, in fundamental truths, by general catechizing; faithfully to administer the Holy Sacraments, according to the Institution of Christ; prudently to administer church discipline and to govern; and furthermore, with a Christian and peaceable demeanor, to do all that belongs to the office of a faithful minister of Jesus Christ, according to the Word of God and the good Order of the Church.

(same)

as the regular pastor of the church of New Utrecht:

(same)

In particular: We call upon you Rev. Sir, to preach twice on

Herewith, we call upon you, Rev. Sir, to preach twice

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each Lord's day, when in health; the one Sunday in one village, and the next Sunday in the next, in turns, regularly going the rounds of the four villages; and to do the same on all other preaching days, according to the custom in use among us, and as observed by the late Rev. Lupardus.

on each Lord's day, when in health, as has been customary among us, and observed by the late Rev. Lupardus.

Finally: Inasmuch as hitherto we have belonged to the Classis of Amsterdam, and have no reason now to separate ourselves therefrom; therefore, in case any misunderstanding should arise — which may God forbid — between us and you, about any matter in which some Classis in Holland would need to be recognized, we expect that you, with us, will submit the same to the said Classis (of Amsterdam);—

(This opposite paragraph, omitted.)

Herewith we promise you a yearly salary of one hundred pounds, (two hundred and fifty dollars), current New York money, payment to begin with the day of your departure from Schenectady; also the dwelling house as it now stands, together with the little barn (shed), and the land as far as the road, and the garden. All this we shall hand over to you in good condition, and keep it in such condition; and will also supply you every year with the necessary fire-wood for your household: and in addition to all this, we will pay the expenses of your removal from Schenectady to Flatbush.

Finally, with a view to this, we hereby promise you a salary of one hundred and twenty five pounds, (three hundred and twelve dollars and fifty cents), per annum, to commence on the day of your departure from Schenectady; moreover, a proper dwelling and fire-wood.

Unto this promise, are we, the undersigned Elders, and Meindert Coerten as commissioner from the church of New Utrecht, bound; and in such a way that we, the present Elders and the said commissioner, pledge ourselves, so long as we continue in office, *qualitate qua*, and which will doubtless also be continued by our successors in the

We do further promise, and we, the undersigned Elder, and commissioner, Meindert Coerten, authorized by the church of New Utrecht are bound; and in such a way that we, the present Elder and the commissioner Meindert Coerten, pledge ourselves, etc., etc.

same capacity, to see to it, and to use all diligence, that every quarter, or if not, every half year, the proper half of the whole salary shall be paid.

(same)

On the strength of this fair condition, and well-intentioned promise, we request you, Rev. Bernardus Freerman, kindly and in all seriousness, considering the need of our churches, and, in all probability the rapid growth of the same, to the extension, under God's blessing, of the Kingdom of Christ — that you will be pleased to undertake the said ministerial office with a willing heart; and we promise to hold you in such respect, love and honor, as, is due to an upright and pious minister.

(same)

....need of our church. ....

(same)

Therefore, we also request the worthy brethren of the church of Schenectady, before whom this our call shall be laid, that they will have regard for us and aid us in this, our great need; and for the good of God's Church in general, will be pleased speedily to release the said oft-mentioned Rev. Bernardus Freerman from his office among them, and let him come down to our people.

(same)

.....to our church. .....

And finally: We pray the Great Shepherd of the Sheep, that He will be pleased to follow your ministry with His Divine blessing, to the magnifying of His Most Holy Name, and the gathering in and saving of many souls.

(same)

Done in our Consistory meeting at Breukelen, May 4, 1703.

Done in our Consistory, September 21, 1705.

Dan Rapalje, Joris Hansen, John Fraeski, Elders of Breukelen.

(Signed only by the two below.)

John Janse, Joseph Hageman, Christian Probasco, Elders of Flatbush.

Dirk Amerman, Nicholas Wyckof, Elders of New Amersfoort.

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Gysbert Tyssen Lane, Jacques Cortelyou, Elders of New Utrecht.	Gysbert Tyssen Lane, Elder
Meindert Coerten, commissioner (gevolmagtigde) from New Utrecht.	Meindert Coerten, Commissioner.
Witnesses: G. Du Bois, Cornelius Van Brunt.	Witnesses: Joost Van Brunt, Albert Coerte.

Special Contract, made at Midwout (Flatbush), September 21, 1705. (In connection with the second Call of Freerman to New Utrecht alone.)

We, the undersigned, whose names (hands) are subscribed hereto, hereby acknowledge that we have agreed to the following arrangements:

That we, of each of the villages, namely, New Utrecht, Midwout, Breukelen and Bushwyck, shall enjoy the privilege of having the fourth part of the preaching appointments, unless it be prevented. If it be prevented, so that the people of Midwout and Breukelen should be hindered from enjoying their turns in their respective villages; that then these villages shall have their choice, whether they will have their turns at New Utrecht or at Boschwyk; and that then, wherever the preaching takes place, that village shall be obliged to hand over the collection to the persons who have given consent that the preaching should take place in their village.

Meindert Coerte	Lammert Sickel
Gysbert Tyssen Lane	Gerrit Van Couwenhove
Aris Janse	Dirk Anderissen
Daniel Polhemius	Henry de Forrest
Bern Vande Water	Engelbert Lot
Jacob Pardon	John Hansen.
Cornelius Sebering	

As witnesses: Joost Van Brunt
Albert Coerte.

This copy compared with the original. It agrees therewith.
G. Du Bois,
V. Antonides.

COUNCIL JOURNAL.

Amendment of Ministry Act.

1703, May 20. His Excellency also laid before the Board the Bill entitled, "An Act for the Better Establishment for the Maintenance of the Minister of the City of New York". This had been delivered to him from the House of Representatives. 195. Ordered to a second reading. 195. Committed, May 26, 196. Passed June 2nd without amendment, 199. Enacted, June 19, 204. [See June 19, 1703.]

Petition of the Nether Dutch Church of Schenectady.

To his Excellency Edward Lord Viscount Cornbury her Majesty's Capt. Generall and Governour in Chiefe of the Province of New Yorke and its Dependencies, etc., and the honourable Council.

The humble Petition of the Church Wardens of the Nether Dutch Church of the towne of Schoneghtede:

Sheweth

That the four severall towns to witt Midwout or Flatbush the Bay Newutreght & Brockland by their certain writing doth Indeavour to Draw Mr. Barnardus Freeman Present Minister of Schoneghtende from his congregation Who are not able of themselves Without Your Excellencys assistance to gett another & since that we your petitioners have been at a great charge & trouble with assistance thereunto from the County for Defraying the Considerable Charge for Mr. Barnardus Freeman's Passage and other charges that doth amount to the valiable Summe of near upon Eighty Pounds so that if the said Mr. Barnardus Freeman should be drawn from us as they Indeavour to Doe we could not Pretend that such a small Congregation as we are Can be able to send for another and they Who are of a greater Congregation could had another before this If they had not Endeavoured to deprive us their neighbours: therefore we your Lordships and Councells Petitioners humbly pray that your Lordship and Councell be Pleased to take this our great Case In Your Great Wisdom and Serious Consideration to give such Incouragements to the Instructing of the Indians that we may be more Enabled to the Paying of his Salary and your Petitioners as in duty bound Shall ever Pray.

Schoneghtende the 29th of May 1703.

Claes Wirbessen, elder. Isack Swits, elder.
Daniel Jansen, deacon. Jan Vrooman, elder.
Johannis Glen, deacon. Claes Van Petten, Deacon.

Read in Council 24th June 1703 and rejected. Counc. Min.— Doc. Hist. N. Y. Vol. iii. p. 92.

Lord Cornbury to the Lords of Trade.

1703, May 29.

(Abstract.)

This refers to a day of Thanksgiving appointed in England, because of the great success of her Majesty's Armes; and order that a similar day be appointed in New York and New Jersey. Cornbury appointed April 15, for such day, 1703; but he did not dare to issue such a Proclamation in New Jersey, because his "Commission" for governing New Jersey had not yet arrived, and the people there, prone to throw off all authority, would not observe it, knowing that his Commission had not yet been received. ..... He expresses his thanks, that his sus-pension of Judge Atwood, of Weaver, etc., had been confirmed. ..... He then refers to certain persecutions by Col. Bayard and others for acts of oppression in the late Revolution. ..... He further refers to an expected visit of Col. Nicholson, Governor of Virginia, and of Col. Dudley, when they will consider the subject of "The Charter Governments." ..... Also, that upon the death of Gov. Hamilton, of Pennsylvania, the Quaker Council there assumed the reins of Government, even condemning people to death. This greatly startled the mem-bers of the Church of England.— Col. Docs. N. Y. iv. 1044–5.

AN ACT TO ENABLE THE MINISTER AND ELDERS FOR THE TIME BEING OF THE FRENCH PROTESTANT CHURCH IN THE CITY OF NEW YORK TO BUILD A LARGER CHURCH FOR THE WORSHIP OF ALMIGHTY GOD IN THAT CONGREGATION TO HOLD TO THEM AND THEIR SUCCESSORS FOR EVER. [See Ap. 27, 1703.]

CHAPTER 128.

(Passed June 19, 1703.)

WHEREAS Pieter Pieret Minister of the French Protestant Church in the City of New York and John Barbarie, Paul Droillet, Elias Neau, David & Augustus Gray present Elders of the said Church are peaceably Seized and possessed of a certain Lott of ground and Church built thereon for the use of the Congregation of French Protestants in the said City Scituate & being in the street Comonly known by the name of Petticoate Lane butting northerly to the said street Southerly to the ground of Jaspar Nissepat Deced Westerly to the ground of Isaac De fforest Deced and Easterly to the Ground of Henry Van ffeurden being in Length fforty Eight ffoot Nine Inches & in Breadth in the ffront Twenty Seaven foot Seven Inches and in the rear Twenty Eight foot Six Inches of which breadth on the West side from the front to the rear is taken off and reserved three foot & three Inches for a Comon Alley. And whereas the said Minister & Elders by their Peticon have set forth that their Congregation is so much Encreased that the said Church is too small to Contain them and that they are not at present in a Capacity to Divide themselves into two Congregations praying power and Liberty by Virtue of An Act of Assembly of this Province to sell and dispose of their said Ground and Church and to purchase ground and build thereon a larger and more Convenient Church to hold to the said Minister and Elders of the said Church for the time being and to their Successors forever for the Publick worship of God in the said Congregation and for no other use whatsoever.

To the intent that they the said Minister and Elders be Enabled to sell their said Ground & Church and that they and their Successors may be better quallified in Law and Enabled to purchase other Ground build a Larger Church thereon and to hold use and enjoy the same to the said Pious use forever. Be it Enacted by his Excellency the Governour and Council and Representatives of this Province in General Assembly Convened and by authority of the same, That from and after the Publicacon hereof It shall and may be Lawfull for the said Minister and Elders or the major part of them to grant bargain and sell the said ground and Church in the said street called Petticoate Lane to any person or persons or body Politick or Corporate whatsoever Quallified to purchase houses Ground or other Estate of Inheritance. And the Sale of the said Ground and Church unto any person or persons or Body Politick and Corporate whatsoever to be made by the said Minister and Elders or the major part of them is and shall be deemed and adjudged good and Effectual in the Law to all Intents Construccons and purposes whatsoever, as if the same was made by any Single person Natural born Subject of England quallified to sell A Lawfull Estate of Inheritance in ffee simple and as if the same had never been appropriated to the worship of God by the said Congregation, And the said Ground and Church shall be and remain to the purchaser and purchasers thereof their Heires and Assigns for ever any Law usage Custome or pretence of right whatsoever to the Contrary or any defect or Disability in the Law whatsoever in any ways notwithstanding.

And Be it further Enacted and Ordained by the Authority aforesaid that no part of the money or other Consideration arising by the sale aforesaid of the said Ground and Church shall be disposed of to any Secular or profane use whatsoever but that the same shall be expended and used in the purchasing of other more convenient Ground or Scituation and in building thereon a larger Church for the said Congregation for the Service and worship of Almighty God.

And Be it further Enacted and ordained by the Authority aforesaid that from henceforward it shall and may be Lawfull for the said Minister and Elders and their Successors to purchase and buy a Larger and more Convenient Tract of Ground within the said City for the Scituation of one Larger Church for the service and worship of God and to erect and build thereon a Larger Church and a Dwelling House for their Minister for the time being if they shall think fit to have hold use and enjoy the same for the use and Intent aforesaid by the name of the Minister and Elders of the French Protestant Church in the City of New York to them and their Successors for ever not Exceeding Two hundred foot Square any Law Custome or Usage to the Contrary or any former defect or disability in the Law whatsoever notwithstanding.

And to the Intent that the said Minister and Elders may be the better enabled to carry on this Pious purpose and worke Be it Enacted and Ordained by the Authority aforesaid that henceforth it shall and may be Lawfull for the said Minister and Elders to Collect and receive from the Members of the said Congregation or from any other person or persons whatsoever their ffree and voluntary Contribution or Benevolence towards the same for and during the space of Seven years next

Ensuing and that it shall, and may be Lawfull for ever thereafter for the Minister and Elders of the said Church for the time being to Contribute and Collect amongst themselves and the members of their own Congregation Such requisite And necessary Sum of money towards the Maintenance and Reparacon of their said Church Dwelling House for their Said Minister and other things appertaining thereunto any Law Custome or usage to the Contrary notwithstanding. Provided always and it is the true Intent and meaning of this Act that no manner of person or persons whatsoever within or without the said Congregation shall be Compelled or Compellable to Contribute any Sum or Sums of money for the uses aforesaid but are left to their ffree and voluntary offering or ablacon & not otherways.— Colonial Laws of New York, Vol. I. pp. 526, 527, 528.

An Act Declaring the Illegality of the Proceedings Against Coll. Nicholas Bayard & Alderman John Hutchins for Pretended High Treason, and for Reversing and Making Null and Voyd the Said Judgments and All Proceedings Thereon.

(Passed June 19, 1703.)

WHEREAS in the month of ffebbry and March In the year of our Lord one thousand seven hundred and one, there was a Crafty and Malitious Prosecution against Nicholas Bayard of the Citty of New York and Alderman John Hutchins of the same Citty for pretended Crimes & Misdemeanors alleadged against them Upon which they were Indicted and sentence of Death past upon them and other Penaltyes as in Cases of High Treason which matters haveing been fully heard and Examined before her Most Sacred Majesty in Council Att the Court att St. James's the one and twentieth day of January one thousand seven hundred and two; Upon Consideration thereof her Majesty being sensible of the Undue and Illegall proceedings against the said Bayard & Hutchins was then most graciously pleased in her Royall Justice & bounty to order that her Attorney Generall here should be directed to Consent to the Reversing those sentences & to whatever else may be Requisite in the Law for the Re-instateing the said Bayard & Hutchins in their Honour and Property as if no such Prosecution had been. And forasmuch as the said Nicholas Bayard and John Hutchins are in no ways Guilty of any Crime in those matters objected against them or either of them and that her Majestys Just Pleasure and Royall Inclination for the Reliefe of her distressed subjects may take their speedy and due effect. BEE it therefore Declared & Enacted by his Excellency the Governor by and with the advice and Consent of her Majestys Councill and the Generall Assembly of this Collony & it is hereby declared and Enacted by the Authority of the Same that the said Proceedings and Prosecutions, for the Same feigned and pretended Crimes and Misdemeanors are & were undue and Illegall and the Judgement and Judgements, sentence and sentences, against the said Coll. Bayard and Alderman Hutchins and all and every matter and thing relating thereunto are Reversed annulled and made void and of no effect to all Intents, Constructions, and Purposes whatsoever and the said Nicholas Bayard and John Hutchins hereby are and are declared and hereby Enacted to be as to their Honour and Property in the same state Right and Condition as if no such Prosecution, Tryall, Judgement, or sentence had been.

And to the end that right may be done to the said Collonell Bayard and Alderman Hutchins and to the Intent that the Memory of these matters may be put into perpetuall Oblivion and that such evill Practices and Proceedings may not hereafter be brought into Example to the prejudice of any person or persons whatsoever, BEE it further Enacted by the Authority aforesaid that all Judgements & Sentences, Records Process and Proceedings and all other matters and things relateing thereunto be wholly obliterated cancelled and utterly distroyed, any Law statute or Custome to the Contrary in any wise notwithstanding.— Colonial Laws of New York, Vol. I. pp. 531, 532.

An Act for the Better Establishment of the Maintenance for the Minister of the City of New York. [See May 20, 1703.]

Chapter 134.

(Passed June 19, 1703.)

WHEREAS the Inhabitants and ffreeholders in the City of New York have heretofore made Divers Voluntary Contributions and Subscriptions Amongst themselves, in order to the laying the foundation of a Church and Steeple in the said Citty, and have thereby Advanced the Same so far as to the finishing the said

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Church & the building of the Steeple to a Convenient Height above ground, with a purpose to proceed and finish the same.

And Whereas before the Building the said Church (that is to Say,) in the year of our Lord 1693 An Act was made by the General Assembly of this Province, Intituled, An Act for the Settling a Ministry & raising a Maintenance for them in the City of New York, County of Richmond, West Chester and Queens County, wherein amongst other things it was provided and Enacted, That there should be Called, Inducted and Established in the City of New York a good Sufficient Protestant Minister, to Officiate and have the Care of Souls; and that there Should Annually be Assessed, Leveyed, Collected and paid for the maintenance of Such Minister, the Sum of one hundred pounds, which said sum, Since the building of the said Church, hath been paid unto Mr. William Vesey, the present Rector or Incumbent thereof, which being thought an insufficient mainteinance for the said Incumbent, by the Wardens & Vestry of the said Church, has hitherto, for Some time, been Supplied by an Addition out of the voluntary weekly collections from the Inhabitants of this City, and People frequenting that Church, which were otherwise Intended towards the perfecting the said Church and Steeple, & other pious and religious uses,

The General Assembly of this province, for the better Maintenance & further Encouragement of the said Mr. William Vesey, have thought fit to Enact, AND BE IT ENACTED by his Excellency the Governor, by and with the Advice and Consent of her Majesty's Councill and Representatives in Generall Assembly mett and Convened, and it is hereby Enacted by the authority of the Same;

That in Lieu and Stead of the above said Sum of One hundred pounds mentioned to be raised and paid by the above recited Act of General Assembly, There Shall Annually and Once in every year (for and during the Natural Life of the said Mr. William Vesey, present Incumbent of the said Church, and so long as he shall Officiate as Minister of the same) be Assessed, Levyed, Collected and paid, for the Maintenance of the said Mr. William Vesey, Rector of the said Church, the Sum of One hundred and Sixty pounds Current Money of New York.

And for the more regular and orderly raising The said Sum of One hundred and Sixty pounds, Bee it Enacted by the authority aforesaid, That the Justices of the Peace of the City and County of New York, or any two of them shall every year Issue their Warrants to the Constables of each respective Wards within the said City to Summons the ffreemen and ffreeholders of the said City together, on the Second Tuesday in January for the chusing of ten Vestrymen and two Church Wardens, and the said Justices or any two of them Shall within two Months after the said day call together the Vestrymen, so chosen as aforesaid, and they or the Major part of them, are hereby Impowered and required to lay an Equall Tax on the Inhabitants of the said City of New York, for the raising the aforesaid sum of One hundred and Sixty pounds;

And be it further Enacted by the authority aforesaid, That such of the Vestrymen as shall not be present at the time Appointed to make the said tax, and thereof be Convicted by a Certificate under the hands of Such as doe Appear, and have noe Sufficient Excuse for the same, Shall respectively fforfeit ffive pounds Currant money aforesaid;

And a Roll of the said Tax, so made shall be Delivered into the hands of the Constable of each respective ward of the said City, with a warrant Signed by any two Justices of the peace of the said City, Impowering him or them to Levy the said Tax, and upon refusall to destrain upon the Goods and Chattells of the Person or Persons so refusing and Sell the Same, by publick out-cry, and pay the money, arising by the said Sale, into the hands of the Church Wardens, first retaining to himself twelve pence in the pound for Levying thereof, and returning the Overplus, if any there shall happen to be, to the Owner. And if any person Shall refuse to pay what he is so assessed, and the said Constable or Constables do Destrain for the Same, all the Charges Expended by the said Constable or Constables, Shall be paid him or them, with such further Allowance for his or their pains as the said Justices, or any of them, shall judge reasonable.

And if the said Justice or Justices Shall neglect their Duty to Issue the said Warrant, or fail in any of the premises, by him or them to be done or performed, in pursuance and Execution of this act, he or they respectively Shall fforfeit the Sum of Twenty pounds Currant money aforesaid. And if the said Constable, or any of them, shall fail to do their duty herein, they shall respectively fforfeit five pounds Currant Money aforesaid.

And the Church Wardens, so Chosen, shall undertake the said Office, and receive and keep a Just and true Account of the Moneys or Goods Levyed by Virtue of this Act, & the Same Issue by order of any two of the said Justices, & the Major part of the said Vestrymen, for the use, Intent and purpose aforesaid. And the Church Wardens shall, as often as thereunto required, yield an account unto the Justices and Vestrymen of all their receipts and Disbursements; And in Case they Shall neglect to do the Same they Shall respectively forfeit five pounds Currant Money aforesaid for every refusall.

And be it further Enacted by the authority aforesaid, That the said Church-Wardens Shall, by warrant, as aforesaid, pay unto the said Rector the Maintenance aforesaid at four equal and quarterly payments, under the penalty of five pounds Currant Money aforesaid for every refusall, neglect or Default. And be it further Enacted by the authority aforesaid, That the fines, Penalty's and fforfeitures menconed in this act shall be one Half to the use of the poor of the said City, and the other half to him or them that Shall or will prosecute for the Same before any of her Majesties Justices of the Peace for the Citty of New York, for the time being,

who are hereby required within fforty day's after any Complaint Shall be made to him or them by any person or Persons of the breach of this Act, by reason of any person or persons not Doing the Duty hereby required to be done and performed by him or them, he or they shall Sumon the said person or Persons So Neglecting or refusing as aforesaid, and the matter being heard before him, Shall give Judgement and grant Execution thereon against the party offending; and Shall Immediately thereupon appoint another fitt person to do and perform what ought to have been done and performed by the said party Offending. And if the said person so appointed as aforesaid, Shall neglect to do and perform his Duty herein, he shall be Subject to the like penalty as if he was duely Elected, Any former Law, usage or Custom to the contrary hereof in any wise Notwithstanding.— Colonial Laws of New York, Vol. 1. pp. 543-545. See also Col. Docs. N. Y. iv. 1114, 1164; and Council Journal, N. Y. 145-6, 199, 204, 213.

LORD CORNBURY TO THE LORDS OF TRADE.

Allusions to Ecclesiastical Matters.

1703, July 12.

I herewith send your Lordships the Acts of the General Assembly of this Province, passed last spring. They are in number twelve. .....

The seventh is an act for the better maintenance of the Minister of New York. I humbly intreat this Act may be confirmed. It is to add sixty pounds a year to a hundred pounds a year settled upon him by a former Act. The Gentleman deserves extreamly well. .....

The ninth is an Act to enable the Minister and Elders of the French Church to build a larger Church. Their congregation is much enlarged, and they have behaved themselves always well towards the Government; therefore I hope you will approve of it.— Col. Docs. N. Y. iv. 1064-5.

[1703, July 31 — Aug. 9. Synod of North Holland, held at Edam.— No allusions to America.]

ORDER TO THE ATTORNEY GENERAL TO ENQUIRE INTO A RIOT AT JAMAICA.

Rev. Mr. Hubbard [Hobart.]

At a Council held at Fort Anne this
27th day of July 1703.

Present — His Excellency Edward Viscount Cornbury etc.

Sa. Sh. Broughton, Wm. Lawrence, Gerard Beekman } Esqrs.

Rip Van Dam, Esq.
John Bridges, Doctor of Laws.

His Excellency acquainted this Board with two letters from Jamaica in Queens County, giving an account of a Riott committed there by one Hubbard a Dissenting Minister and other of the Inhabitants of the said Town.— Ordered that the Attorney Generall doe Inquire into the facts, and as they shall appear to him prosecute the persons according to Law.

By order of his Excellency in Council,
B. Cosens, Ck. Council.

Endorsed, "Order of Councill of the 27th July 1703.
For the Attorney Generall."— Doc. Hist. N. Y. Vol. iii. p. 126.

MEMORIAL FROM MR. LIVINGSTON ABOUT NEW YORK, TO THE LORDS OF TRADE.

Mohawk Missions.

1703, Aug.

"The French Priests, by their insinuations and false pretences, have decoy'd ove(r) to them a great many of our Indians, and have raised a great faction in their Castles; and it's feared a great many more will follow, unless they have Ministers to instruct them in the Christian faith, of which they seem very fond. The Nations of the Sinnekes and Onnondages have also received such impressions of the Christian Religion, that if Ministers were planted amongst them, to convert them to the Christian faith, it would be of great advantage to Her Majesty's Plantations, not only in securing these Indians friendship, but also in being a Cheque and discouragement to the French Emissaries, who frequently visit those Nations and lived there all last winter endeavoring to corrupt their affections from the English, and make ill impressions in their mind, to the apparent prejudice of their Trade, which decays daily more and more."— Col. Docs. N. Y. iv. 1067.

REV. BERNARDUS FREEMAN TO GERARDUS BEEKMAN OF KINGS COUNTY, AUGUST 2, 1703.

[Port Folio "New York," Vol. i.]

Schenectady, August 2, 1703.

Sir:— I duly received your favor, and understood thereby that my lord (Cornbury) and his Council would no longer prevent me (from leaving Schenectady;) and that they had rejected the memorial of Schenectady to that end. Thereupon I made arrangements at once to preach my farewell sermon, and requested my Consistory to give me a certificate and a release or dismission from my office there; but they refused to give these to me. This they did because the people of Long Island had not assured them that they would pay back the expenses incurred (by my voyage from Europe); and also because your Call was not more greatly to my advantage. It was, indeed, ridiculously small as to the money promised and perquisites — only one hundred and twenty-five pounds, (and no?) higher; and then the meadow land was also refused me. I can only say that the Classis of Lingen would despise such preposterous offers, if they could pass judgment on them.

I said, however: Brethren, I shall not write to the Consistories of Long Island (at once), yet I will accept their Call conditionally. For I doubt not but that their esteem for me is so great, that they will not decline to make their Call much better. I therefore said to them, (the church of Schenectady) that they must dismiss me, and give me a dismission and certificate. But they replied — What ails you, that you tell us that we must give you these? I answered, that I wanted a certificate. They said, We cannot give one to you if you wait a year and a day for it, until we are first assured that those expenses (of the voyage) shall be reimbursed to us. The fault lies not with us, but with those Long Islanders, inasmuch as they did not send that expense money with the Call. We have written them a letter, that they must first satisfy us in this matter.

We received an answer. It came from eight elders, but not a word was said about that money; but only that they felt hurt; they were troubled on every side. It seemed as if that letter showed, that they did not want a Domine there; that they had made the Call in such a way as to make me dissatisfied with them. Nevertheless, I asked them here again, if they would please to give me that certificate. They now answered — No. I then preached my farewell on July 10 (or 18), and thought to myself, they will certainly now give it to me, after that; but they still remained obstinate. I was, therefore, greatly embarrassed, and knew not what to do. To leave without a certificate, would be no advantage to me; for they would refuse to install me in my office there. Such a result would be a joy to the evil-minded, but a grief to the pious. Yet I finally concluded to leave anyhow, and was just about packing up my goods, when they made this final assault on me, which was also the cause of what follows:

They professed to be anxious to treat me as I desired. As I had said, I did not want to accept the Call from Long Island except on certain conditions, namely, that it should be improved,

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(as to salary, etc.); therefore my people here now said to me, Remain here until you hear further from them by letter, whether they will give you as good a salary, with other perquisites, as we will give you here. If they do this, we will no longer stand in your way. They will then be ahead, and we will give you a certificate. So, as I could not well leave, at any rate, without a certificate, I thought this was the best thing I could do. For I said to myself, If Long Island murmurs a little over this, yet meantime they may become more united thereby; for I felt I could not possibly labor for them on the Call they had sent me. I judged it best, therefore, to wait their further determination.

I accordingly answered them, that in God's name, I would agree to this. If the people of Long Island had sent me a Call by the hand of a deputy from their Consistory, who had been fully empowered to settle all differences, and to give satisfaction as to all claims of my Consistory here, which is the general way, I could not have been detained from your church for a fortnight; and it would have saved both you and me much anxiety. I was willing enough to leave, as appears from my having preached my Farewell; but I was detained by the certificate which was withheld; for the certificate was my "character", and was necessary to continue me in my office or to put a stop to my career. Your wisdom will have sufficiently anticipated this in all this business.

Shortly after my Farewell, therefore, my church here made out for me a new Call on this condition: That in case you did not make out a more favorable Call, that I should continue to serve them here. To this I agreed on this condition: That a canvass should be made of your congregation there to discover if they were willing to compete as to these honorable terms. I hope speedily to be informed as to the result, one way or the other. Until that time, I will not accept of either of these Calls, that all questions may thus be put finally to rest. I will therefore now recount to you what honorable and agreeable terms

my congregation here (at Schenectady) have, in their love, put in their Call, in order to keep me.

First: That for my services in the church, and for other religious and edifying instructions, they will pay me one hundred and twenty five pounds per annum, in quarterly payments; that on whatever may remain unpaid at the end of the year, they will pay six per cent interest; that they will give proper security to pay a half year's salary to my heirs, after my death. They will also provide me with a house, a lot, an orchard and pasturage for at least one horse and cow, and as much more as my household may require; two cows and a horse, if necessary, and even more, if required. And in case anything should happen to me — which may God prevent — whether feebleness of body or paralysis of the tongue, so as to incapacitate me to conduct the services, there will be secured to me an honorable support. As to the Classis of Lingen, it is as acceptable to them here as any other Classis; for it is orthodox, and it is the Classis which sent me out; that any differences which may arise will be settled here, if possible, without sending them to the other side of the sea; that others will be settled by the help of neighboring Churches; or if necessary, will be referred, either to the Classis which had sent me out, or to that one which the Consistory should choose. For he who wishes to accuse a person of any misdeed, can have his way in doing so, although the accused or convicted person may have the right of appeal.

Nevertheless my congregation here is well content with these arrangements, without formally mentioning them in their Call to me. For they are wise enough to understand that it is not in my power to withdraw myself from the Classis of Lingen (in Westphalia). For if I did so, I would thereby renounce my ministerial character altogether. For it was that Classis which sent me over here, and no other; and it was that Classis which ordained me.

Understand, therefore, that the Call which you sent me needs to be amended in all these particulars. For no one can take a servant away from the house of another, unless it be with the intention of giving him higher wages, so that it will be to his advantage; or unless he be hated by his master, and so was unable to stay. If then, you are able to give a salary equal to this congregation (of Schenectady) as specified above; and in addition, pay the expenses incurred by them, (for the cost of my voyage, etc.); and will not bind me to join any other Classis, than the one to which I belong, and which, under God's blessing sent me over here:— then let the Consistories (of Kings County) make this known by making out a new Call containing these conditions. I assure you, that then, with cheerfulness of heart, and under the favor of God, I would put my shoulder under the burden of your churches, and endeavor to edify them according to the grace of God which is given unto me; but if no agreement can be arrived at on account of troublesome persons, I will nevertheless pray God that such result may tend to our mutual salvation.

I have written in similar strain to the Consistory there (Kings County). That I did not write sooner is because I accepted your Call conditionally, and meant to talk about these amendments by word of mouth; and also because a certificate has been denied me all along (by the church here.) Then, the letter of the eight elders also said, that if I would not come on the Call as sent, I should say so. From this I concluded that perhaps it would not be amended at all, and this destroyed my courage.

In regard to what you write me, that my lord (Cornbury) had been made to believe that I had originated the request from this county, (petition of Schenectady to the Governor to prevent Freeman from leaving), this is too absurd; I was entirely ignorant of it. It contradicts itself, considering that I actually went on to preach a farewell sermon, which totally refutes such a

rumor. Then also the Indians here insisted upon having an answer from my lord, before they would let me go; for they made a great disturbance over it. But I hope all will turn out for the best.

I have thus written at length, that this letter may be read by many; such as Lot and Schenck and Sebering and Brunt. It will therefore, suffice for all who are desirous to understand the causes why I did not come down at once; for I wish to be clear of the cause of this long delay. Thus may they all remain my friends when they have understood that the delay was no fault of mine; but that it originated from the character of the Call, and the lack of provision therein to reimburse (for my voyage). For these expenses, which have been the cause of all this trouble, amount to forty three pounds six shillings. This was the cost of the sea voyage and of the Classical expenses, (connected with my ordination).

With these explanations, I commend you to the grace of God. Farewell.

Your Servant and Friend,

Barnhardus Freerman.

The address was:

To Mr. Gerardus Beekman, of her Majesty's Council; of Kings County, Long Island, at Flatbush.

A true copy, word for word, and letter for letter.

Gualterus Du Bois.
Vincentius Antonides.

REV. BERNARDUS FREERMAN TO JOSEPH HEGEMAN OF KINGS COUNTY, LONG ISLAND, AUGUST 2, 1703.

[Port Folio "New York" Vol. i.]

Schenectady, August 2, 1703.

Sir:—That your letter has not been more quickly answered, I regret, but I had thought to have come down to your place ere

now. But because there was no mention made of the expenses (of the voyage, etc.), either when the Call was sent, or by you in your last letter, in reply to the one of my Consistory here, or by the eight elders in theirs; — therefore did my Consistory refuse to give me a certificate (of dismissal). The fault, however, lies with the Consistories there (in Kings County), because you made no response in reference to those expenses, except to make some round about excuses. Such then is the reason of the delay, which is not according to my wishes.

Although there were also some things unacceptable in the Call, I thought that your love would subsequently correct these if I should come. But noticing your warning, that if I were not willing to come on that Call, I should say so, so as not to keep your people in suspense; truly, God knows, I did not delay long, for after six days I declared myself in favor of Long Island; but I could not get a certificate before assurances were given about those expenses; and to leave without a certificate would only be to make myself ridiculous.

It was also not in my power finally to accept of the Call, as it not only offered less salary than the last preacher received, but also omitted the orchard and pasturage. Then, it also wanted me to put myself under the jurisdiction of the Classis of Amsterdam. It is not in my power to agree to this, no matter how much I might desire to do so; yet such was the tenor of your communication to me.

You will well remember that you said, that if you made out a Call for me, that I should tell you whether it was all right; that I should ponder it between God and my conscience. I have done this. Yet I cannot go, because you refuse to pay those expenses, or you have, at least, quietly ignored them.

Let, then, this matter be rightly understood by you. I have written at length to all the Consistories (of Kings County.) From them you can learn every particular as to how matters

stand. I request that we may have a reply speedily sent to us — one from the Consistory, that I may take measures accordingly.

With salutations, Farewell.

Your sincere friend,

Barnhardus Freerman.

P. S. Greetings to your wife.

This letter was addressed: Capt. Josephus Hegeman,

Long Island at Flatbush.

Cito.

A true copy, word for word, letter for letter.

Gualterus Du Bois.

Vincentus Antonides.

CORRESPONDENCE IN AMERICA.

Letter written by Domine Freerman of Schenectady to the Consistories of Long Island.

Addressed:

To the Worthy and Beloved Elders of the Dutch Congregations of Christ's Church on Long Island, being the four villages (of Brooklyn, Flatbush, New Amersfort and New Utrecht,) in King's County:

Schonegtade, the 2nd of Aug. 1703.

Beloved Brethren:— With great joy I received the good news that his Excellency, my Lord Cornbury, has restored me my honor and reputation, and given you permission to send your call to me. This is best for the honor of God and the church. It is also to me the greatest blessing, and for this honor and privilege I am grateful.

By the hand of Domine Lydius I received on the 19th of May, 1703, the call which you sent me. That I have not replied to the worthy brethren as quickly as possible, is not without good reasons. The call in itself was good, as it directed me, by God's assisting grace, to preach his Word: but the conditions annexed

1703

to it were not acceptable to me. Nevertheless, six days after its receipt, I notified my Consistory that I would accept this call as it was, if they would, according to its request and contents, dismiss me, and give me a certificate. They answered by asking me whether I had duly considered the call; that the salary mentioned in the call did not reach up to the proper amount, by at least twenty five pounds; and that the orchard and pasturage were withheld from me; also that you bound me to the Classis of Amsterdam; and that all of these things were well worth considering.

I replied, that I did not doubt but that your affection for me would make it better: that I accepted it on the condition, that if you should not be inclined to make it better, on account of these conditions, I would not serve you; that I proposed, to preach my valedictory sermon on the following Sunday, after I had had your call for eight days. I requested that a certificate might be given me at once; for it was unpleasant to me to keep that church waiting any longer. Then my Consistory said, very seriously, that the Long Island Consistories were at fault; that they should have written about the expenses (incurred by my voyage;) but that when they had once given me the certificate I was out of their power; that they were in duty bound to look out for their congregation, and must first have security for it, (the expenses incurred). Meanwhile they urged me to delay my valedictory sermon, until they could exchange letters with you, concerning the expenses; and you need not worry about keeping them waiting. For if they had sent some one with power of attorney, they could have made a speedy end of it, as he could have removed all disputes, as well on our side as on yours. Their arguments persuaded me.

Whereupon they quickly wrote by the hand of an elder, Isaac Swits. He came back without the letter, but said that Reyer Schermerhorn would bring one. But as the latter delayed so long, I complained to my Consistory that it should have been

received long ago. I therefore requested to have my certificate at once, so that the church (on Long Island) should no longer be desolate and without a pastor. They continued to refuse until they were made secure as to the expenses. Meanwhile Reyer Schermerhorn arrived. I inquired for the letter. He said he had received one, but that it had been somewhat delayed; for they who had commissioned him had told him that he, Reyer himself, must deliver it personally even if he had to remain two weeks at the Menades, (Manhattan?) We read the letter and noticed that it was signed by eight elders, but that it said nothing whatever about the expenses; so that all this time had been wasted. This made me not a little angry. I then asked for the certificate at once, saying that I did not doubt but that they would be reimbursed. But the more urgently I asked, the more positively was it refused, and all because of those expenses.

Finally, I inquired, whether they never intended to give me a certificate. They answered that they could not do it. I told them then, I could not keep that church waiting any longer, and would preach my valedictory sermon on the following Sunday, the 10th (18th?) of July, (1703). After I had done so, they still refused me the certificate, and blamed the Consistory of Long Island that they had not secured them for the expenses. I resolved to pack up my goods. Then they made a last assault upon me, in the following proposition: They said, "Since the Domine, then, does not want to accept the call from Long Island, except upon the condition that they make it satisfactory; therefore stay here with us, until you see whether they are willing to give as much salary as the Domine thinks we are willing to give, with other additional perquisites. If they are willing to excel us, then we will not keep you back. They will be ahead, and we will not refuse you a certificate" (weggeven — give away your certificate for nothing.)

Inasmuch as I could not get ahead of my Consistory, they now immediately issued a new call to me. They compared this

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with yours, and declared that if the Long Island people in their love would do as much for the Domine as they had now shown that they would, by offering such an honorable and praiseworthy salary, it must be brought to proof; and if so, then they would have nothing against it. First, then, in view of my previous services, they now promised to pay me one hundred and twenty five pounds yearly in quarterly instalments; and if anything remains unpaid at the end of the year, to pay it with six per cent interest; and to give also sufficient security to pay a half year's salary to my heirs in the event of my death; also to give me a house and garden and pasturage for two cows and a horse, according as the household may need now or then; and if sickness of the body or trouble of the tongue should come upon me — which may God forbid — that I could not attend to God's service, that then a decent support should be given me; and they make no difference between one Classis and another; they are well contented with the Classis which, under God's providence, sent me out; for it is not in my power, to choose another (Classis). If any differences come to exist, the Consistory will adjust them; and if they are too great, then they will correspond and consult with their neighbors.

Now I say, Rev. Dear Brethren, if you can agree upon such an honorable salary as this, with a house, as was formerly promised, and with grounds attached; and if you will not bind me to join another Classis; then with gladness of the heart I will by God's aid, set my shoulder under his ark, that is under the congregation there, (on Long Island). The expenses of Schonegtade, according to the best of my remembrance, were forty three pounds six shillings. If the respected brethren will consent also to pay this, then I shall come down directly. If the brethren are not inclined to do this, I shall pray God, that all may tend, however it goes, to the glory of God, to the salvation of your congregations, to the peace of your consciences, to the advancement of harmony in your churches, and to the encouragement of

godly living; that unbelievers may not be strengthened, and the pious not be offended. Put your hands then to the work, adopt godly resolutions, overcome evil by good, and the God of peace will soon crush the Satan of quarrel under his feet. Such is my longing for your congregation, Beloved Brethren, that I thought it necessary to communicate all this to you. At present, I am not in service; or at least shall not accept the call now made here until I hear what the Rev. Brethren intend to do; for I have cut myself loose here, for the sake of your church. It now depends on you, and I have no doubt, you will soon give me an answer. Thus closing, I commend the much beloved brethren to the grace of God, and desire the Lord's blessing and all prosperity upon you. This is the wish and prayer to God of your cordial friend and brother in Christ,

Barnhardus Freerman.

This copy, compared with the original, agrees word for word, as much as was possible letter for letter, which we the undersigned witnesses, declare to be true.

Gualtherus du Bois, Eccl. New York.
V. Antonides, Eccl. Midwout, etc.
Henricus Beys, V. D. M. Kingstowne.

New York,
the 28th of May 1706.

LORD CORNBURY TO THE LORDS OF TRADE.

Presents to Governors.— Bayard and Hutchins.

Sept. 9, 1703.

.....

I humbly thank your Lordships for the increase of my salary. I shall not fail of acquainting the Assembly, as soon as they meet, with her Majesty's orders for prohibiting any presents being made to the Governour for the time to come.

.....

I have likewise received your Lordships letter with Mr. Attorney General's opinions inclosed. As to that relating to Bayard and Hutchins, I can only say that I was told that Bayard has brought his action against one or two of his Jury and one of his Judges. But I did not think it proper for me to stop any man's private actions, especially when there was no application made to me by the other side.— Col. Docs. N. Y. iv. 1071.

COUNCIL JOURNAL.

1703, Oct. 14. The Queen forbids any presents to be given to the Governors: said to be a custom. 206.

The members of the Assembly took the abjuration oath before the Governor. 206.

The oath of allegiance and supremacy and the test formerly taken. 206.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Consistories of the churches of Brooklyn, etc., to the Rev. Classis of Amsterdam, December 11, 1703, O. S.

Port Folio, "New York", Vol. i. Extracts in Vol. xxi 460.

Addressed: To the Much-Esteemed, Pious and Highly Learned Gentlemen, the Brethren in Jesus Christ constituting the Rev. Classis of Amsterdam.

Reverend Sirs:—

The Triune and All-Sufficient God, the God of the Covenant of His people, has in these last days caused the pure Gospel, in its fulfillment, to be proclaimed to the many inhabitants of these remote islands of the world. This is in fulfillment of the prophecies, and to the glory of His name, as well as to the salvation of His chosen. It has also pleased Him in His paternal love, and in His Providence as the Good Shepherd, and by means of this same preaching of His Gospel, and through the operations of His Spirit, to gather a number of Dutch Reformed churches, in this Province of New York, in America, under the dominion of her Royal Majesty, Anne, Queen of England, etc. These churches are in harmony with the churches of the ever praiseworthy and blessed Netherlands. Not the least among them are those of Breukelen, Midwout and Amersfoort, on the Island of

Nassau, over which God has placed us, the undersigned, as Elders and Deacons. And assuredly we are under no small obligations to the Rev. Classis of Amsterdam, which we are ever obliged to recognize as our Mother, that through your faithful care, our congregations have repeatedly heretofore been provided with pastors and teachers, who are no less excellent in prudence and piety, than in learning, eloquence and zeal.

But inasmuch as it hath pleased the Wise and Sovereign God, who worketh all things according to the counsel of His own will, to deprive our congregation, to the general sorrow of all, of their much beloved and excellent pastor, the Rev. William Lupardus, of blessed memory, who died now more than two years ago: we would, without doubt, long ago have solicited your help in procuring another to take his place, had it not been that the inclinations of a large part of our congregations had given occasion for us to call Rev. Bernardus Freerman, minister of Schenectady: but because the terms of our call were not altogether acceptable to him; among other things, as, for example, to quote the words of the Call itself:

"Inasmuch as hitherto, we have belonged to the Classis of Amsterdam, and have no reason now to separate ourselves therefrom; therefore, in case any misunderstanding should arise — which may God forbid — between us and you, about any matter in which some Classis in Holland would need to be recognized, we expect that you, with us, will submit the same to the said Classis of (Amsterdam)": and because the conditions which he proposed, we did not deem agreeable:

Therefore We, the undersigned, Elders and Deacons in the said villages, being authorized by our congregations to call another faithful dispenser of the mysteries of God; and owing to the pressing need of our churches, we desire to fill the vacant church as soon as possible: and finally, with the permission of the Hon. Edward Viscount Cornbury, our Governor, have, in the fear of the Lord, resolved, to request earnestly, and to author-

ize the Rev. Classis of Amsterdam, as by these presents we do so request and authorize you, to call for our said congregations a person, either married or unmarried, we prefer unmarried, of whose learning and piety and other praiseworthy virtues you have sufficient assurance, to preach the Word of the Lord purely, plainly and forcefully; to instruct those thirsting for knowledge, in fundamental truths, by general catechizing; faithfully to administer the Holy Sacraments according to the institution of Christ; prudently to administer church discipline, and to govern; and furthermore with a peaceable and Christian demeanor, to do all that belongs to the office of a faithful minister of Jesus Christ, according to the Word of God and the good Order of the Church.

In particular: to preach twice on each Lord's day, when in health, the one Sunday in one village, and the next Sunday in the next, in turns, regularly going the rounds of the four villages; and to do the same on all other preaching days, according to the custom in use among us, and observed by the late Rev. Lupardus.

And inasmuch as, in our congregations, the remembrance of the satisfactory and edifying services, and the faithful labors of the Rev., Pious and Highly Learned Domine, Casparus Van Zuuren, our former pastor and teacher, now minister at Gouderack, is still fresh and lively; and for which reasons, they consider themselves bound always to manifest, so far as possible, the evidences of their dutiful love and respect to him, although absent: Therefore the Rev. Classis, without diminishing the foregoing authority conferred, is kindly requested to take into proper consideration any recommendation of a capable person by the said Rev. Van Zuuren, if such can be conveniently done, and if he is still living; to let the eye fall upon such a one would be a circumstance peculiarly agreeable to our people.

To encourage the acceptance of this call, the party called is honestly promised:—

1. A salary of one hundred pounds, New York money, which amounts, according to the reckoning in this country, to eight

hundred Dutch guilders. This annual salary will begin with his first sermon before his congregations. [One hundred pounds is equal to two hundred and fifty dollars; but eight hundred guilders is equal to three hundred and twenty dollars.]

2. In addition to this, a good and suitable dwelling, free of rent, located centrally, at Midwout; with the barn, and land as far as the road, and a garden; all this to be delivered in good condition, and to be kept up.

3. Also, to provide him, yearly, with sufficient fire wood for his house-keeping.

4. He shall also receive, immediately on the delivery of his first sermon here, a half year's salary, as an honorarium.

5. He shall also receive upon his landing here, in payment for his transportation and other expenses on the voyage, thirty three pounds, New York money, if he be a single man; but if he be married, he shall receive forty three pounds. This sum, experience teaches, is sufficient. It is deemed advisable, therefore, to specify it beforehand, so as to leave freedom to the party called, as to his manner of coming over, and to avoid all disputes.

6. When he preaches at Breukelen, which is not above an hour's ride; or at Amersfoort, which is not above a half hour's ride from his home, he shall be taken thither and brought back, without cost to himself.

7. To these promises, We, the undersigned, Elders and Deacons, stand pledged, in such a way that we bind ourselves, qualitate qua, and our successors in the same capacity, to see to it, and to use all diligence, that each half year, the full half of the whole salary shall be paid.

On these fair terms and well-intentioned promises, we earnestly request and authorize the Classis of Amsterdam, to call, as soon as possible, a capable person, endowed with the requisite qualifications. To this end, in payment of Classical expenses, one hundred guilders are transmitted, to be paid by him who is mentioned in the accompanying note. We request you to per-

suade the party called, after his complete acceptance of said call, to start on his journey hither as quickly as possible. And we pray the Lord, that under his favorable guidance, he may arrive safely. We also promise to hold him in such respect, affection and honor, as is due to an upright and pious pastor.

Finally, we pray the Great Shepherd of the sheep abundantly to pour out His divine blessing, with the gifts of his Spirit, upon your Reverend Assembly, upon your persons and respective ministries, to the magnifying of His Name, the upbuilding of the Church of God, and the ingathering and salvation of many souls.

Done at our meeting of Consistory at Breukelen, December 11, 1703, O. S.

Reverend, Pious and Highly Learned Sirs and Brethren in Christ Jesus,

Your obedient Servants and Brethren in Christ Jesus, The Elders and Deacons of Breukelen, (Brooklyn), Midwout (Flatbush), and Amersfoort, (Flatlands.)

Daniel Rapalje
His
John X Freriks
mark
Joris Hanse
} Elders of Brooklyn.

Joseph Hegeman
Christopher Probasco
} Elders of Flatbush.

Garret Stoothoff
Dirk Jansen Amerman
His
Nicholas X Wykof
mark
} Elders of Flatlands.

Gysbert Boogaart
Aegst Aersen
} Deacons of Brooklyn.

John Van Vliet
Cornelius Cornel
} Deacons of Flatbush.

Martin Schenck
John Amerman
} Deacons of Flatlands.

MR. ROBERT LIVINGSTON TO THE LORDS OF TRADE.

Mohawk Missions.

1703, Dec. 18.

To the Right Honorable the Lords Commissioners for Trade and Plantations.

The humble memorial of Robert Livingston Secretary for the Indian affaires in Her Majesty's province of New Yorke in America.

Sheweth. That pursuant to Your Lordships commands, he addressed himself to my Lord of London for Missionaries to be sent among the Indians for their conversion; who advised him to apply to the Right Honorable the Society for propagating the Gospell in foreign parts, which accordingly he did, and by a memorial prayed, that they would be pleased to send six Ministers, that is: one to each of the Five Nations, and one to the River Indians, and that each Minister might have a couple of youths who would soon learn the language, and be able to minister to them; and that there might be houses built for the Ministers, and a Chappel at each Castle, stockaded round, which by computation may cost sixty or seventy pounds a piece; and that said Ministers might be furnished yearly with some small presents to the value of ten pounds, to give to the Indians; and that the Minister of Albany might be considered for the pains he has taken with the said Indians.

The Right Honorable Society have found out two good men for that purpose; that one hundred pounds sterling per annum will be allowed to each of them, and twenty pounds a piece towards buying utensils for them; but he is directed by His Grace, the Archbishop, and the rest of the Society to acquaint your Lordships, that though they think it absolutely necessary for their better accommodation, that there should be small houses built for them among the Indians, and that they should each of them have a servant to attend them; yet the Society, which has already made such large efforts with an income so small, entirely precarious and voluntary, do beg your Lordships to lay the matter before Her Majesty; since this affair is partly civil, and regards the State, so far at least as the said Missionaries may contribute to secure those wavering people to the interest of the Crown of England, and keep them from falling off to the neighboring French of Canada.

Your Lordships are therefore humbly prayed that you will be pleased to represent it so to Her Majesty, who no doubt, when she is well informed, will contribute the remainder and whatever else will be needful for the accomplishing so good a work.

All which is nevertheless most humbly submitted by

Robert Livingston.

— Col. Docs. N. Y. iv. 1074-5.

Whitehall,
18th December 1703.

PETITION OF THE REV. MR. LYDIUS.

To his Excellency Edward Lord Viscount Cornbury her Majesty's Capt. Generall and Governour in Chiefe of ye Province of New Yorke, and of New Jersey, and of all the tracts and territories of land depending thereon in America, and Vice Admiral of ye same etc. and to ye Honourable Councill of ye said Province of New York.

The humble Petition of Johannis Lydius Minister att Albany. Humbly sheweth: How that your petitioner in obedience to your Excellency's directions hath to the out most of his endeavours made itt his practice to instruct Indians of ye Five Nations in the Christian faith, for which service your Excellency and Councill hath been pleased to allow your humble petitioner a sallary at sixty pounds per annum.

1703

Your humble petitioner doth therefore most humbly pray your Excellency and Councill will be pleased to grant him a warrant on ye Collector or Receiver Generall for one year's sallary in ye service as a fore said, which is expired the first of November 1703, and your humble petitioner as in duty bound shall ever pray etc.

Johannes Lydius.

Albany the 30 of December 1703.

*** In council Min. ix. 48. June 13, 1702, is an entry in which Mr. Lydius is styled "Minister of the Dutch Reformed Church at Schonectady." The statement that he came to this country in 1703, which some persons have made, is therefore incorrect. His son, John Henry Lydius, who was a prominent Indian trader in the Colony of New York, died in Kensington, near London, in 1791, aged 98, having retired to England in 1776. There is a Biographical notice of him in the Gent. Mag. vol. 61. p. 383. which we refer to here only for the purpose of putting the Historical Student on his guard against some parts of it, which contain rather more poetry than truth.— Doc. Hist. N. Y. Vol. iii. p. 538.

TRINITY CHURCH. REV. GEORGE KEITH.

1703.

Rev. Keith again preached in Trinity Church, New York, on November 7, and November 28. The first sermon was on Acts 2: 42, "And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers". The second sermon was on 1 Cor. 12: 13, "For by one Spirit are we all baptized into one body, etc." These sermons were printed. Mr. Keith says: "By the Blessing of God, both these printed sermons have been serviceable to many in these American parts, and to some also in England, to reclaim them from their erroneous Opinions about the two Sacraments, Baptism and the Lord's Supper".

The voluntary contributions in Trinity Church from December 12, 1703 to April 19, 1704, amounted to fifty one pounds, fourteen shillings and one and a half pence. Records i. 47.

Col. Wenham was desired to write to Mr. Thrale to procure the plate and furniture given by her Majesty to Trinity Church. Records i. 47.— Dix, 155.

MADAM KNIGHT, A UNIQUE CHARACTER FROM BOSTON, KEPT A JOURNAL, IN WHICH SHE DESCRIBES CERTAIN THINGS IN NEW YORK IN 1704.

"Mr. Burroughs went with me to Vendue where I bought about one hundred Rheem of paper which was retaken in a fly-boat from Holland and sold very reasonably here — some ten, some eight shillings per Rheem by the Lott, which was ten Rheem in a Lott. And at the Vendue I made a great many acquaintances amongst the good women of the town, who courteously invited me to their houses and generously entertained me.

The Cittie of New Yorke is a pleasant, well compacted place, situated on a Commodious River which is a fine harbour for shipping. The buildings, brick generally, very stately and high, though not altogether like ours in Boston. The bricks in some of the houses are of divers coullers and laid in checkers, being glazed, look very agreeable. The inside of them are neat to admiration, the wooden work, for only the walls are plastered, and the Sumers and Gist are plained and kept very white scower'd as so is all the partitions if made of Bords. The fire-places have no Jambs (as ours have) But the Backs run flush with the walls, and the Hearth is of Tyles and is as farr out into the room at the ends as before the fire, which is Generally Five foot in the Lower rooms, and the peice over where the mantle tree should be is made as ours with joyners work, and as I suppose is fasten'd with iron rodds inside. The House where the Vendue was,

had Chimney Corners like ours, and they and the hearths were laid with the finest that I ever see, and the stair cases laid all with white tile which is ever clean, and so are the walls of the kitchen which had a brick floor. They were making great preparations to Receive their Governor, Lord Cornbury from the Jerseys, and for that end raised the militia to Gard him on shore to the fort".

"They are Generally of the Church of England, and have a New England Gentleman for their minister, and a very fine Church, set out with all customary requisites. There are also a Dutch and Divers Conventicles as they call them, viz., Baptists, Quakers etc. They are not strict in keeping the Sabbath as in Boston and other places where I had bin, But seem to deal with great exactness as farr as I see or Deall with. They are sociable to one another and Curteous and civell to strangers and fare well in their houses".

"The English go fasheonable in their dress. But the Dutch, especially the middling sort, differ from our women; in their habitt go loose; were French muches, which are like a Capp and a head-band in one, leaving their ears bare, which are sett out with jewells of a large size and many in number. And their fingers hoop't with Rings, some with large stones in them of many Coullers, as were their pendants in their ears, which you should see very old women wear as well as Young".

"They have Vendues very frequently and make their earnings very well by them, for they treat with good Liquor Liberally, and the customers drink as Liberally, and generally pay for't as well, by paying for that which they Bidd up Briskly for, after the sack has gone plentifully about, though sometimes good penny worths are got there".

"Their diversions in the winter is Riding Sleys about three or four Miles out of Town, where they have houses of entertainment at a place called the Bowery, and some go to friends houses who handsomely treat them. Mr. Burroughs carry'd his Spouse and Daughter and myself out to one Madame Dowes, a Gentlewoman who lived at a farm house, who gave us a handsome entertainment of five or six dishes and choice Beer and metheglin, Cyder, etc., all of which she said was the produce of her farm; I believe we met fifty or sixty slays that day; they fly with great swiftness and some are so furious that they will turn out of the path for none except a Loaden Cart. Nor do they spare for any diversion the place affords, and sociable to a degree, they'r Tables being as free to their Naybours as to themselves".

Private Journal kept by Madam Knight in a Journey from Boston to New York in the year 1704, pp. 66-71.— Quoted from Dix, 159.

CHURCH OF ENGLAND IN NEW YORK.

1704.

Of the state of the (English Episcopal) Church in the Province of New York, by the appointment of His Excellency Edward Lord Cornbury, and Colonel Francis Nicholson.

A Summary Account.

In this Province are ten Counties. First New York, in which there is an English Church, called and known by the name of Trinity Church, already built, and the steeple raised to a considerable height by the voluntary contributions of several persons, a full account whereof has been given in a former scheme to my Lord of London. The Rector of this Church is maintained by a tax levied upon all the Inhabitants of the city, amounting to one hundred and sixty pounds, one hundred whereof is entailed forever upon the Incumbent for the time being, and Sixty pound is added by the influence of his Excellency the Governor and an Act of the General Assembly, during the life and residence of the present incumbent, Mr. William Vesey.

And for his further encouragement, his Excellency, out of his great goodness, hath ordered in council, twenty six pounds per annum to be paid out of the Revenue for the Rent of the house of the said Incumbent.

His Excellency hath also, by a law, (1704) incorporated the Rector and all the Inhabitants of this City of New York, that are in communion with the Church of

1704

England, as by law established, by which they and their successors are vested with sundry rights and privileges; particularly the said law hath enacted, that the patronage and advowson of the said Church, and rights of presentation, after the death of the present Incumbent, or upon the next avoidance, shall forever thereafter belong and appertain to the church-wardens and Vestrymen of the said church, in communion with the Church of England; which before was in the Vestry chosen by all the Inhabitants of the said city. This privilege establishes the Church upon a sure and lasting foundation.

BENEFACTIONS OF TRINITY CHURCH OF NEW YORK.

The Right Honorable and Right Reverend Father in God, the Lord Bishop of London hath given a bell to said Church, value sixty pounds.

His Excellency has also very liberally contributed to the said church, and besides used his interest to promote the same.

A sum of about three hundred pounds formerly collected in the Province of New York for the Redemption of some captives in Algiers. In a Brief for collecting the said sum it is provided that in case the Redemption or death of the said captives shall happen before the arrival of the said sum in Holland, that then it shall be disposed of to such uses as are mentioned in the said Brief; The Slaves being either dead or redeemed before the money was transmitted, his Excellency in Council hath assigned the said sum for the finishing of the steeple of Trinity Church.

His Excellency the Governor taking into his consideration the great charges the parishioners have been and are still at in raising the Edifice and Steeple to that perfection they designed it, hath been graciously pleased to recommend to her Majesty the Queen, that it may please her Majesty to bestow a farm within the bounds of the said City, known by the name of the King's Farm, to the use and benefit of the said Church, with half an acre of ground adjoining to the said Church designed by his Lordship for a Garden and a house to be built for the said Incumbent.

His Lordship has been pleased to encourage Religion, and discountenance Vice in the said Province by Proclamation, and has used his utmost endeavours to promote the Public Worship of God, and train up youth in the Doctrine and discipline of the Church of England, particularly in the city of New York, and hath contributed to the building a French Church. And since the death of the late minister of the French congregation, resolves to use his interest to introduce a French Minister that shall have Episcopal ordination and conform to the constitution of the church.

His Lordship hath been also highly instrumental in enacting a law for establishing a Latin free school, and to endow it with a salary of Fifty pounds per annum, to which station his Lordship hath preferred the ingenious Mr. George Muirson, who for some time discharged that function with approbation and success.

Two other schools are likewise established in this City by his Excellency's care, and by these and other means, the Church daily increaseth, and it is to be hoped, if God pleases to continue his Excellency in the Administration of this Government, this Church is in a fair way of becoming the greatest congregation upon the continent.

We are willing with much submission to represent to the Honourable Society, how that excellent design of theirs in supplying us with a Catechist might have their pious endeavours better served, if instead of the pious and deserving Mr. Elias Neau, who was brought up a Merchant and in good business, the Worthy and ingenious Mr. Muirson, who is now going to England in the hopes of being admitted into Holy Orders, were appointed for that purpose. Mr. William Vesey might be assisted by him, and for his encouragement has promised him Thirty pounds per annum at his arrival, being sensible how much this place abounds with Indian Slaves and Negroes. This is the state of the Church in the City of New York.

William Vesey, Rector of New York.

LONG ISLAND.

In Long Island in the Province of New York, are three Counties, viz. King's, Queen's and Suffolk county. King's County, consisting of four Dutch Congregations supplied formerly by one Dutch Minister, (Lupardus) but now without any, by the death of the late Incumbent, they are sometimes supplied by the Rev. Mr. Vesey where he finds all the English and some of the Dutch well affected to the Church of England.

A minister sent by the Society to that County with some encouragement for a maintenance to preach and be a schoolmaster would be a great instrument of bringing the youth and others to the Church.

William Vesey.

In Queen's County consisting of five towns divided into two parishes and endowed with sixty pounds, of New York money per annum, each parish paid by a tax levied on all the inhabitants in the County by Act of General Assembly.

Jamaica. The parish of Jamaica in said County consists of three towns, Jamaica, New Town and Flushing.

In the town of Jamaica there is a Church of stone, built by a tax levied on the Inhabitants of the said town by an Act of General Assembly, it has a high spire with a bell, but is not furnished with pulpit, pews or utensils. The Church was built in the street; there is also a house and some land recorded for the parsonage, which was formerly in the possession of the Independent Minister, but now in the possession of the present Incumbent by his Excellency Lord Cornbury's favor, who has been the great promoter of the Church in this Province and especially at this place.

In New Town there is a Church built and lately repaired by a tax levied on the Inhabitants by an Act of General Assembly: this Church was formerly possessed by a dissenting Minister, but he being gone, it is in possession of the present Incumbent by his Excellency's favor.

Flushing. In this town there is no Church; whereas the other two towns are chiefly inhabited by Independents, this is inhabited by the Quakers.

The Rev. Mr. Urquhart, the present Incumbent, resides at Jamaica, according to the directions of an Act of Assembly mentioned it as the parochial Church, and there preaches and reads Divine Service twice on the Sundays, for two Lord's days successively, and on the third Sunday preaches and prays twice at New Town and at Flushing once a month on the week days, and by the blessing of God, the Congregations in the respective towns daily increase.

Hampstead. The parish consists of two towns, Hampstead and Oyster Bay.

In Hampstead there is a church, a house and lands for the minister, the people are generally well affected to the Church of England and long for the arrival of the Rev. Mr. Thomas.

In Oyster Bay there is no Church, but a considerable number of people desirous of a Minister.

ACCOUNT OF SUFFOLK COUNTY.

In Suffolk County in the East end of Long Island, there is neither a Church of England minister, nor any provision made for one by law, the people generally being Independents, and upheld in their separation by New England Emissaries. But there are several already well affected to the Church, and if one or two ministers were sent among them, supported at first by the Society, it would be an excellent means of reconciling the people to the Church, and of introducing an Establishment for a Minister by Law.

William Vesey.

WESTCHESTER. Mr. Bartow, Rector.

Here is a Church built, but not finished, being neither glazed nor ceiled. The parish of West Chester is divided into four several districts viz. West Chester, East Chester, Younkers, and the Manor of Pelham.

There is fifty pounds settled on the ministers salary by Act of Assembly.

There is twenty three acres of land given by West Chester division for a glebe.

1704

There is one Independent Congregation of East Chester, whose minister designs to leave there, whose congregation upon his departure are resolved to join with the Church.

RYE. Thomas Pritchard. Rector.

Here is no Church, but the Minister preaches in the Town house; the parish is divided into three districts, viz. Rye, Bedford and Mamaronets.

There is a salary of fifty pounds per annum established by Act of Assembly; the number of communicants are considerably increased, since the first celebration of the Sacrament.

There is an Independent Church at Bedford where the Minister designs to leave them, they are well affected to the Church, and it is hoped when he is gone they will be in communion with her.

STATEN ISLAND, RICHMOND COUNTY.

The greatest part of the people in this County are English, and there is a tax of forty pounds per annum levied on the inhabitants of the said County for a maintenance to the Minister, and it is very necessary and much desired by the people that a Minister should be speedily sent them with some further encouragement from the Society who has at this time an opportunity of reconciling most of them to the Church.

William Vesey.

ORANGE COUNTY.

In Orange County there are about sixty families of several nations who have no Minister, nor are able to raise a salary for one.

ULSTER COUNTY, COMMONLY CALLED ESOPUS.

In this County the greatest number of people are Dutch, who about twelve years since, sent to the Classis of Amsterdam for a Minister; Mr. Newcella being lately (1704) called home, left them destitute of any person to officiate among them, which his Excellency was pleased to take into consideration, and has appointed the Rev. Mr. Hepburn to preach and to read Divine Service to them, whereby the English, who had never a Minister among them have the benefit of public worship, and are in good hopes of bringing the Dutch to a conformity.

The Rev. Mr. Hepburn has at present small encouragement from the people, but chiefly under God depends on the kindness and bounty of his Excellency the Governor of this Province.

William Vesey.

ALBANY.

A large frontier town where most of the people are Dutch, who have from Amsterdam a Dutch Minister, one Mr. Lydius, but there are some English families, besides a garrison of soldiers, who are a considerable congregation. A Church of England Minister here will, in all probability, do signal service not only by setting up a public worship to the joy and comfort of the English, who impatiently desire a minister, and persuading the Dutch and others to conform, but also in instructing the Indians which come in great numbers thither.

Mr. Moore Missionary to the Mohawks, is coming to settle here for some time by the directions of his Excellency, my Lord Cornbury, who gives him great encouragement, and has been particularly pleased to promise him presents for the Indians.—Doc. Hist. N. Y. iii. 74-77.

EARLY EPISCOPAL SERVICES.

In 1704 Episcopal services were established at Hempstead, Long Island, by Mr. Thomas, thus carrying on the work, begun perhaps by Mr. Vesey, but deepened by Mr. Keith in 17.. Services were also begun this year at Richmond, Staten Island, where St. Andrews Church was built in 1713.

Latin Free School.

1704.

Lord Cornbury sent a communication to the Episcopal Clergy, assembled in New York, October 5, 1704, on the subject of education. The Governor had obtained the enactment of a law for the establishment of a Latin Free School, which was endowed with fifty pounds per annum. Other schools were also established.

Fees in Trinity Church.

1704.

At this time a system of fees were established in Trinity Church as follows:

Clerk's fees: For attending at a funeral, 5s. 6d.; at a marriage, 6s. 6d.; for Registering a christening, 9d.— Sexton's fees: For ringing bell for funeral, 3s.; for digging a grave, 6s. Fees for a marriage 3s. 6d. Every stranger to pay double fees.— Burial fees: for burial in the Chancel, five pounds to the minister; for a child between ten and sixteen in the Chancel, 50s.; for a child under ten, one pound five shillings.— Dix's Hist. Trinity Ch. i. 158-9.

JOHN CHAMBERLAYN, ESQ., TO THE LORDS OF TRADE. MOHAWK MISSIONS.

1704, Feb. 1.

To the Right Honorable the Lords Commissioners for Trade and Plantations:

May it please Your Lordships, Having attempted several times to wait upon your Honorable Board without meeting a favourable opportunity, I am bold to take this method of acquainting your Lordships, by order of the Society for promoting the Gospell in foreign parts, what measures have been taken by that body towards sending Missionaries among the Indians of the Five Nations bordering on New Yorke, and in consequence of the representation made by your Lordships to the Queen upon that head, your Lordships must be pleased to know then, that the Society, (not without a great deal of pains and time spent to that purpose), have found out two Reverend Divines, Mr. Smith and Mr. Moor, whom they think well qualified for that errand, that they have agreed to allow the said Gentlemen one hundred pounds per annum each; over and above which they will have twenty pounds a piece to buy them utensils for the little cabin they are supposed to have among the Indians; and ten or fifteen pounds for books etc. Now, My Lords, I am to tell you that the Society having done so much, (and indeed 'tis too much considering their small and intirely precarious stock), they would gladly know what assistance they may expect in an affaire, that does at least as much concerne the State as the Church, (vid: Lord Cornbury's letters etc.) either at home by your Lordships kind representation of the matter to her Majesty, or abroad from the Government of New Yorke; especially, My Lords, seeing that there remains so much to be done still; for Mr. Livingston, Secretary of the Indian affaires of the abovementioned Government, acquaints us that four more Missionaries are still wanting; that is to say three more for the Five Nations, and one for the River Indians, tho' I am told, My Lords, that these last are no longer formidable to us, they having been almost consumed in former wars; but this is submitted to your Lordships. The said Gent: says moreover that each of our Missionaries must have distinct houses, which for fear of the insults of drunken Indians, etc., must be Pallisaded; that the cost of such houses will be sixty pounds or eighty pounds each; that they cannot subsist without two servants to attend each Minister; that there must be presents for the Indians, and several other items which swell the account considerably, and which are hardly to be compast by any but a Royal purse, at least not by ours, which has exerted its utmost efforts.

I must beg your Lordships pardon for taking up so much of your time, but the

weightiness of the matter as well as the faithful discharge of my duty must apologize for my being so full and particular.

I humbly submit it to your Lordships great wisdome and remain,

My Lords, etc.,
John Chamberlayne.[1]

Westminster,
1. Feb. 1703-4.

P. S. The Society is to meet next Friday morning at the Lords A: Bp's library in St. Martins, where Mr. Livingston and the two Missionaries will attend etc. May I humbly hope to receive your Lordships Commands by that time? and if it were not too great presumption, I would beg that I might have it in writing, that your Lordships meaning may be faithfully represented in your own words.—Col. Docs. N. Y. iv. 1077-8.

Secretary Popple to Mr. Chamberlayne.

Sir,

Your letter of the 1st Inst: has been laid before the Lords Commissioners for Trade and Plantations, in answer whereunto they have ordered me to acquaint you that her Majesty does allow twenty pounds a piece to all Ministers going to the Plantations for their passage; that they are of opinion it will be a great incouragement to such Ministers if they can be assured of a Benefice in England after so many years service (as may be thought reasonable) among the Indians; that there being a Society for Evangelizing Indians in New England, which has a considerable Revenue by gifts from particular persons, Their Lordships think it would be of some service if your Society could inform themselves how such sums of money as have been given for that end have been employed. In the meantime their Lordships will take care to recommend the said Ministers to the Lord Cornbury Governour of New Yorke.

I am etc.
W. P.

— Col. Docs. N. Y. iv. 1078.

Whitehall Feb. 3rd
1703-4. To John Chamberlayne, Esq.

REV. THOROUGHGOOD MOOR.

Rev. Thoroughgood Moor was a native of England. He arrived in the Autumn of 1704, in New York, whence he proceeded to Albany and at once entered into communication with the Mohawks. He was kept longer than he expected from visiting these people "by a great fall of snow", but succeeded eventually in reaching their Castle. As they were not then prepared to receive him, he returned to Albany where he was detained "near a twelve month," by the hope of entering on his Mission. His efforts, however, were rendered nugatory by the Fur traders of the place, and he returned to New York in 1705. The Rev. Mr. Talbot, of Burlington, N. J., being called to England, at the time, on business, appointed Mr. Moor to serve his church during his absence, who ministered some time in Hopewell, which never had a settled minister, though a church had been built there as early as 1700 or 1702. Mr. Moor also began, about this time, a church at Bristol, Pa. During his sojourn at Burlington, he became so scandalized at the conduct of Lieutenant Governor Ingoldsby, that he refused to admit him to the Lord's Supper, and was cast into jail in consequence. Having contrived to escape, he fled, in company with the Rev. Mr. Brookes of Elizabethtown, to Boston, where he met Mr. Talbot, then on his return from England. "I was glad to see them," writes the latter, "but much surprised to meet them both here. They told me what hardships they met from the Governors of New York and New Jersey, and how they escaped out of their hands; I was for converting them back again,

[1] Mr. Chamberlayne was Secretary to the Society for the Propagation of the Gospel in Foreign parts.

telling them the dangers of the sea and the enemy, but poor Thorogood said he had rather be taken into France than into the Fort at New York; and, if they were sunk in the sea, they did not doubt but God would receive them, since they were persecuted for righteousness, and doing their duty to the best of their Knowledge." These ill treated gentlemen sailed from Marblehead in November, 1707, and literally "sunk in the sea." The vessel in which they were passengers foundered during the voyage, and neither they or any of the crew, or any wreck of the ship, were ever heard of after. Mr. Moor was much lamented by those who knew him, being (says Mr. Bass) a person of morals, meekness, piety and charity. Humphrey's Account of the Society for the Propagation of the Gospel, 287-291; Collections of the Protestant Episcopal Society for 1851, 57, 60, 63, 64, 67, 70; New York Documentary History, iii.— Col. Docs. N. Y. iv. 1077.

The Anglican Church on Long Island.

Rev. James Honyman to the Secretary of the Society for the Propagation of the Gospel in Foreign Parts.

Long Island, America 15 April, 1704.

Sir:— After a tedious voyage I arrived at Boston of which I have given the Society an account; where, I was informed that, notwithstanding the Bishop of London had commissioned me, the Society had encouraged the undertaking, and in obedience to their commands I had left my station in the Navy on purpose to serve at Jamaica in the province of New York, yet I should find but a cold reception at the hands of that Government. This was surprising news to me who was in a manner satisfied of my Lord Cornbury's zeal for the advancement of the churches Interest; & that Mr. Vesey, minister of this place, was one of those who recommended me to my Lord of London's Favor and earnestly desired my return; after enquiry made I found the reason, why my encouragement was not like to prove suitable to my expectation, was grounded upon a malicious story, raised of me while in England by a criminall indicted for felony; who upon her trial asserted that I had been too intimate with her mistress (att whose house, I lodged some of the time I belonged to the shipp of War that then waited on this Province), on purpose to render her mistress testimony of her little & Insignificant. I was struck with horror & amasement at the relation, & forthwith in a letter to Mr. Vesey, (which I desired him to communicate to my Lord Cornbury), not only asserted my Innocence, but told him I would to my last; & in order to comply with the Design of my mission, as well as to vindicate my Honor, from the malicious oppression, I made the best of my way though in the winter time to New York.

In my journey thither, I was informed of a proposal made by my Lord Cornbury & Mr. Vesey, namely to exchange with Mr. Lockier of Rhode Island, till the Bishop of London's opinion in relation to my being inducted to Jamaica should be known; to which, that I might in the meantime be in a Tolerable Capacity of doing service to the Church, I readily consented; and to this Proposall was added the universall Plaudit of the Church Wardens & Vestry of Rhode Island, that having been a place I had done some considerable service in before, for which I had their value and esteem; but Mr. Lockier seeming unwilling to the exchange, I hastened to this province to desire admission to the place I was commissioned to. At my arrival I took all prudent methods to solicit the Governor for his favor & countenance, as well as to Demonstrate my Innocence, which I thus endeavoured to do: First I shewed that the Calumny proceeded from the single Testimony of a malicious Criminal; secondly from the testimony of the wretch, not upon oath; & this I inform you of because the contrary has been invidiously asserted; thirdly from the testimony of a Felon who upon her Triall would say anything of those who prosecute her, to render them vile & ridiculous; fourthly from the testimony of a most infamous wretch, whom I offered to prove Guilty of the worst of crimes;

On the other hand I endeavoured to evince to the world how much I was injured by appealing to the Gentlemen of the best note in the place, who were at

that time Intimate with my carriage & conduct, by Certificates of my virtuous conversation, under the hands of Capt. Caldwel under whose command I then served; by offering to procure testimonies suitable to my calling from Boston, Rhode Island, & other places I had done service in; by certificates from Capt. Stein who brought me over; & lastly that 'twas improbable, that if I had been conscious of anything, that might incapacitate me from the Design of my mission, that I should have come over, at the expence of much time, trouble & money, to have suffered such indignities. Those reasons are in themselves so clear & convincing that they at length prevailed upon the Government to grant me admission to the ministerial function in this place where I now am & where I hope by the blessing of God to be an Instrument of being considerable service to the Church, frequent opportunities of opposing the enemies of our religion and bringing them over to Christianity offering themselves. We have a Church in this town but so far is it from being ornamental that we have not those necessarys that are requisite to the Daily discharge of our office, namely neither Bible nor Prayer Book, no cloaths neither for Pulpit nor Altar To this parish belong two other towns viz. New Town & Flushing famous for being stocked with Quakers, whither I intend to go upon their meeting days on purpose to preach Lectures against their Errors. I shall by the next opportunity give you a more full & exact account of matters; in the meantime beg leave to subscribe myself Sir,

Your most humble servant,

Ja. Honyman.

— Doc. Hist. N. Y. vol. iii. pp. 126, 127.

COUNCIL JOURNAL. CORNBURY, GOVERNOR.

Church of England. New Incorporation Bill for Trinity Church, New York.

1704, May 23. A Bill for granting sundry privileges and powers to the Rector and inhabitants of the city of New York of the communion of the Church of England as by Law established.

Laid before the Council by his Excellency. Passed, May 25; 213. Enacted and signed, June 22; 220.

DUTCH CHURCH OF NEW YORK. MEETINGS OF CONSISTORY.

May 31, 1704.

The Consistory having met, God's name was invoked. It was ordered that, in accordance with the usual custom for some years past, a Resolution shall now be made in writing, that, without fail, the Consistory shall meet four times a year, namely, during the week before the Lord's Supper. If there be no hindrance in the way, this meeting shall be on Wednesday afternoons; else on some other convenient day, but before Friday. They also

found it not unadvisable that the Church Masters should henceforth meet with the Consistory at these same times, in order to foster brotherly unity, and also to counsel together, if need be, on matters pertaining to the welfare of the congregation.

— Lib. A. 221.

TRINITY CHURCH, NEW YORK CITY. ELIAS NEAU'S EFFORT TO FORM A GENERAL MINISTERIAL SOCIETY.

1704, June—Nov.

Dr. Berrian in his history of Trinity Church gives a lengthy account of this man. He was an elder of the French Church Society for Propagating the Gospel, and finally was led to unite with the Episcopal Church. He tried to bring the different denominations in New York into some kind of union. In a letter to the Society, dated June 22, 1704, he says:

"The fine project, that our pastors of New York had made, to labor in concert to erect a Society upon the plan of that at London, has had no success. It was impossible for me, though I took all the care imaginable, to reassemble our three Pastors, [Gualterus Du Bois, (Dutch); Pierre Peiret, (French); Wm. Vesey, (English.)] I found excuses every whither and which seemed plausible. Mr. Vesey on the one side that he durst not innovate anything without express commands from my Lord of London, and that if he should go to secret assemblies it would be the means of those sorts of assemblies which the Presbyterians call Meetings; and that whereas his Church (Trinity) is but as yet in its infancy, he ought to labor that he might edify it".

"The Dutch Minister pleaded many engagements and his poor acquaintance with the English language". "The French Minister", Neau says, "is the only one who has pusht forward and desired that a Society might be endeavored to be erected according to the Articles they had agreed upon together". This failing, Mr. Neau and a few friends formed a little society, consisting of seven persons, of whom the French pastor, Rev. Pierre Peiret, was president, and they met every Wednesday in a kind of devotional conference. About this time Mr. Neau was appointed as Catechist by Lord Cornbury, an appointment which was not satisfactory to Mr. Vesey, who thought that it should have come from the Bishop of London, and that the person appointed should be in deacon's orders. Suspicions were entertained of Mr. Neau, as not in sympathy with the spirit of the Church, and tinctured with purist conceits. On August 29, 1704, he wrote [N. Y. Gen. Conv. MSS. i. 49.] again to the Society, explaining the difficulty of his situation, inasmuch as if he proceeded with the work of Catechist he would displease Mr. Vesey, while if he remained inactive he would offend Lord Cornbury. However, the happy solution of the trouble came finally in his conforming to the Church of England. In explanation and defence of his cause, he wrote, Nov. 6th 1704, that he had performed his promise "to quit the employment of elder (in the French Church) and 'tis now about ten days since I am entirely settled in the English Church, not upon the sole account of my being your Catechist, nor for any other worldly object, but I have done it through a principle of conscience, because I find more comfort in celebrating the Mysteries in your Church and in Praying. I had learnt in my Dungeon part of ye English Liturgy by heart, by the means of a Bible which I had there, and to which there was the Common Prayer Book annexed. I did my devotions therewith night and morning in my solitude. Thus, I beseech you and the whole Illustrious Society to believe that I have a very great affection for the Common Prayer, and that it shall not be my fault that the Church is not established everywhere according to the directions that shall be given me concerning it".— N. Y. Gen. Conv. MSS. i. 53.

1704

During the summer of 1704, the letters of Col. Heathcote to the Society show there was an earnest desire to extend the work of the Episcopal Church. On June 21st he suggested that the Society should give directions "that there should be four Quarterly Meetings of the Clergy annually, two in Westchester County, and (in) Queens County two, to propagate the Church".— N. Y. Gen. Conv. MSS. i. 30.

Mr. Bradford, the printer, was obliged to borrow of Trinity Church about forty pounds to buy paper upon which to print the book of Common Prayer. Chaplain Sharp became his security.— Records, i. 49. Dix, 156-8.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter from New York.

1704, June 2nd. Revs. de Roy and Schultinge handed in a letter from New York, and the same was read by the President. ix. 73. xix. 272.

A Letter from New York, to Call a Minister.

1704, June 2nd. A letter was read from the congregation of Breukelen, Midwout, and Amersfoort, on the Island of Nassau, (Long Island,) in New York, requesting that a capable person should be sent to them as pastor, by the Classis of Amsterdam. It was added that we would be kind enough to take into consideration such a kind of person as might be recommended by Rev. Van Zueren, now minister at Gourak (or Gouderak.) An order for one hundred guilders for Classical expenses was enclosed, which was handed over to the Questor (Treasurer.) ix. 73. xix. 273.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Church of Kingstown to the High Rev. Classis of Amsterdam, June 26, 1704.

Port Folio "New York" Vol. i. Extracts in xxi. 468.

(Addressed: Reverend, Provident and Highly Learned Sirs, The Messrs. Ministers of the Reverend Classis of Amsterdam).

Reverend, Pious and Highly Learned Sirs: While it hath seemed good unto the Great Shepherd of the Sheep, to whom

alone it belongs to send forth laborers into His harvest, to take away (lit. snatch away) from us our minister, Rev. John Peter Nucella, causing him to be called to the Chapel* of her Brittanic Majesty in London; therefore we neither could nor would fail, after previous communication with my Lord Cornbury, her Majesty's Governor of this Province, to turn ourselves to your Reverences to inform you that we are at present without any preaching services, and therefore without the necessary edification for so flourishing and numerous a congregation. We can expect to be served only two or three times a year by the minister at Albany, Rev. John Lydius, in the distribution of God's Covenant of grace. We do not doubt that the great love and affection which heretofore you have entertained and manifested for the churches of this land, and especially for that of our place, are still the same, and that you will not permit that we should remain a long time without a pastor and teacher; we make bold therefore, to beseech you most earnestly, that at the earliest opportunity you will be pleased to look out for, call and to send over, another orthodox and capable minister — one provided with those necessary gifts of erudition, and of a pious life. The further qualifications we leave to your own wise judgment.

But to avoid great expense so far as possible, in this time of war, we wish that a young man might be chosen, who would himself pay the money for the expenses of Classis and for his passage over, under condition that this advance of moneys shall be repaid him promptly, on his arrival here. We would have sent the money on from here, but were in fear that the ships might be captured, and thus we might easily be put to double expense. Further the salary, which by voluntary promises amounts to the sum of one hundred and twelve pounds per annum, current money

* This Dutch Chapel Royal was founded by William III in 1689, on his accession to the throne of England. Dutch services were continued therein down to 1809, when in consequence of a fire in the palace, the Dutch services were discontinued. Some of the original Minutes are still preserved (1900) in the Somerset House, London. Nucella continued here until January 1722, when he died. See Burn's Hist. of Foreign Refugees in England, 222-3. London, 1846.

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of this province, will take its beginning as soon as the preacher who may be called sets sail for the purpose of coming hither. Upon his arrival he shall find a proper dwelling house, have a large garden and sufficient fire wood. These things are always provided by the church without expense to him. These terms we hope will appear so liberal to you, that you will have little difficulty in persuading a worthy servant of Christ to come over to us. In expectation thereof we break off. With heartfelt prayers to the All-sufficient God, that it may please Him to preserve your persons in long continued health, to the best interests of the churches in your localities, as well as in these American regions, we are and shall always remain,

Reverend, Pious and Highly Learned Sirs,

Your submissive and very obedient servants, the Elders and Deacons of the Church of Jesus Christ at Kingstown.

Henry Beekman,
Cornelius Cool,
Teunis Eliasse,
Egbert Schoonmaker,
Conrad Elmendorf,
Hans Kierstade,
John Schepmoor,
Jacobus du Bois.

Kingstown,
June 26, 1704.

The Consistory of New Albany, having seen the letter whereby the Rev. Classis of Amsterdam is authorized by the Elders and Deacons of Kingstowne to provide their vacant church with a learned and pious minister, rejoices in the good care which is exercised by the aforesaid Elders and Deacons for the well being of the church of God; and heartily wishes that a peace-loving minister and one greatly learned in the Scriptures, may be sent

to them by the Classis of Amsterdam. The harvest here is great and the laborers few.

Actum in Albany June 28, 1704.

In the name and by order of the Consistory of the Dutch Church, (at Albany)

John Lydius, V. D. M. ibidem.

The Rev. Consistory of Kingstown having requested from the church of New York their approval of the above instrument of call, the same is cordially granted. We also pray the Lord of the Harvest that He will bless this effort, and provide that church with a useful minister, one possessed of all necessary gifts.

In the name of the Rev. Consistory,

Gualtherus du Bois.

New York,
July 27, 1704.

[ON ACCOUNT OF THE IMPERFECTIONS OF THE CHARTER OF TRINITY CHURCH, SAID CHURCH IS RE-INCORPORATED BY ACT OF ASSEMBLY.]

Act of 1704, June 27.

CHAPTER CXLI.

An Act for granting sundry Privileges and Powers to the Rector and Inhabitants of the City of New York, of the Communion of the Church of England, as by Law established. Passed the 27th of June, 1704. — Analysis. Title of Act

Whereas, the Inhabitants of the City of New York, of the Communion of the Church of England, as by Law established, for some years past, by voluntary contribution of themselves and others, favoring the Church's Interest, have erected a Church within said City, for the service and worship of Almighty God, called, and known by the name of Trinity Church; and have purchased and procured, and do quietly and peaceably hold, use, exercise, and enjoy the said Church, with the Cemetery or Burying-place, and a certain tract of land belonging thereunto, bounded easterly upon the street commonly called the Broad-way, contining in Breadth, on the West side of the said street, three hundred and ten foot, or thereabouts, from the north-east corner of the ground commonly called the Queen's Garden, to the land of John Hutchins, Esq.; thence by a straight line along the north side of the said Burying Place, continuing to Low Water Mark of Hudson's River; thence by a Line Southward along the said River three hundred ninety and five foot, all English measure; and from thence by the line of the said Garden easterly, to the place where it begun; together with sundry Powers, Rights, Privileges, and Preheminences, necessary for the manageing of the affairs of the said Church; which by the Blessing of God has been attended with great success; and the congregation thereof being much increased, calls for suitable Encouragement; To the end therefore, that such religious work may be founded upon some — Episcopalians have built, 1697-1704, Trinity Church in New York. Have acquired certain other property. Have acquired certain Rights etc. Prosperity of Church.

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lasting foundation, grow up and become fruitful, to the praise and glory of God, the good example of others, and the benefit of their posterity and successors:

For further encouragement.

I. Be it enacted by his Excellency Edward Viscount Cornbury, Captain General and Governor-in-Chief of the Colony of New York, by and with the consent of her Majesty's Council, and this Assembly General, and by the authority of the same, That from henceforward, forever hereafter, the Rector and Inhabitants of the said City of New York, in Communion of the Church of England, as by law established and their successors, be, and shall be able and capable in the law, for the maintainance and recovery of their estates, rights, and privileges whatsoever; to sue, and be sued, plead and be impleaded, to answer and be answered unto, defend and be defended by the same name of the Rector and Inhabitants of the City of New York, in Communion of the Church of England as by Law established, in all suits, Quarrels, Controversies, Causes, Actions, Matters and things whatsoever, in any Court or Courts of Common Law or Equity whatsoever; and that by the same Name they and their Successors do and shall lawfully have, hold, use, exercise, and enjoy all and singular their said Church Burying Place, and Land thereunto belonging, with the Hereditaments and Appurtenances, heretofore by them and their predecessors by whatsoever Name or Names the same were purchased and had, or to them given or granted, and by them or any of them used and enjoyed for the uses aforesaid, to them and their Successors, to the sole and only proper Use and Benefit of the said Rector and Inhabitants, and their Successors forever, in as firm and ample Manner, in the Law, as if the said Rector and Inhabitants had been legally incorporated, and made capable in the Law to take, receive, purchase, have, hold, use, and enjoy the same, at, and before the purchasing, taking, receiving and holding of the said Cemetery, and Lands thereunto belonging, and lawfully had, held, and enjoyed the same: any Law, Usage, or Custom to the contrary thereof, in anywise notwithstanding.

Act enacted by Legislature that Trinity Church shall be a Corporation;

Their rights in law.

May hold and enjoy property heretofore acquired, under whatever name, as firmly as if legally incorporated at the time.

By same name may acquire more property, and sell, lease, or improve it, for said Church; to the value o five hundred pounds income per year.

II. And be it further enacted by the Authority aforesaid, That the said Rector and Inhabitants and their Successors by the same Name from henceforward, forever, have, and shall have full Power, good Right, and lawful Authority, to have, take, receive, acquire and purchase, and use, and enjoy Lands, Tenements, and Hereditaments, Goods and Chattels; and to demise, lease and improve the said Lands, Tenements, and Hereditaments; and to use and improve such goods and Chattels, to the benefit of said Church, and other pious uses, not exceeding Five Hundred Pounds yearly Rent, or Income; any Law, Usage, or Custom to the Contrary hereof in any Wise notwithstanding. And it shall and may be lawful for the said Rector and Inhabitants, and their Successors to finish and adorn the said Church, alter, enlarge, and amend the same or any part; as also to erect and build a convenient dwelling House, Garden, and Appurtenances, for the use of their Rector for the time being, a Vestry Room, Charnal House, and other necessaries of the said Church; and to enclose, support, and maintain the same from Time to Time, as there shall be need thereof.

Trinity Church set apart for Episcopalian uses.

Right of Presentation, in Church-Wardens and Vestrymen.

Right of Induction according to Royal Instructions to Governor, and canonical right of Bishop of London.

III. And be it further enacted by the Authority aforesaid, That the said Church and Premises, be from henceforward forever set apart and separate for the Religious Uses aforesaid; and that the Patronage and Advowson of the said Church, and Right of Presentation (after the death of the Present Rector, or upon next Avoidance, and forever thereafter) shall belong and appertain to the Church-Wardens, and Vestrymen of the said Church, annually elected or to be elected, by the Inhabitants aforesaid, in Communion* as aforesaid, in Manner hereafter mentioned, and expressed, or to the major part of said Church-Wardens and Vestrymen for the Time being, whereof one Church-Warden always to be one; which Rectors shall be instituted and inducted into the said Church, in such manner, and always as shall be most suitable and agreeable to her Majesty's Instructions to his Excellency the Governor of this Colony for the Time being, and that Canonical Right and Authority, which the Right Reverend Father in God, Henry Lord Bishop of London and his Successors, hath, and shall have over the said Church.

IV. And be it further enacted by the Authority aforesaid, That the succeeding Rector or Incumbent of the said Church, next after the Death or other Avoidance of Mr. William Vesey, present Rector and his Successors forever, be, and shall be

* See Cornbury's explanation of this in his letter below, June 30, 1704.

instituted, authorized, and empowered, to have, and receive, and shall have, and receive the sum of One Hundred Pounds yearly, raised and levied upon the Inhabitants of the said City, for the maintenance of a good sufficient Protestant Minister in the City aforesaid, by virtue of an Act of General Assembly, of this Colony, made and enacted in the fifth year of the reign of King William and Queen Mary, entitled, An Act for settling a Ministry, and Raising a Maintenance for them in the City of New York, County of Richmond, West-Chester and Queen's County; any Law, Custom, or Usage, to the contrary thereof in any wise notwithstanding.

Salary of future Rectors, after death of Vesey, to be one hundred pounds, levied on the Inhabitants of the City, according to Ministry Act of 1693.

V. And be it further enacted by the Authority aforesaid, That it shall and may be lawful for the said Rector and Inhabitants, in Communion as aforesaid, and their Successors, forever hereafter, to have, and use a common Seal; and the same to alter, break, and new make at their discretion.

Trinity Corporation may have a seal.

VI. And be it further enacted by the Authority aforesaid, That it shall and may be lawful for the Inhabitants aforesaid, to assemble and meet together on Tuesday in Easter Week, annually at the said Church, to choose two Church-Wardens, and twenty Vestrymen, Communicants of the said Church, to serve and officiate for the next ensuing year; by the majority of the voice of the said Communicants, so met and not otherwise; which said Church-Wardens so chosen, and hereafter to be chosen annually, have, and shall have like Power, and Authority to do, execute and perform their said Offices, respectively as Church-Wardens and Vestrymen in England have, unless some particular difference may happen, by the express power and direction of this present Act of General Assembly. And it shall and may be lawful for the said Church-Wardens, or one of them at any time or times, and so often as shall be needful, to call a meeting of the Vestrymen of said Church, to meet the Rector for the time being, if any there be, and Church-Wardens or one of them; which said Rector and Church-Wardens or one of them, and Majority of the Vestrymen, for the time being, have, and shall have power to make such Rules and Orders, for managing the affairs of the said Church as they or the said Rector and one Church-Warden, with the Major number of the Vestrymen, so, from Time to Time met and assembled, shall agree upon; which said Majority of Vestrymen together with the Rector and one Church-Warden at least, shall have the sole Disposition and ordering of all payment of the Church's Monies; all which Rules, Orders and payments shall be fairly entered and kept in books for that purpose; Provided, nevertheless, in case of the death of the said Rector, and before the said Church be supplied with another, that the same Powers and Authorities relating to the making of Rules and Orders as also the Disposition and payment of the Church's Money, be fully invested in the Church-Wardens for the time being, by and with the Advice and Consent of the Major number of the whole Vestrymen, and not otherwise, to be entered and kept in manner aforesaid; anything herein contained to the contrary thereof notwithstanding. And it shall and may be lawful for the said Church-Wardens and Vestrymen, or major Part of them, whereof, one Church-Warden always to be one, without their Rector, to establish and regulate all Fees or Perquisites of their Rector, Clerk, Sexton, and other officers of said Church, provided none of the Fees or perquisites shall exceed the Fees and Perquisites usually taken in England by such Officers respectively, with regard to the Difference of the Value of Money in this Colony; as also for the said Church-Wardens and Vestrymen or major part of them, with their said Rector to regulate and order the Perquisites of the Church growing and coming by the breaking of the ground in the Cemetery or Church Yard, and in the Church for burying the dead, provided the Perquisites for breaking the ground in the Cemetery or Church Yard shall not exceed the perquisites reserved and mentioned in the Grant thereof made by the Mayor, Aldermen, and commonalty of the City of New York, for the use of Trinity Church aforesaid; And in case the Church-Wardens or Vestrymen or any of them happen to die within the year it shall be lawful for the Inhabitants aforesaid, in Communion aforesaid at any time, upon such Emergency to meet at the said Church upon notice given by the Rector, to elect and choose others so qualified as aforesaid in their Room; who shall have full Power and Authority to do, execute and perform the Offices of such as they shall be so chosen to succeed, respectively, until the time of next annual Election. And upon any Altera-

Regulations: Only Episcopalians of City, to choose Church-Wardens and Vestrymen who are members of Trinity Church.

Their powers, same as in England, except as limited by this Act.

How meetings are to be called.

Shall have the sole disposition of moneys.

Shall have same powers, if there is no Rector.

May regulate all salaries.

May regulate charges for burials.

Episcopal inhabitants may fill vacancies in the number of Church-Wardens or Vestrymen.

All papers and property to be transferred to their successors.

tion of any Church-Warden, by Death or otherwise the preceding Church-Warden or Wardens of the said Church, shall deliver over to their Successors, in that Office all Deeds, Charters, Evidences, Books, Matters, and things whatsoever, belonging to the said Church, in their Custody by Indentures containing an Inventory of them, interchangeably under their Hands, which Indentures shall be exhibited and shewn to the Vestrymen at first Meeting, next after such annual Election, or other alteration happening.

Rector may appoint Clerk, Sexton, etc.

VII. And be it further enacted by the Authority aforesaid, That it shall and may be lawful for the Rector for the Time being, of the said Church upon avoidance of such Officers, to nominate and appoint a Clerk, Sexton, or Sextons for the said Church; and that the Clerk, Sexton or Sextons of the said Church be, and continue in their respective Offices during their natural lives, unless they voluntarily surrender, becoming incapable of serving by sickness or other infirmity, or misbehave themselves, in which case it shall be in the Power of the Rector of the said Church for the Time being, with Advice and Consent of the Church-Wardens, or one of them, and Vestrymen, or major part of them to displace or remove such Officer or Officers so misbehaving themselves, and not otherwise.

This Act to be construed most favorably to Trinity Church.

VIII. And lastly, be it enacted by the Authority aforesaid, That this present Act, and the several Powers, Privileges and Liberties therein and thereby granted to the Rector and Inhabitants aforesaid, in Communion as aforesaid, and their Successors forever be, and shall be construed and understood most favorably for the benefit of said Church, according to the true intent and meaning of his Excellency the Governor, and Council and Assembly aforesaid.

But nothing herein shall interfere with Act of Toleration of England of 1689.

IX. Provided. Nevertheless, That this present Act of General Assembly, nor anything therein contained, shall be construed or understood to extend to abridge or take away the Indulgency or Liberty of Conscience, granted or allowed to other Protestant Christians, by an Act of Parliament, made in the first year of the late King William and Queen Mary of blessed memory, entitled An Act for exempting their Majestie's Protestant subjects dissenting from the Church of England, from the penalty of certain Laws or by any other Law or Statute of the Realme of England or this Plantation; anything in this present Act contained or misconstrued to the contrary thereof in any ways notwithstanding.

See Colonial Laws of New York i. 564-9. Also Col. Docs. N. Y. iv. 1064, 1114-15, 1167-8; v. 2. Council Journal, 213, 220. Am. Ch. Hist. Series, viii. 121, 124. Corwin's Manual, 4th ed. 1902, pp. 94-100.

LORD CORNBURY TO THE LORDS OF TRADE.

1704, June 30.

Bellomont's Administration. Trinity Church. Fletcher's Grants.

To the Right Honorable the Lords Commissioners for Trade and Plantations —

My Lords: Having received your Lordships commands to give my opinion of certain Acts of the General Assembly of this province passed since the 2nd of March 1698, I ordered copy's of the list You were pleased to send me to be delivered to every member of Her Majesty's Council here, that is in the province, and at last they have made a Report to me upon those Acts, which

I here send inclosed to your Lordships; by which it will appear, that the two first Acts mentioned in the list, and in their Report, they are of Opinion should be confirmed; the reason they give for it is, because they think the same may tend to the peace and quiet of this province; in this I agree with them, though I must observe, that there are some persons Indemnifyed by that Act, who have always been the disturbers of the peace in this country, and are now, and always will be (as far as they are able) irreconcilable Enemies to an English Government; particularly one Samuel Staats, and one Abraham Governeur — the first is a Surgeon who was born in this province of New Yorke in the time of the Dutch Government, went into Holland to learn his trade, and returned hither again, and was here at the time the Dutch surrendered this province to the English; Upon which surrender articles were agreed upon, by which those of the Dutch nation, who had a mind to remain here, were to qualify themselves by certain Oaths, and there was a certain time limited, beyond which they were not to have the benefit of those Articles, if they did not qualify themselves. Accordingly this Samuel Staats stayed here till the time allowed was very nearly expired, and then rather than endeavor to make himself an Englishman, he left this Province and went to Holland, where he remained till a very little time before the Revolution; then he came hither, and joined with Mr. Leisler, was one of the most active men in this Country, and will never cease his endeavors, till he brings this to be a Dutch Government again, if he can.

. . . . . .

The seventh act is repealed, by the act above mentioned, and the chief reason that induced me to consent to the repealing of that act, was, because by it, the Church was st(r)ipped of a Lease granted for seven years by Coll. Fletcher under the rent of sixty bushels of wheat, and soon as that act was passed, My lord Bellomont granted the same farm to a Dutchman under the same rent.

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It is true several grants repealed, or vacated, by the Act passed in My lord Bellomont's time, were very exorbitant grants and I think ought to be vacated, particularly that to Capt. Evans (which contains near three hundred thousand acres of land) and that for two reasons, first because the quit rent reserved, bore no manner of proportion with the grant, Secondly because the granting so vast Tracts of land to one single person, has notoriously hindered the settling of this Country. I must say the same of the Grants to Dellius, Pinhorn, Banker etc. and to Bayard, all these grants contain vast Tracts of land, and some of them, some of the best land in the Country.

. . . . . .

My Lords.

Your Lordships most faithful humble servant

(signed) Cornbury.— Col. Docs. N. Y. iv. 1111–12.

New Yorke
June the 30th 1704.

. . . . . .

The General Assembly of this Province have lately satt and passed some Acts which I herewith transmit to your Lordships, with duplicates of some others formerly sent; the Acts last past were these: first, an Act granting sundry privileges and powers to the Rector and Inhabitants of the city of New Yorke, of the Communion of the Church of England as by Law established, ...

. . . . . .

The reason for my ascenting to the first of these Acts is because the Rector and Vestry of Trinity Church have a Charter from Coll. Fletcher, when he was Governor here, and they have been told that Charter is defective, so they applyed to me for one that might be more sufficient; I told them I did not perceive that by my Commission I have any power to grant Charters of incorporation, and that I would not venture to do it without such a power;

some time afterwards they came to me again, and desired I would give them leave to offer a Bill to the General Assembly to be passed into an Act for settling the Church; I told them I did consent to it, because by that means the Queen would have the matter fairly before her, and I most humbly intreat Your Lordships favourable representation of that Act to Her Majesty that it may be confirmed;

. . . . . .

The fourth is an Act I readily consented to because till this time the Assembly has always sat in a Tavern, which I thought was a scandalous thing, and therefore I did several times recommend it to some of the members of the Assembly to think of some method to provide a place fit for them to sit in; this is now done by this bill, and I hope Her Majesty will be pleased to confirm it.

. . . . . .

Thus I have given your Lordships an account of the Acts past this last Sessions, which has been longer than it needed have been; through the endeavours of some ill affected persons who had a mind to push the Assembly to such extravagant proceedings, as might move me to dissolve them, hoping by that means to get a Dutch Assembly; These methods did prevail with the Assembly to offer at some things which I thought not proper for them to meddle with; however having told them my mind of those things, I thought it more proper to adjourn them, than to dissolve them, hoping they will grow wiser when the hot weather is over; . . . .

. . . . . .

My Lords —

Your Lordships most faithful humble servant,

New Yorke (signed) Cornbury.
June the 30, 1704. — Col. Docs. N. Y. iv. 1114–15.

CORNBURY'S SEIZURE OF THE PRESBYTERIAN PARSONAGE AT JAMAICA, L. I.

Lord Cornbury's Order to Rev. Mr. Hubbard to Vacate the Parsonage House.

By his Excellency Edward Viscount Cornbury Captain General and Governour in chief of the Province of New Yorke, New Jersey, etc., etc.

You are hereby required to deliver the Possession of the house Lands and premisses whereon you now dwell and which belongs to the Church of Jamaica in Queens County to ye high sheriffe of the said County after a reasonable time for removing your goods and stock from the premisses and hereof you are not to fail at your perill. Given under my hand att fort Anne in New Yorke this fourth day of July 1704.

Cornbury.

To Mr. John Hubbard These.

— Doc. Hist. N. Y. Vol. iii. p. 128.

AN ORDER TO THE SHERIFF TO EJECT REV. MR. HUBBARD FROM HIS HOUSE IN JAMAICA.

By his Excellency Edward Viscount Cornbury Capt. General and Governour in Chief of the Province of New Yorke, New Jersey etc.

Whereas by my order under my hand dated herewith I have ordered Mr. John Hubbard to deliver the Possession of the house land premises whereon he now dwells and which belongs to the church of Jamaica in Queens County to you after a reasonable time for removing his goods and stock from the premisses. You are therefore hereby required to deliver the possission of the said premisses after you have received it from the said Hubbard to Mr. William Urquhart and if it happen that ye said Hubbard shall in contempt of my said order refuse to deliver ye possession of the premisses to you as aforesaid, then and in such case you are hereby required impowered to enter on ye Premisses, and possession so taken to deliver to the said Mr. Arquhart and all Justices of the Peace and others her Majesty's officers both civil and military are hereby required to be aiding and assisting unto you as the execution hereof. Given under my hand att fort Anne in New Yorke this fourth day of July 1704.

Cornbury.

To Tho. Cardle, Esq.
High Sheriffe of Queens County.

Endorsed
"An order to the
High Sheriffe of Queens County."

— Doc. Hist. N. Y. Vol. iii. p. 128.

AN ORDER TO THE CHURCH WARDENS AND SHERIFF OF JAMAICA.

By his Excellency Edward Viscount Cornbury Captain General and Governour in Chief of the Provinces of New York, New Jersey etc.

You and every of you are hereby required forthwith to sell and dispose of for ye best price and advantage that Cann be made and gotten the corn collected by or Delivered to you or any or either of you for the maintenance and benefitt of the Minister of Jamaica and ye moneys thereof made to retain in your hands untill you Receive further orders from me for the payment of the same to the uses for which the said corn was Delivered to you and hereof you are not to faile att your Perill. Given under my hand att fort Anne in New York this 4th day of July 1704.

Cornbury.

To the Church Wardens of the Church of Jamaica and to the High Sheriffe of Queens County. These.

— Doc. Hist. N. Y. Vol. iii. p. 128.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Gualterus Du Bois to Rev. John de Rooy, July 5, 1704.

(A loose letter in back of Vol. 19.)

To the Reverend Divine, the Highly Learned Mr. Johannes de Rooy, Minister of the Word of God in the Congregation of Jesus Christ at Amsterdam.

Much respected Sir: This morning I received the Call from Esopus, with the request to forward the same to some one of my good friends, in order that it may be put in the hands of the Reverend Classis. I have to preach this afternoon, and the vessel is already under sail, with which this letter must go. When I write a second letter, I will enlarge on some things concerning the same, as per the request from the people of Esopus. Farewell,

Your Honorable's Obedient Servant,

Gualterus du Bois.

New York,
July 5, 1704.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Beys, Candidate.

1704, July 14th. After calling upon the name of the Lord, it was announced by Rev. van Oosterom, that Rev. (Henricus) Beys, proponent, (Candidate or licentiate), who was not able to be present just now because the Classis was meeting in advance of the time, requests that he might be provisionally noted as "Commendatus Classis." He promised at the earliest opportunity to exhibit the requisite testimonials, and his preaching gifts. On these conditions consent was given. ix. 77.

Call to Long Island.

1704, July 14th. From the previous acta came up the business of the call to Long Island. The case still remains in statu. The Rev. van Houten was requested to preserve the letter which he had received on that subject from Rev. van Durige. This he also communicated to Classis, and promised to bring it forward again at the next meeting of Classis, that fuller action might be taken in the matter. ix. 81. xix. 273.

PETITION OF THE RECTOR, ETC., OF TRINITY CHURCH, N. Y.

July 18, 1704.

To appropriate to the Church, certain Funds raised for the Redemption of Captives in Barbary.

To his Excellency Edward Viscount Cornbury Captain General and Governour in Chief of the Province of New Yorke and the Territorys depending thereon in America and Vice Admirall of the same etc. in Council.

The humble petition of the Rector Wardens and Vestrymen of Trinity Church in New Yorke

Humbly sheweth

To your Excellency that on the 2nd day of December 1697 Coll. Fletcher then Governour of the Province by advice and consent of the Council for that time being did order that Coll. Steph Cortlandt, Mr. Peter Jacobs Mariuss Dr. John Kerbyle and Mr. Johannes Kip (trustees of money raised of voluntary contribution by lycense of the Government towards the redemption of particular slaves in Salley and failing that use towards such other pious use as the Governour and Council of the Province for the time being should direct) should deliver over the papers and all things relating the said money with full power to have use and receive the same to Mr. Thomas Wenham and Mr. Robert Lurting then Church Wardens of said Church towards the finishing the building of said Church under

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a certain provision that if it were possible to purchase the redemption of one Bartholomew Rosston (the surviving slave of that number) that the corporation of said church be accountable for said sum or so much thereof as to answer his redemption as by a copy of said order and annexed papers more at large appears. That for want of an account from Holland and other reasons for some considerable time the said trustees did alleage themselves to be incapable of making this assignment and are all since dead.

That by a letter of the 20th March 1700 from William Banker and Hero May of Amsterdam merchants there is advice the prisoners by Agreement with the Crown of England were set at liberty and said merchants ask direction in what manner to remit said money to said trustees.

That there was originally remitted by said trustees 1000 pss 8/8 and some bills of exchange conditionall and there being no account of the charges happening in this negotiation whereby to know the nett sum in their hands,

Your Excellency's petitioner therefore humbly pray your Excellency will be graciously pleased to direct the respective Executors and Administrators of the said trustees to give such legall and perfect assignment to the Church Wardens for the time being of said Church or their successors or their order of all the said money with full power to call the said William Bancker and Hero May & their Executors & Administrators to account for the same and upon payment to give a sufficient discharge for the same in order that the said money be applyed to the finishing the building of said Church for which it is sett apart and your Excellency's petitioners as in duty bound shall pray etc.

Richard Willett
Thos. Wenham
Will Morris
Jno. Borrowe
Dan Honan
Will Sharpas

Will Vesey
Wm. Peartree
David Jamison
Sa. Sh. Broughton
Jeremiah Tothill
Lancaster Symes
Robt. Lurting.

Read in Council July 18, 1704 & referred to a Committee to examine the allegations therein contained & make report thereon to the Board. The Petitioners or some one for them were ordered to attend the meeting of the Committee.— Doc. Hist. N. Y. Vol. iii. pp. 251, 252.

SYNOD OF NORTH HOLLAND.

1704, July 29-Aug. 7.

Article 14.

Extract from a letter from the Consistory of Breukelen on the Island Nassau,* in New Netherland, dated December 10, 1703; received July 2, 1704.

1. Contains an expression of gratitude to the Rev. Classis of Amsterdam for their kind oversight for the best interests of that Church.

2. Information was given of the death of Rev. Lupardus, who had died two years before.

* Long Island was named Nassau in 1693 in compliment to William III.

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3. Request is made under authority from Lord Viscount Cornbury, that the Rev. Classis of Amsterdam will call a capable person, and send him thither upon reasonable terms.

4. The letter concludes with a wish for a blessing.

ALBANY CITY RECORDS. SABBATH OBSERVANCE.

August 1, 1704.

Resolved, that the Constables doe take their turns upon the sabbath day to inspect all the Tavern Keepers within the Citty, that all Indians and Negroes found in any Tavern as aforesaid, that such Tavern-Keeper so found to draw any Strong Liquer whatsoever to any Negro or Negroes, Indian or Indians, whatsoever, upon the Sabbath day as aforesaid, shall pay as a fine for each such Default the summe of six shillings, for any such Indian or Indians so found, and for the Negroes according as the acts of Assembly directs.— Munsell's Annals of Albany, Vol. iv. p. 194.

CORNBURY AUTHORIZES STEPHEN GRACHERIE TO READ SERVICE AT KINGSTON, N. Y., AUGUST 10, 1704. PORT-FOLIO, NEW YORK, VOL. i. AMSTERDAM.

Edward, Viscount Cornbury, Captain-General and Governor-in-chief of the Province of New York, New Jersey and of all the territories and tracts of land depending thereon in America, and Vice-Admiral of the same, etc., etc.

To Stephen Gracherie,* Greeting:

You are hereby impowered and licensed to read the service of the Low-Dutch Church at Kingstowne in the county of Ulster from time to time until you receive further orders from me; and you are likewise hereby impowered and licensed to keep a reading and writing school at Kingstowne aforesaid, until you receive orders from me to the contrary.

Given under my hand at Kingstowne this 10th day of August, in the third year of the reign of our Sovereign Lady, Anne, by the grace of God, of England, Scotland, France and Ireland, Queen, Defender of the Faith, etc. Cornbury.

A true copy.

A. D. 1704. D. Meyer, Clerk.

[This was also translated into Dutch.]

* The name Grasherie is still found in Kingston.

TRINITY CHURCH, NEW YORK CITY.

Report; To give the Redemption Money asked for.

To his Excellency Edward Viscount Cornbury Captain General and Governour in Chief in and over the Province of New York New Jersey and Territories Depending thereon in America and Vice Admirall of the same etc.

May it please your Excellency.

In Obedience to your Lordship's order in Councill of the 18th day of July last past We have perused and Examined the Petition of the Rector Wardens and Vestrymen of Trinity Church in New York thereby to us referred together with the severall papers thereto annexed, and doe find that the severall papers annexed to the said petition Doe make out the allegations therein Contained to be true, and are therefore humbly of opinion that your Excellency may well graunt the Prayer of the said Petition all which is Nevertheless most humbly submitted to your Excellency by

My Lord
Your Excellency's most faithfull
and Obedient Servants,
Sa. Sh. Broughton
Rip Van Dam
Tho. Wenham.

New York 14th
August 1704.

— Doc. Hist. N. Y. Vol. iii. p. 255.

ANGLICAN CHURCH ON LONG ISLAND.

An Order to the Justices and Vestrymen to Levy a Tax for the Minister of Jamaica.

By his Excellency Edward Viscount Cornbury Capt. Generall and Governour in Chief of ye Provinces of New York, New Jersey etc.

You are hereby required forthwith to lay a tax on the Inhabitants of Queens County for raising the maintenance for the Minister of Jamaica in the said County for his present year and the said Tax laid to Levy and Collect or cause to be Levyed and collected pursuant to the Act of Assembly passed in the Sixth Session of Generall Assembly begun the 12th day of September 1693 Entituled an Act for settling a Ministry and raising a maintenance for them in the Citty of New York, County of Richmond, Westchester, and Queens County and hereof you are

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not to faile Given under my hand at ffort Anne in New York this twenty fourth day of August 1704.

To the Justices of the Peace of Queens
County and the Vestrymen of the
Church of Jamaica in the said County.

—Doc. Hist. N. Y. Vol. iii. p. 129.

An Order to the Justices and Church Wardens of Jamaica.

By his Excellency Edward Viscount Cornbury Captain General and Governour in Chief of the Provinces of New York, New Jersey, etc.

You are hereby Required to pay ye money made of ye Corn Collected for the maintenance of a Minister for the Town of Jamaica in Queens County and which Remains in your hands to the Reverend Mr. William Urquhart and for soe doing this shall be your sufficient Warrant. Given under my hand att ffort Anne in New Yorke this twenty eighth day of August 1704.

Cornbury.

To the Justices of the Peace for Queens County & to the Vestrymen and Church Wardens of the Church of Jamaica in the said county.

— Doc. Hist. N. Y. Vol. iii. p. 129.

Secretary Clarke to the Gentlemen at Esopus. (1704.)

New York August ye 30th 1701. (1704?)

Gentlemen,

Mr. Haburne, [Hepburn] who is a Minister of ye Establisht Church of England, and sent by his Excellency to administer ye Gospell to you, in this vicinity, ought I think att Least, to be provided for as well as a dessenting Minister to that Church; who is only tolerated to exercise ye unestablisht religion he professes, but it seems you have not been of that Opinion, or if you have, you have not paid that Obedience to his Excellency's Commands, and that regard to this gentleman's Character, as was due, and this appears plainly by ye mean accommodacons you provided before, I am therefore by his Excellency's Command to lett you know that you are immediately without delays in misconstruing any part of this to provide a good and Convenient house in your town of Kingstown with necessarys thereto belonging (suitable to the Character of Mr. Heburn) for him, and if there be no other house to be Gotten you are immediately to put him in possession of ye house Late of Boudy Windewitt which was some time since Escheated for her Matie and make a speedy returne of what you shall have done herein.

I am Gentlemen Your very humble servant,

Geo. Clarke.

— Doc. Hist. N. Y. Vol. iii. p. 584.

[The above is dated, Aug. 30, 1701, in Doc. History, but this must be an error for 1704. See Corwin's Manual, 4th edition, 1902, page 26, and note 15, p. 100.]

Acts of the Classis of Amsterdam.

Beys's Certificates.

1704, Sept. 1st. The certificates of Rev. Beys, which were mentioned in previous acta, were handed in and approved. ix. 83.

Anthonides Called to Brooklyn, etc., and Beys to Esopus.

1704, Oct. 6th. The Rev. Assembly, received applications from the combined churches of Breucklen and Midwout, as well as from that of Esopus. Each of these requested that a minister should be sent to them. Thereupon the Classis has called to Breuckelen and Midwout, Rev. Vincentius Anthonides, minister at Bergen, (Bergum,) under the Classis of Leeuwarden. He has accepted this call in the fear of the Lord. To Esopus was called the Rev. (Henricus) Beys, who has likewise accepted the call. The more definite arrangements belonging to each case will be made later. ix. 85. xix. 274.

Letter from Albany.

1704, Oct. 6th. Rev. President read a letter from the Consistory of Albany, in which they request that as speedily as possible, there may be granted to them a minister in the stead of Rev. Nucella, called to the chapel of her Brittanic Majesty at London. ix. 84. xix. 274.

Classis of Amsterdam.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. Gualterus Du Bois, October 6, 1704. xxviii. 48.

Reverend Sir and Dearly Beloved Brother in Christ Jesus: We have learned with much joy of your health, and are well pleased that you are so esteemed and beloved in those regions, as well as that your ministrations in the churches are so abun-

dantly fruitful. Nor are we less gratified and delighted, that through your good offices, the correspondence of the Rev. Consistories in the Province of New York has been so amicably and judiciously maintained with the Rev. Classis of Amsterdam. We assure you we are under very great obligations to you, and that your mode of procedure is the right one to prevent alienations, to promote peace, and to render real service to the churches of the Great Shepherd. We request you not to flag in this line of conduct; while we will not neglect to do everything which tends to the continuance of this praiseworthy correspondence.

Rev. Henricus de Beys, S. S. M. C. has been called by the Classis to go to Kingston. He is a man of excellent principles and of great promise. Rev. Vincentius Antonides has been called to Breuckelen and Midwout. He is, at present, pastor at Bergen in Vriesland. He is a man well tested in doctrine and morals and prudence. May God bless their labors in their respective churches.

Among us there have died the Revs. Saplanke, Reland and Ojers. In their places have been called Revs. Hoseas Hollebeck, Johannes Van Strooren and Johannes van der Hagen — pastors, respectively at Haerlem, Alkmaer and Leyden. The Rev. Professor Roel of Franquer (Franeker) has been called to Utrecht, and makes great progress, but not a little excitement, among men of other views. The churches of the Fatherland are in the enjoyment of blessings. The Fatherland itself is being crowned with great victories in war. May God continue to humble the pride of France, and hasten the time, through his favor, of a lasting peace. It is the desire of our souls that God may prosper you in all your undertakings, and in his own good time, bring you to his presence with glory and joy.

Thus done in our Classical Assembly, October 6, 1704.

Hugo van der Helst.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

The Classis of Amsterdam to the churches of Brooklyn, Flatbush and Flatlands, October 6, 1704. xxviii. 50.

To the Rev. Consistory at Breukelen, Midwout and Amersfoort.

Reverend, Godly, Highly Learned Sirs and Brethren in Christ Jesus, constituting the Rev. Consistory of Breukelen, Midwout and Amersfoort:—

We received your pleasant letter of Dec. 10th, 1703 (O. S.) on January 2nd, 1704, and have learned therefrom the dealings of Divine Providence among you. Through the ministrations of the Gospel, purified (from error), God has been pleased to establish and prosper in those far distant regions of America, under the dominion of her Royal Majesty of England, and especially on the island of Nassau, many churches. These agree in Confession of Faith with those of the Netherlands, and exist for the diffusion of his truth, the glory of his name, and the salvation of his elect. For all this we have reason to give glory to God, while we cherish the hope that through such means the fulness of the Gentiles shall be brought in.

We are honored by your communication, and obliged for your acknowledgments, that our interest in sending you ministers, who are in no wise men to be ashamed of, has been acceptable to you. We bind ourselves to seek, by all possible means, your prosperity, whenever circumstances put it in our power.

The painful death of Rev. Wilhelmus Lupardus, blessed in his life, but not blessed to your church in his death, has grieved our soul. May the Lord prevent similar losses, and heal this breach.

As regards the feeling of Rev. Bernardus Freerman, pastor at Schenectady: He has been called by you on certain conditions,

but which he has declined, because in case of difficulty, he would rather not conduct himself according to the decisions of the Classis of Amsterdam. His conduct appears very strange to us. It grieves us that he should be governed by such a spirit. We desire indeed, to avert all estrangement and to promote peace, and wish that he could be brought to a different mind.

Finally, as regards your request and authorization (to send you a minister.) Your authorization was submitted to us, with the consent of the Hon., the Lord-Governor, that we should again call a person to the service of your church, one furnished with all the requisite qualifications to make himself, by his doctrine and life, by his fidelity and virtue, according to the circumstances of your church, acceptable to the minds of all. We have, therefore, according to your order, counseled in love with the Reverend, godly and highly learned Rev. Casparus van Zuren, pastor at Gouderak, who was much interested in the proposition, but he did not suggest to us any particular person. We have, however, with the approval of his Reverence, and according to your request, called, in the fear of the Lord, the Reverend, godly and highly learned Vincentius Antonides, at present at Bergom, in Vriesland, a man who, under the blessing of God, as an irreproachable minister, already tried in the service of the Lord, will satisfy your expectations in all respects. He has accepted the call on the conditions proposed by you, and will undertake the journey at the first opportunity. We trust that his passage may be pleasant, and that his coming among you may be in the fulness of the blessings of the Gospel, to the winning of many souls, and the upbuilding of the kingdom of Christ. We received the money for Classical expenses through a bill of exchange.

The state of the Church in our Fatherland, through God's favor, continues in the enjoyment of blessings. The very destructive war, however, in which God has undeservedly crowned our efforts with very great victories, to the discomfiture of our

enemies and the capture of their fortresses and strong cities, also continues. Of the Church in France, hardly a memory of it remains. Concerning the Church in Hungary, oppressed and even more severely threatened, the fear of greater perils daily increases. May God preserve his Zion and bless his inheritance in other parts of the world. May his providence, both general and particular, make your officers, peace, and your exactors, righteousness. May he make your walls, Salvation and your gates, Praise, unto the glory of his most Holy Name, your own salvation and that of many souls.

Thus done in our Classical Assembly, October 6, 1704.

Hugo Van der Helst.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

Classis of Amsterdam to the Consistory at Kingston, October 6, 1704. Vol. xxviii. 53.

Reverend, Godly, Highly Learned Sirs, and Brethren in Christ Jesus, the Rev. Consistory at Kingston:—

We have received your pleasant letter of January 26, 1704, and have understood therefrom the prosperity and increase of the Church of Jesus Christ which is being gathered there, through the ministration of the Spirit and the preaching of the Gospel; also of the departure of the Reverend, godly, and highly learned Rev. Peter Nucella from your church to the Chapel of her Brittanic Majesty in London. At the same time you make request, after proper consultation with the high and noble, the Lord Governor,* to the Classis of Amsterdam, to call a man gifted in doctrine and morals, on the favorable conditions mentioned in your missive.

We find ourselves honored in your correspondence, and lament

* Cornbury.

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your misfortune. We have, according to your request, and upon the conditions named, called, in the fear of the Lord, Rev. Henricus de Beys, a candidate at Dordrecht. He is a young man of very good abilities, and godly in walk. Through the preaching of the pacifying doctrine of truth, and the exhibition of unfeigned godliness, he will be able, with the blessing of God to commend himself to the souls of those entrusted to his care.

His Reverence has, in the fear of the Lord, accepted your call, and will be examined here on January 6, 1705. He will thereupon immediately, or at the first opportunity, undertake the journey to you. May that God who maketh the winds his chariot, conduct him safely, and make his service among you fruitful in the Lord. Then this our call, made with a holy object, will redound to your satisfaction, to the glory of God's name, the extension of the kingdom of his Son, and the ingathering of many souls.

The kindness manifested towards your church by the godly and highly learned, Rev. John Lydius, and other neighboring brethren will not be left unrecompensed, but be crowned with a double reward.

The church of our Fatherland is in blessing. The Fatherland is being crowned with victory in this long continuing war. May God hasten a lasting peace, through his spirit and grace. May he make you faithful according to his Word, and enable you to walk worthy of the Gospel, and in his own good time, give you the inheritance of your father Jacob, even abundant entrance into the kingdom of our great God and Savior, Jesus Christ.

Done in our Classical Assembly,

H. V. D. H.

October 6, 1704.

REV. MR. SHARP'S COMMISSION AS CHAPLAIN.

1704.

Edward Viscount Cornbury etc.

To the Reverend John Sharp, greeting:

Reposeing Speciall Trust and Confidence in your fidelity integrity Learning and Piety have nominated Constituted & appointed and I doe by these presents nominate Constitute & appoint you ye said Jno. Sharp to be Chaplain to her Majesties forces in ye said Province of New York in ye room & place of Emond Mott deceased [1704] to have hold use exercise & enjoy the said office or place of Chaplain of her Majesties fforces in ye said Province of New York unto you ye said John Sharp for and during such time and untill her Majesties pleasure shall be known herein.

Given under my hand & seal etc.— Doc. Hist. N. Y. Vol. iii. p. 250.

[See under Oct. 3, 1706.]

Rev. John Sharp served as Chaplain from Oct. 20, 1704-1717. He probably at first assisted Rev. Mr. Vesey to some extent. See Dix's Hist. Trinity Church, I. 162-4, 185, 485.

REV. MR. FREERMAN TO THE COMMISSIONERS FOR INDIAN AFFAIRS AT ALBANY.

Schenectady, 2. November 1704.

Gentlemen:—

Just now I have received a letter from Onnondage by the hands of my Indian, which letter I presently delivered to Mr. Adam Vrooman, who desired me to translate the same, together with Lawrence the Interpreter, the substance of which is as followeth:—

An Onondaga Indian is arrived from Canada and gives an account about the Belts sent by Coll: Schuyler, Viz. that the two Castles Kagnawage* and Kanossadage† were willing to accept of the offers sent by the said belts, but that some of them dare not in a case of that moment agree to it, but would rather refer it to their Governor; whereupon the same being sent to their Governor and reced: by him, the Governor thanked them that they had submitted the matter to him and acknowledged him to be their head or master.

The Governor answered that Corlaer's lake, or the Lake Rodsio was locked up for them in this matter, as also in regard of merchandize, and that it was ill people that passed that way, but that it was only a path for souldiers and no other; but that the path of peace run through the lake of Cadaracqui to Onnondage.

And further that four Kagnawages Indians are gone out to fight against the English, and another number of twenty which this Indian saw go out of Chambly, and sayd that they would go and fight a place called in the Indian language Aorage.

And also that the French this last fall were intended to make an attack somewhere, but it was stopped by the Sachems. As also that an army was preparing with great vigor to make an attack this winter over the ice; but on what place was kept secret. And lastly this Indian had seen seaven French spyes at the hout Kills by the Little Falls.

Gentlemen.

My Indian had forgot to enter down the date of the month; wherefore I send the letter. I think that it has been about the 30th of the last month of October when the said Indian came away.

Your friend,
Barnardus Freerman.

Adam Vrooman
Lawrence Vander Volgen

— Col. Docs. N. Y. iv. 1163-4.

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* Called "Grande Terre", in Paris, Doc., vi. 160, and Tohonsiohanne or Great World, Ante, p. 998.— Ed.

† The Indians of the Lake of the Two Mountains on the Ottawa river, were called Canassadagas.

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ORDER TO INDUCT REV. PRITCHARD TO THE CHURCH OF RYE.

Edward Viscount Cornbury, Captain Generall and Governour in Chief of the Provinces of New Yorke, New Jersey, etc., and Vice Admirall of the same.

To all and singular Rectors Vicars Chaplains Curates Clerks and Ministers wheresoever constituted in ye said Province of New York and also to Caleb Heathcott Esq. and Joseph Theate Church Wardens of the Parish. Church of Rye* in the County of Westchester, I do hereby firmly enjoyn and command that you induct and present the Reverend Tho. Prichard as Rector to ye Rectory or Parish Church of Rye aforesaid, and that you put him in the reall actuall and corporall possession of the said Rectory or parish Church of Rye aforesaid, and of all the Glebes Rights and Appurtenances thereunto belonging, and you are to make a returne to me of what you shall have done herein. Given under my hand and prerogative seal of ye said Province of New York this ..... day of ..... 1704.— Doc. Hist. N. Y. Vol. iii. p. 563.

DUTCH CHURCH OF NEW YORK.

Jan. 10, 1705.

Inasmuch as the Dutch Reformed Church of the City of New York, by their Charter obtained from Gov. Fletcher, have the right to appoint a Dutch Schoolmaster, and at present have not any such who has been appointed by them: and inasmuch as they are now requested by Messrs. Goelet and Kerfbyl in reference to this matter:

The Consistory, accordingly, held a meeting on this matter on Jan. 10, 1705, but on account of the circumstances of the times, and because both the above named persons, before making this request of us, had by personal petition solicited permission to hold a Dutch school from my lord Cornbury, and had been refused — the Consistory deemed the matter to be one of very great weight and importance, and therefore, Resolved, To determine nothing in the matter until the former Elders and Deacons should be called together and consulted. Such meeting is called for the coming Tuesday, Jan. 16, 1705.

Jan. 10, 1705. The Ruling Elders and Deacons met, and after prayer, unanimously Resolved, That whenever they called together all their predecessors in office, to act and consult with them in matters of importance, these, whenever they are so called to-

* The License to Erect an English Church in this Town bears date 22nd January, 1705/6, and is in Deed Book X, 101. Secretary's office.

gether and appear, shall, for the time they are present, have, each of them, a deciding vote, as much as any of the Ruling Elders and Deacons.

(This action about this schoolmaster does not appear. Probably they thought best to wait until they got rid of Gov. Cornbury.)

— Lib. B. 45. p. 47
in Dutch Records.

DUTCH CHURCH OF NEW YORK. CHURCH MASTERS.

March 19, 1705.

It was ordered that record should be made of a Resolution of the Consistory and the Church Masters, that the Church Masters should meet on the first Friday of each month, from Two to four P. M. in the Consistory Chamber, for the purpose of attending to such matters as may come before them; and especially to dispose of vacant sittings in the Church, according to the usual custom. (See March 11, 1713.)

—Lib. A. 221.

TO FINE THE CHURCH WARDENS, ETC., FOR REFUSING TO LEVY SAID TAX, TO SUPPORT AN ANGLICAN CHURCH AT JAMAICA, L. I.

In Council, 31 March 1705.

The Church Wardens & Vestry of Jamaica being summoned to appear, before this Board this day and Robert Coe one of the Church Wardens & John Tallman Henry Wright Samuel Carpenter Samuel Higby Anthony Watson John Everett John Coe Jonathan Hazard & Daniel Lawrence nine of the Vestry appearing accordingly they were called in and examined concerning their neglecting or refusing to raise a tax for the maintenance of the Minister of that place directed to be raised for that purpose by the Act of General Assembly of this Province and having offered nothing to this Board in their Justification it is ordered that the Penaltyes expressed and contained in said Act be Levyed pursuant to the directions thereof on every of them ye said Church Wardens & Vestry so neglecting or refusing to do their duty as aforesaid.— Doc. Hist. N. Y. Vol. iii. p. 130.

Classis of Amsterdam.

Examination and ordination of Henricus Beys for Kingston.

On May 4, 1705, Domine Reynerius van Staveren, Deputatus Synodi, was welcomed in the Meeting, and the examination of Domine Henricus Beys, who had been called to Kingston, in New Netherland, was begun. His Reverence gave to the Meeting special pleasure. He was accordingly blessed (ingesegent*) and ordained unto the service of the church at Kingston. The rest remains recommended to D. D. Dep. ad res maritimas. xix. 276.

Classis of Amsterdam.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Church of Kingston, May 6, 1705. xxviii. 58.

Rev., Godly, and Learned Brethren in Jesus Christ, constituting the Consistory of Kingston, in New Netherland:—

We did ourselves the honor to announce to you on the 6th of October 1704, that at the request of your Revs., we had chosen Rev. Henricus Beys, candidate in sacred theology, and the bearer of this, to the service of your church. We doubt not but that you have received our advices. At that time we mentioned the praiseworthy qualities of Rev. Beys, to which we now refer you. We had hoped to send his Rev. to the aforesaid service sooner, but inasmuch as he has been, meantime, visited with bodily ailments, it was impossible. But he has been restored through God's goodness, and was examined on the 4th inst. by the Rev. Classis, with so much satisfaction to the Rev. Assembly, as appears from the Classical testimony given him, that he was declared worthy of that service. The Rev. Classis unitedly rejoiced, that so able a person allowed himself to be persuaded to service in the foreign church. To that service he has been

* This seems to mean "commended unto God in prayer".

confirmed and consecrated by the Rev. Classis, with the imposition of hands, according to the custom of the Church.

Receive him therefore in the Lord, and esteem him very highly in love for his work's sake. Then will God bless and confirm his ministry both among yourselves, and throughout the whole church committed to your oversight and care. He will cause you to increase in numbers, and many will be enlightened in the faith and truth, by the sanctification of the Spirit. May God grant you all in his own time, an abundant entrance into his blessed and incorruptible kingdom. This is our earnest wish.

Hugo Van der Helst.

Amsterdam, Ad. Benkelaer.

May 6, 1705.

Opposition to Church of England in Westchester Co., N. Y.

May 8, 1705.

Benjamin Wright of Bedford in the County of Westchester Yoeman aged twenty two years or thereabouts being sworne before Tho. Wenham Esq., one of the Gent of her Majesty's Councill for ye Province of New York & one of ye Judges of the Supreame Court of Judicature for the said Province, saith: that since Mr. Pritchard has been appointed Minister of ye Towns of Rye and Bedford in the County of Westchester, this depont. has endeavoured to prevaile with the Inhabitants of Bedford to encourage the said Mr. Pritchard to preach and perform the dutys of Divine worship as used in the Church of England, among them: whereupon the Inhabitants of ye said town of Bedford, became so incensed that by their ill treatment and threats they have forced this Depont. to remove with his family from thence, and deterrd the members of ye said Church from speaking anything in its favor.

And this Deponent further saith that one Zachariah Roberts of Bedford a Justice of the Peace in ye said County of Westchester went to the inhabitants of ye said Towne to prevaile with them to sign an instrument or writing whereby to oblige them not to pay ye said minister anything; and likewise that the said Zachariah Roberts at a Town meeting called by him for that purpose gott such an act of the Town past accordingly; which act this Deponent saw being presented to the view of the persons there present by ye said Zachariah Roberts, which Town act the said Zachariah Roberts afterwards burnt, and this deponent believes he Cutt it out of the Records or Books of ye said Town.

And the Deponent further saith that the said Zachariah Roberts hath refused (though a Justice of the Peace) to take any affidavits in behalf of the Church of England, the Queen, and this Government; and when persons have offered to make such affidavits he has said he would take none against his neighbours and himself and that they might tell my Lord so: and the said Zachariah Roberts hath, as this Deponent has been informed, countenanced severall soldiers who have deserted her Majesty's service in this Government, and assisted them in their escape by entertaining them in his house, and afterwards sending his son with them to conduct them to Danbury:

And this Deponent further saith that about a month since there was a person who pretended himselfe to be a Quaker brought before the said Justice Roberts by this Deponent for speaking severall blasphemous Treasonable Words and that severall sufficient and credible persons have told the said Justice Roberts that they heard the said Quaker say that he had as much authority and power as ye Queen, and that he could forgive Sinns as well as God, with many more such like expressions, which the said Justice Roberts writt down upon a piece of paper, but refused to swear the said persons, so tendering their oaths thereto; and that said Justice Roberts, notwithstanding the Tender of such oath, & that the said Quaker owned before him to have spoken the aforementioned words, and that he hath repeated them to ye said Justice Roberts, conveyed the said pretended Quaker away without the least punishment and without ye knowledge of this Deponent who informed against him:

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And this Deponent further saith that at a Town Court att Bedford aforesaid held about two months ago the said Justice Roberts accused one Ensign Stephen Glossen for unlawfully taking & detaining a grid-Iron from his son Zachariah Roberts (which appeared to have been honestly bought and paid for by ye said Glossen) and having then in Court drawn an Instrument or affidavit against the said Glossen took ye Bible in his hand and in a passion would have compelled his said son Zachariah Roberts to have sworne to it, but he refused to do it; and this Deponent further saith that at ye same Town Court there being an action tryed for Debt the said Justice Roberts being Judge of ye Court, did notwithstanding the Evidence non Suite ye plt. for no other reason as this Deponent believes and as he could gather from the words and behaviour of the said Justice Roberts, then that, the plt. was a member of ye Church of England, the Rancour and malice of said Justice Roberts being so violent that this Deponent has been told by the said Roberts's wife that she Dares not so much as mention the name of Mr. Pritchard or any other Church of England man for fear of her husband's passion:

And this Deponent further saith that he hath been told by the said Justice Roberts's wife that her husband has razed or altered the Records of ye said Town by striking out the name of one Thomas Howard in an assignment of a Bill of sale and putting his own name on in the room of itt: and this Deponent further saith that he hath been informed that there was formerly a parcell of Land bought by the said Town of Bedford to be laid apart for a minister for the said town, which said parcell of Land was within a year Last past given at a Town meeting to one John Jones a Dissenting minister in the said Town for an encouragement to him to settle & preach among them.

John Thomson of Bedford in ye County of Westchester gent. aged forty yeares & upwards being sworne before Tho. Wenham etc. saith that there having been no Divine service according to ye ceremonys & usage of the Church of England in the said Town of Bedford the said Deponent hath often gone to the Dissenting meeting in that town where he hath heard one John Jones the minister of ye dissenting Congregation preach, and hath heard him frequently in a very bitter and inveterate manner reflect upon the present Constitution and Government of the Church of England; and particularly this Deponent heard him say that he cared not for the said Church of England, and that in his sermon he used to the best of this Deponent's memory these words, vizt.: Come out of her, (meaning ye Church of England) my people lest ye partake of her plagues; comparing likewise the said Church to ye Church of Rome, and saying at other times likewise in his sermon to his Congregation, yee are in a dangerous Government where they do not pray nor serve God, and that he would preach Reprobation in Defiance of Principality's and Powers, & that yee, speaking to his congregation, may tell them so at York for that he did not care for my Lord: and this Deponent further saith that being one day with the said Mr. Jones at the house of one Zachariah Roberts at Bedford aforesaid this Deponent heard the said John Jones say he would burne the Church of England Books etc.

The two preceding depositions were read in Council May 8, 1705; Messrs. Roberts and Jones failing to give satisfactory explanations thereof, were bound over to answer in the Supreame Court.

Council Minute.— Doc. Hist. N. Y. Vol. iii. pp. 564-565.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

Rev. Henricus Beys. Rev. Vincentius Antonides.

Letter to Rev. Henricus Beys.

1705, May 18th. Rev. Henricus Beys,— See Classical Acta, October 6, 1704, and May 4, 1705,— received his instructions from us, and was provided with the necessary documents, for the executing of his office at Kingston.

Rev. Vincentius Antonides–See Classical Acta of October 6, 1704,— was also instructed by us, and provided with what was required for carrying on his work at Breukelen, Midwout, and Amersfoort.

It was resolved to send along with Henricus Beys a private letter, to recommend him to the Consistory of Kingston, and to state the reason why his journey was postponed for a while, as appears from the book of copied letters. xxi. 470.

COUNCIL JOURNAL. GOV. CORNBURY SUGGESTS AN AMENDMENT TO THE MINISTRY ACT.

1705, June 9.

The difficulty which some very worthy ministers of the Church of England have met with, in getting the maintenance settled upon them by an Act of General Assembly of this province, passed in the year 1693, moves me to propose to you the passing of an Act explanatory of the aforementioned Act; that those worthy good men who have ventured to come so far for the service of God in his church, and the good and the edification of the people, to the salvation of their souls, may not for the future be vexed, as some of them have been, but may enjoy in quiet, the maintenance which was by law provided for them. I further recommend to you the passing an Act to provide for the maintenance of some ministers in some of the towns at the east end of Long Island, where I do not find any provision has been yet made for the propagating (of) religion. p. 225.

ANGLICAN CHURCH ON LONG ISLAND.

Rev. Messrs. Urquhart & John Thomas

To the Society for Propagating the Gospel in Foreign Parts.

Long Island, July 4th, 1705.

Honorable Gentlemen:

Having this safe opportunity by the Rev. Mr. Evans we are humbly bold to transmit a representation of our circumstances here according to our orders from your venerable Society — Being Neighbours and the only two upon the Island that are Church ministers We humbly present a joynt information of the affairs of our respective parishes. The Inhabitants of this County are generally Independents, and what are not so are either Quakers or of no professed Religion at all, the generality averse to the discipline of our holy mother, the Church of England & enraged to see her Ministry established among them. The ancient settlers have transplanted themselves from New England, & do still keep a close correspondence, & are buoyed up by Schismatical Instructions from that Interest which occasion all the disturbance & opposition we meet with in both our parishes. They have hitherto been used to a Dissenting Ministry, & they still support one at Jamaica who has a most pestilential influence over our people; who from their cradles were disaffected to conformity, yet we bless God we have not been altogether unsuccessfull, having brought over some of the most rigid of them into close communion, & hope through Gods assistance in sometime to have a more plentiful harvest among them; their prejudice of education is our misfortune, Our Church their Bugbear, and to remove that averseness they imbibe at their first principles, must be next to a miricle.

His Excellency my Lord Cornbury is a true nursing father to our infancy here, his countenance is protection never wanting to us, & next to heaven we may attribute the success of our endeavours to the favorable influence of his Government, where inclination as a true son of the Church moves him zealously to support that Interest. This is the true state of affairs within our Parishes. We have sixty pounds this Country money settled very precariously which by my Lord Cornbury's influence we hope will be more firmly established by this Assem-

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bly. It is very expensive living here & what we have from the Country could never afford us half a sustenance, in the condition we are in now, much less if we had families, without the support of the venerable Society which is the chief thing we depend upon. May God Almighty succeed your endeavors for his glory & the good of the Church & may he prosper the good cause ye stand for, and which we dedicate our whole lives & endeavours to is the sincere prayer of yours etc.

Will. Urquhart, Minr. Jamaica.
John Thomas, Minr. Hamstead.
— Doc. Hist. N. Y. Vol. iii. p. 130.

COUNCIL JOURNAL. CORNBURY, GOVERNOR.

Amendments to Ministry Act.

1705, July 5. Gov. Cornbury informed the Council that he had received a Bill, from the House of Representatives, entitled, "An Act for the better explaining and more effectual putting in execution, an Act of General Assembly, entitled, "An Act for Settling a Ministry and raising a maintenance for them in the cities of New York, counties of Richmond, Westchester and Queens county". Read first time and ordered to a second reading: 226. Committed, July, 6th; 226. Passed with amendments, July 10th; 237. Sent to the Assembly, with the amendments; 227. Amendments refused by the Assembly; 231. Enacted without amendments, July 26th; 231.

A PATENT TO BE PREPARED, TO GIVE TRINITY CHURCH THE QUEENS FARM, ETC.

1705, July 5. Ordered that a warrant issue to the Attorney General to prepare letters-patents to the Rector and inhabitants of the City of New York in communion of the Church of England as by Law established, for the parcel of land commonly known and called by the name of the "Queen's Farm"; and also for the lot of ground lying and being in the City of New York, near to Trinity Church, commonly called and known by the name of the "Queen's Garden"* 235–240. [See said Patent, Nov. 20, 1705.]

1709, Sept. 26. Confirmatory Act. 239

* This was the famous Anneke Jans Property.

LORD CORNBURY TO MR. SECRETARY HEDGES.

General Review, 1664-1705.

Extracts bearing on Ecclesiastical Affairs.

New York, July 15, 1705.

Sir:—

.....

When I arrived in this province, which was the third day of May 1702, I found things in great disorder; several of the Merchants fled into New Jersey and other places, for fear of being prosecuted for signing Addresses to the late King, and to the Parliament, in which they complained of some oppressions they labored under here; and for signing of which Collonell Bayard, and Hutchins, lay in prison under sentence of death, occasioned by a misconstruction which Mr. Atwood then Chief Justice of this Province, thought fit to put upon a Clause in an Act of Assembly (which has since been repealed here, by her Majesty's command;) others being afraid of the same usage, thought it better to leave their families, and retire; presently after my arrivall, they all returned and fell to their trade as formerly; Disorders & fears, 1702.

.....

The trade of this province consists chiefly in flower and biskett, which is sent to the islands in the West Indies; in return they bring Rum, Sugar, Molasses, and sometimes pieces of Eight and Cocao and Logwood; to Europe our people send Skins of all sorts, Whale Oyle and Bone, which are the only commoditys this country sends to Europe, of its own produce as yet; but if they were incouraged, the people of this province would be able to supply England with all manner of Navall stores in abundance of all sorts, Pitch, Tar, Rosine, Turpentine, Flax Hemp Masts and Timber of all kinds and sizes and very good in their kinds. Exports & imports.

.....

This will not seem strange when you consider what sort of people this Country is inhabited by, and that you may be well informed of that, I take the liberty to acquaint you that this province was first discovered by an Englishman whose name was Hudson, and the River which runs by Albany to this City is to this day called Hudson's River, from that man; who, as I am informed did acquaint the Government of England at that time with the discovery he had made, but in England they did not regard him, soe he went into Holland where the West India Company gave him incouragement and they first settled this province; afterwards this province was surrendered by the Dutch to the English, and King Charles the Second granted not only this province but a much larger tract of land to His Royal Highnesse James Duke of York, as appears by his Royall Letters Pattents under the broad Seale of England bearing date the 12th day of March in the 16th year of his Reign; (1664;) The Duke of York sent over Col. Nicholls to be Gouvernour here, who after some time was superceded by Col. Lovelace, during whose time some Dutch men of war returning from the West Indies towards Europe, and wanting wood and water came into Sandyhook, intending to get wood and water at Staten Island, which lyes about eight miles below this City; One Bencas commanded the Dutch Squadron, which consisted of seven Dutch men of warr, and it is certain they had no farther thoughts than to wood and water, and so return to Europe; but this place was ill provided, that the Gouvernour was not in the place, and that if they would appear before it they might take it with great ease (some of the same men are still living in this City and enjoying good estates). Upon this intelligence the Dutch came up, and having fired half a score shot the place yielded, this happened (by the best information I can get here) in July 1673 and they kept to the 31st 8ber 1674, that it was again surrendered to the English in pursuance of the peace concluded at London between the late King Charles the second, and the States of Holland, who, for satisfaction, were to pay the King eight hundred thousand Pattacoons.

Review of the history.

Dutch, first settlers.

English conquest, N. J.

Eng. Govs.

Dutch reconques 1675.

Restored to England.

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Andros. The First Gouvernour His Royall Highnesse the Duke of York was pleased to send into these parts after the second surrender, was Sir Edmond Andros, who

Dongan. was afterwards superceded by Collonell Dungan now Earl of Limmerick, who con-

Andros. tinued here till the year 1688, that he was again superceded by Sir Edmond Andros;— This Gentleman was Gouvernour of New England as well New York, and

Eng. Revolution. Collonell Nicholson was Lieutenant Governor of this Province. At the time that the news of the Revolution in England came to these parts, Sir Edmond Andros

Leisler. was then at Boston, where the people rose against him, seized him, imprisoned him, and sent him to England. At the same time one Leisler a Captain of the Militia of this City with others, surprised Collonell Nicholson in a house here,

Gov. Sloughter. and forced the Keys of the Fort from him and usurped the Gouvernment and kept it till the year 1690, that Collonell Slaughter came over to this place with

Gov. Fletcher. a Commission from the late King to be Gouvernour of this Province. He died here in the year 1691, and in the year 1692 Collonell Fletcher came hither with

Trinity Ch. a Commission from the late King to be Gouvernour of this Province; by whose encouragement a Church was built here, the first English Church that ever was

Bellomont. built in this Province. This Gentleman was succeeded in the Gouvernment by the late Earl of Bellomont, who landed here on the second day of April 1698. That Noble Lord thought fit to encourage the Dutch people here, much more than the English, by which means the Dutch were got into all sorts of imployments, and noe English men in place (or very few at least) where Dutch men could be

Nanfan. found to supply them. On the 5th of March 1700/1 my Lord Bellomont died here at New York, Captain Nanfan, who was his Lieutenant Gouvernor, took possession of the Gouvernment immediately upon his return from Barbadoes, where he was at the time of my Lord Bellomont's death; he returned hither in the month of June or July, the news of my Lord Bellomont's Death did not reach England till May 1701. In some short time the late King was pleased to grant me a

Cornbury. Commission under the great Seale of England bearing date the 9th day of 7ber 1701.

I arrived here on the 3rd day of May 1702, at which time I found this place in mighty disorder, as I mentioned to you before. I applied myself immediately to repair those disorders by inquiring into the causes of them, which I found proceeded chiefly from some violent proceedings against some persons, which I put a stop to, not thinking them reasonable nor well grounded. I called an Assembly in which several Acts were passed which I transmitted to England; that first Sessions was held at Jamaica on Long Island, because of the terrible sicknesse that happened here that year, which hindered me from returning to this City till the middle of 9ber.

.....

No Assembly at first. I doe know very well that formerly this province was Gouverned without an Assembly, money was raised for the necessity's of the Gouvernment by virtue of Orders made by the Governor in Councill; when first His Royall Highnesse the Duke of York took possession of this Province he sent Collonell Nicholls to be

Duke's Laws. Governor here, and he gave him certain laws by which the Province was to be Governed, which to this day are called the Duke's Laws; indeed Collonell Nicholls called a meeting at Hempstead, of the best men that were to be found in that part of the Country, to advise with them of what rules or Orders were fit to be made for the good of the Country; but that meeting was never called an Assembly. After him Collonell Lovelace governed without Assemblys; after him Sir Edmond

One Assembly of 1683. Andros governed without Assemblys. Collonell Dungan who succeeded him gouverned a great while without Assemblys; afterwards he called one Assembly, but after that again he governed without Assemblys after King James came to the Throne; after that Sir Edmond Andros did not hold any Assembly during the time of his second Government of this Province.

Assemblies again after 1691. Since the Revolution, all the Governors have called Assemblys, and I doe not know that any money has been raised, but by Act of Assembly;— I hope you will not think by what I have said, that I would have Assemblys laid aside, I have no such thoughts, I don't desire any such thing; but what I have mentioned before

Are Assemblies legal. is only to show that the people here have no claim of right to Generall Assemblys. There is noe Act of Parliament passed in England that gives them any such right, and I am well satisfied they can claim noe such thing by any Act of Assembly past

here, soe that it is purely the grace and favour of the Crown that allows them to have Assemblys. If that be soe (which I think is past dispute) then the Queen may certainly restrain the Powers and Authoritys of those Assemblys, within such limits and bounds as she shall think fit, and I believe if Her Majesty is not pleased to signify her pleasure how farr they shall be at liberty to proceed, they will be claiming New Rights every day; there are some very good men among us, but you will be pleased to consider that the Inhabitants of this Province are of three nations, English, Dutch and French; of these three the Dutch are very much the most numerous, and these are not Dutch by nation only but by inclination, at least generally speaking, which appears here every day.

Should be restricted.

Eng., Dutch & French.

The French have during the disorders which have happened here formerly always espoused the interest of the English; among the English in this City there are a great many good men, but in the Countrey espetially in Long Island most of the English are Dissenters, being for the most part people who have removed from New England and Connecticut, who are in no wise fond of monarchy, soe that they naturally incline to incroach as often as they can, upon the Prerogative; soe it is noe wonder if they are willing to extend the power of their Assemblys as far as they can. How far it will be for the interest of the Crown to suffer them to doe it, I submit to your better judgment. Thus Sir I have given you an account of this Province with relation to its Trade, to its People, and to its Government; if it proves to your satisfaction, I shall think myself very happy.

L. I. Eng.— dissenters.

Now as to the Province of New Jersey I shall first observe that His Royall Highnesse the Duke of York made a grant of all that land now called New Jersey to my Lord Berkley and Sir George Carteret; they divided it into East and West Jersey, and after that sold it to several persons who are now called the Generall Proprietors; it is a large and fertile Country it extends from Cape May northwards above two hundred and fifty miles along the Delaware River and eastwards it extends in some places fifty four miles, in others upwards of sixty miles; the Eastern Division is inhabited by English, Scotch, and Dutch; the English are the most numerous, but the Scotch during the time of the Proprietary Gouvernment had the sole rule in that Division; the Western Division is inhabited by English and a few Swedes, who live in the southermost parts of it; the Quakers are pretty numerous in this Division and in the time of the Proprietary Government they had all the power in their hands, and used it very arbitrarily. There is a Church erected here at Burlington, which I have named St. Ann's Church and notwithstanding that Burlington is the Chief habitation of the Quakers I have seen a congregation of above three hundred people at Church there.

New Jersey.

People.

Epis. Ch. of St. Anns, at Burlington.

These two Divisions when under the Proprietary Gouvernment, were two distinct Provinces, had distinct Assemblys, and the laws of one division were not laws in the other; There have for some years past been great disputes between those persons here, who call themselves Proprietors, and the people; by reason whereof there has been noe Administration of Justice for at least two or three years before the Gouvernment was surrendered to the Queen, but now I hope a little time will quiet all those disputes; the Assembly of that Province have sat three severall times, in the last of which they have settled a Revenue for two years, of two thousand pounds a year; they did pass some other Acts, all which I transmitted into England by Her Majesty's Ship Advice. Thus I have given you a short account of the Province of New Jersey, I have nothing further to trouble with, but to intreat you to believe that I shall always punctually observe all such directions as you shall favor me with, and that I am with very great respect

Surrender of N. J. to the crown.

Sir,

Your most Faithful humble servant

Cornbury.

I have not had one line from England above these seven months.

Sir Charles Hedges.— Extracts, Col. Docs. N. Y. iv. 1150-6.

SYNOD OF NORTH HOLLAND, AT HAARLEM.

1705, July 28–Aug. 6.

Article 13.

Indian Affairs.

. . . . . .

Extract from a letter from the Consistory at Kingstown, dated June 26, 1704.

1. They inform us that Rev. John Peter Nucella, had been called to the chapel of her Britannic Majesty in London.

2. They request that this Classis will send them another capable man in his place; inasmuch as now, no services are held there; and they can expect nothing more than that two or three times per year the Lord's Supper would be administered by Rev. John Lydius, minister at Albany.

3. They desire that a young man might be selected, who would himself advance the money for the meeting of Classis and the voyage, with the assurance that it would be promptly paid back to him upon his arrival, and with the accrued interest.

4. They calculate the yearly salary at one hundred and twelve pounds ($280.) current money of that province, to begin as soon as the one called sails. Upon arrival there he will find a proper dwelling, garden, and sufficient fire-wood, beside his expenses. They conclude with salutations.

Article 13.

Ministerial Changes.

. . . . . .

Rev. Vincentius Antonides, Rev. Henricus Beis, have departed to the West Indies. [New York.]

. . . . . .

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An Act for the better Explaining & more Effectual putting in Execution an Act of General Assembly Entitled, an Act for Setling a Ministry & raiseing a mainteinance for them in ye City of New York, County of Richmond, West Chester and Queens County.

(Passed, August 4, 1705.)

WHEREAS by an Act of General Assembly made in the Year of our Lord 1693 Entituled an Act for Setling a Ministry & raising a Maintainance for them in the City of New York, County of Richmond, West Chester & Queens County, It was Enacted that there should be called, Inducted & Established in the several places therein menconed a good sufficient Protestant Minister to Officiate & have the care of Souls, & that there should be Annually Assessed, Leveyed, Collected & paid in every the respective Cities and Counties aforesaid the several & Respective Sums in the said Act menconed for the mainteinance of their Several & respective Ministers to be paid in Country produce at money price.

And whereas in putting in Execution the said Act, many disputes Difficulties & Questions have arisen, for the preventing & avoiding of which, Be it Enacted by the Governor, Councill & Assembly, And it is hereby Enacted by the Authority of the same: That from henceforth, If the Justices & Vestrymen of each respective County Parish or precinct of Richmond West Chester & Queens County aforesaid, who by the said Act are Directed & Impowered to lay the Tax for the purposes aforesaid, Shall not, within Ten days next after the said Vestrymen shall be respectively chosen, in such manner as the said Act directs, lay a reasonable Tax on ye several & respective places for the several & respective maintainces in the said Act expressed: That then the respective Justices of the Peace of each County respectively or any two of them shall and are hereby required & Impowered within ten dayes next after such neglect or refusall of the Vestrymen aforesaid to lay a reasonable Tax on the respective places aforesaid for the several & respective mainteinances as they might have done by virtue of the said Act in default of the respective Freeholders Chuseing of the Vestrymen under penalty of five pounds for every respective Justice that shall neglect or refuse to do the same.

And be it further Enacted by the Authority aforesaid that all & every the payments that shall hereafter be made & paid to the respective present Incumbents Inducted and Established at the respective places aforesaid by his Excellency the present Governor & to all and every the Incumbents who shall hereafter be presented Instituted and Inducted to the said respective places for their respective mainteinances pursuant to the said recited Act shall be made & paid to them respectively by the respective Church Wardens of every respective place in Currant money of this Province anything conteined in the said Act to the Contrary notwithstanding, and the same to be paid at such times & in such manner & under Such penalty as in the said Act the same is required and directed to be paid in Country produce.

And for the more effectual putting in Execucon the said recited Act, Be it further Enacted by the Authority aforesaid that all and Singular the fines penalties & forfeitures menconed in this and the said recited Act shall be one halfe to ye poore of every respective County Parish or Precinct where the same shall be incurred & the other half to him or them that shall or will prosecute for the same before any of her Majesty's Justices of the Peace for the respective Counties for the time being where such penalty shall be incurred as aforesaid who are hereby respectively required Impowered & Authorized within forty days after any Complaint shall be made to him or them by any person or persons of the breach of this or of the said recited Act by reason of any person or persons not doing his or their Duty hereby or by the said recited Act required to be by him or them performed and done, to Sumons the said person or persons so Complained against as aforesaid, & upon the partyes not appearing upon the said Sumons or the matter being heard before him shall give judgment & grant Execution thereon against the party so not appearing or offending. And shall Immediately thereupon appoint another fitt person to do and perform what ought to have been done & performed by the said party Offending, and if the person so appointed as aforesaid shall neglect to do and performe his Duty therein he shall be Subject to ye like penalty as if he had been duely Elected any former Law Usage or Custom to the contrary thereof in any wise notwithstanding.

And forasmuch as by the said Act all & every the respective Ministers that should be settled within the respective Countys Parishes and Precincts aforesaid should be called to Officiate in ye respective places by the respective Vestry Men & Church-Wardens within One year next after the publication of the said recited Act now as an explanacon of the said Act & for preventing any Controversies & disputes for the future touching the same.

It is hereby further Enacted & declared that the respective Vestrymen and Church Wardens for the time being of every respective place, or the Major part of the said Church Wardens & Vestrymen whereof one Church warden always to be one shall & are hereby Impowered to call & present after the Death of the

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severall & respective present Incumbents so inducted & Established as aforesaid & for ever hereafter a good sufficient Protestant Minister within One year next after the avoidance of any of the said places respectively the same shall from time to time happen to become void which Ministers shall respectively be Instituted and Inducted to the said Churches of the said respective places, & so as often as any or either of the said places shall become void.

Provided nevertheless that neither this present Act of General Assembly nor anything herein conteined shall be Construed or understood to extend to abridge or take away the Indulgence or Liberty of Conscience granted & allowed to any other Protestant Christians by any Law or Statute of the Realm of England or of this Plantation anything in this Act conteined to the Contrary hereof in any wise notwithstanding.

And lastly it is hereby Enacted and declared by the authority aforesaid that the said Act of General Assembly made in the year Sixteen hundred Ninety three hereinbefore recited and all and every Clause, Article and thing therein contained shall continue and be in full force and Virtue Save so much only which by any former or this present Act is altered or made void or otherwise, Directed, Declared and provided for.— Colonial Laws of New York, Vol. 1. pp. 576-579. Council Journal, 225-231. Col. Docs. N. Y. iv. 1114, 1167-8.

An Act declareing the Illegality of the Proceedings against Coll. Nicholas Bayard* and Alderman John Hutchins for pretended High Treason and for Reversing and making null and void the said Judgements and all Proceedings Thereon.

(Passed, August 4, 1705.)

WHEREAS in the Months of February & March in the year of our Lord 1701 there was a Crafty & Malicious Prosecution against Coll. Nicholas Bayard of the Citty of New York; And Alderman John Hutchins of the Same Citty for pretended Crimes and misdemeanors alleged against them, upon which they were Indicted & Sentence of Death past upon them and other penalties as in cases of High Treason. Which matters haveing been fully heard & Examined before her Most Sacred Majesty in Councill at the Court at St. James's the 21st Day of January 1702, Upon Consideration thereof, Her Majesty being sensible of the Undue & Illegall Proceeding against the said Bayard & Hutchins was then most graciously pleased in Her Royall Justice & Bounty, to order that Her Attorney Generall here should bee directed to consent to the Reversing those Sentences and to whatever else may be requisit in the Law for the Reinstating the said Bayard & Hutchins in their Honour & Property as if no such Prosecution had been.

AND FORASMUCH as the said Nicholas Bayard & John Hutchins are in no ways guilty of any Crime in those matters Objected against them or either of them And that Her Majesty's Just Pleasure & Royall Inclination for the Relief of Her Distressed Subjects may take their Speedy & due Effect, BEE it therefore declared and Enacted by His Excellency the Governour by & with the advice & Consent of Her Majesty's Councill & the Generall Assembly of this Collony, And it is hereby declared and Enacted by the Authority of the Same, That the said Proceedings and Prosecutions for the said feigned & pretended Crimes & Misdemeanors are and were Undue and Illegal & the Judgement & Judgements Sentence & Sentences against the said Coll. Bayard & Alderman Hutchins & all & every Matter & thing relating thereunto are Reversed, Annulled & made void & of no Effect to all Intents Constructions and Purposes whatsoever. AND the said Nicholas Bayard & John Hutchins hereby are & are declared and hereby Enacted to be as to their Honour & Property in the Same State Plight & Condition as if no Such Prosecution tryall Judgement or Sentence had been.— Colonial Laws of New York, Vol. 1. p. 590.

— Call of Rev. Freeman to New Utrecht, Sept. 21, 1705. See May 4, 1703.

DUTCH CHURCH OF NEW YORK.

October 18, 1705.

The Consistory having assembled called on the name of God. Before proceeding to a new election of Elders, Deacons and

* Nicholas Bayard had been an Elder in the Dutch Church of New York.

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Church Masters, it was ordered by a majority vote, that hereafter no minister shall have more than one vote, just as any other member of the Consistory.

— Lib. A. 223.

QUEEN ANNE'S GRANT TO TRINITY CHURCH, NEW YORK, NOVEMBER 23, 1705. [See July 5, 1705.]

Anne, by the grace of God of England, Scotland, France and Ireland, Queen, Defender of the Faith, etc., To all to whom these presents shall come, or may concern, send greeting:

Recapitulation of the New Act of Incorporation of Trinity Church of 1704.

Whereas, the Rector and Inhabitants of the City of New York, in communion of the Church of England as by law established, were (by an Act of Assembly made in the third year of our reigne, entitled An Act granting sundry privileges and powers to the Rector and Inhabitants of the City of New York, of the Communion of the Church of England as by law established,) incorporated by the name of the Rector and Inhabitants of the City of New York in Communion of the Church of England as by law established, and made persons corporate in the law, to sue or to be sued in any action or matter whatsoever; and by that name they and their Successors should hold and enjoy the Church there called Trinity Church, burying-place and lands thereunto belonging, by whatever name or names the same were purchased and had; and that the said Rector and Inhabitants, and their Successors by the same name from thenceforward should have good rights and lawful authority to have, take, receive, acquire, and purchase and use and enjoy lands, tenements and hereditaments, goods and chattels, and to demise, lease and improve the said lands, tenements and hereditaments, and to use and improve such goods and chattels to the benefit of the said Church and other pious uses, not exceeding five hundred pounds yearly rents or incomes, with diverse other privileges and powers to them the said Rector and Inhabitants, and their Successors, as by the said recited act more at length it doth and may appear.

Episcopalians have petitioned for the granting and confirmation of the Farm, called the Duke's Farm, (or the King's Farm, or theQueen's Farm): its boundaries.

And whereas the said Rector and Inhabitants of the said City of New York, in Communion of the Church of England as by law established, by their petition to our right trusty and well beloved cousin, Edward Viscount Cornbury, our Captain General and Governor-in-Chiefe in and over our province of New York and territories thereon depending in America, and Vice Admiral of the same, have humbly prayed that wee would grant and confirm unto them and their Successors for the use of the said Church, all those our severall closes, peeces and parcells of land, meadows and pastures formerly called the Duke's Farme, and the King's Farme, and now known by the name of the Queen's Farme, with all and singular ye fences, inclosures, improvements and appurtenances whatsoever thereunto belonging as the same are now in the occupation of and enjoyed by George Ryerse of the City of New York, yoeman, or by any former tenant, situate, lying and being on the Island Manhattans in the City of New York aforesaid, and bounded on the east, partly by the Broadway, partly by the Common, and partly by the Swamp, and on the West by Hudson's River; and also that our piece or parcell of ground, scituate and being on the south side of the churchyard of Trinity Church aforesaid, commonly called and known by the name of the Queen's Garden, fronting to the said Broadway on the East, and extending to low water marke upon Hudson River on the West, all which said premises are now lett at the yearly rent of thirty pounds, which reasonable request wee being willing to grant; know ye that of our especiall grace, certaine knowledge, and meer motion, we have given, granted, ratified and confirmed in and by these presents, for ourself, our heirs, and successors, we do give, grant, rattify and confirm unto the said Rector and Inhabitants of the City of New York in communion of the Church of England as by Law established and their successors all and singular the said farme lands,

And the Queen's Garden its boundaries.

Confirmed to Trinity Church.

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tenements and hereditaments hereinbefore mentioned, as the same are herein before particularly set forth, with the appurtenences and every part and parcell thereof or thereunto belonging or accepted, reputed, or taken as part parcell or member thereof as the same now are held, occupied and enjoyed by the said George Ryerse, or have been heretofore occupied and enjoyed by any former tenant or tenants, and all rents, arrearages of rents, issues and profits thereof, and of every or any part or parcell thereof together with all woods, underwoods, trees, timber which now are standing and growing, or which hereafter shall stand and grow in and upon the premises hereby granted, or any part thereof, and all feedings, pastures, meadows, marshes, swamps, ponds, pools, waters, watercourses, rivers, rivulets, runs and streams of water brooks, fishing, fowling, hawking, hunting, mines and minerals, and all and singular the ways, passages, easements, profits, commodities and appurtenances whatsoever to the said farm, several closes, peeces and parcells of land and premises belonging or in any wise of right appertaining (except and always reserved out of this, our present grant all gold and silver mines.)

To have and to hold the said farme, severall closes, pieces and parcell of land and premises hereinbefore granted and confirmed or meant, mentioned, or intended to be hereby granted and confirmed with their and every of their appurtenances (except before excepted) unto the said Rector and Inhabitants of the City of New York in Communion with the Church of England as by law established, and their successors forever. To be holden of us, our heirs and successors in free and common socage as of our Manor of East Greenwich in our County of Kent, within our Kingdom of England, yielding, rendering, and paying therefore yearly and every year unto us, our heirs and successors at our City of New York aforesaid to our Collector and Receiver General there for the Time being, on the feast of the Nativity of our blessed Saviour the yearly rent of three shillings current money of New York in lieu and stead of all other rents, services, dues, duties and demands whatsoever, Provided always, and our present grant is upon this condition that if our Captain Generall and Governor-in-Chiefe for the time being of our said Province of New York, shall at any time hereafter cease or forbear the yearly payment of six and twenty pounds for the house rent of the Rector or Minister of Trinity Church of New York aforesaid, which is now paid out of our revenue in the said province, and at such time, no suitable house shall be erected and built for the proper use and convenient dwelling of the Rector of the said Church for the time being, yt then the said Rector and Inhabitants of the said City of New York, in Communion of the Church of England as by law established, and their successors shall from thenceforth yearly, and every year, out of the rents and profits of the hereinbefore granted lands and premises, pay and discharge the same for and until such suitable House shall be erected and built for the proper use and convenient dwelling of the Rector of the said Church for the time being, anything hereinbefore in this our grant conteined to the contrary thereof in any wise notwithstanding. In testimony whereof we have caused these our letters to be made pattents, and the seal of our said province of New York to our said letters pattents to be affixed and the same to be recorded in the Secretary's Office of our Province. Witness our Right trusty and well beloved cousin Edward Viscount Cornbury, Captain Generall and Governor-in-Chiefe in and over our province aforesaid and territory depending thereon in America and Vice Admirall of the same etc. in Councill at our fort in New York aforesaid the three and twentieth day of November, in the fourth year of our reign Anno Dm. 1705.

Ownership of most honorable kind.

Condition: House rent of Rector to be secured.

Signed and sealed.

Attestation.

State of New York, Secretary's Office.

I certify the preceding to be a true copy of certain letters patent as of record in this office, in Book of Patents No. 7, page 338, etc.

In testimony whereof I have hereunto affixed the seal of this Office, at
L. S. the City of Albany, the 9th day of November, in the year of our Lord one thousand eight hundred and thirty.

ARCH'D CAMPBELL,
Deputy Secretary.

LORD CORNBURY TO THE LORDS OF TRADE.

1705, Nov. 20.

. . . . . .

Now I take the liberty to acquaint you, that the Assembly which was sitting at the time when I wrote last, did pass several Bills, that is,

(1) A Bill entituled, An Act for the better explaining and more effectual putting in execution an Act entituled, an act for settling a Ministry.

(2) An Act for enforcing and continuing a Post Office.—

(3) An Act to prevent running away of Negro Slaves out of the County of Albany, to the French at Canada.

. . . . . .

(5) An Act for reviving and constituting, (continuing) an Act entituled:" An Act for regulating Slaves.

. . . . . .

(10) An Act declaring the illegality of the proceedings against Coll. Nicholas Bayard and Alderman John Hutchins for pretended high Treason, and for Reversing the said judgement, and all proceedings thereon.

These ten Acts are all that could be passed this sessions; I earnestly intreat your Lordships to recommend the first Act to Her Majesty for Her Royal confirmation; it is an Act that will make the Ministers in the Country very easy, whereas hitherto they have been very uneasy, because their maintenance was so precarious, which by this Bill is made more certain.

The second is an Act of absolute necessity, for without it the Post to Boston and Philadelphia will be lost.

The third is an Act become necessary by some of their Negroes lately running away to Canada.

. . . . . .

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The fifth was passed at the request of most of the best people of Long Island, and I think it is reasonable.

. . . . . .

The tenth will likewise speak for itself. I did acquaint Coll. Bayard, what the Queen's pleasure was, and he chose rather to do it by this Act, than to give security. I hope it will answer Mr. Attorney General's objections to the former Bill; therefore I hope her Majesty will be graciously pleased to confirm all the above mentioned Acts.

. . . . . .

I am with great respect — etc.—

Cornbury.

20. November 1705. — Col. Docs. N. Y. iv. 1167–8.

Note: By the courtesy of Rev. Wm. J. Hinke of Philadelphia. Copied from pamphlet in British Museum in 1898. By a subsequent change in the Government, these Palatines fled to England, and many came to New York.

DECLARATION OF THE ELECTOR JOHN WILLIAM OF THE PALATINATE. Nov. 21, 1705. (See 1707.)

We John William, by the grace of God, Count Palatine of the Rhine, Arch Treasurer and Elector of the Holy Empire; Duke of Bavaria Juliers, Cleve and Berg; Count of Veldentz, Spanheim, de le Mark Ravensperg and Meurs, Lord of Ravenstein etc. To all those to whom these Presents shall come, Greeting.

Whereas it has always been our greatest care, from the first moment that we entered on the government of our Electorate, to endeavor as much as in us possibly lay, to prevent and compose all occasions of Differences which might happen among any of our subjects, touching the exercise of their several religions. We have therefore for these reasons, from time to time given such orders as we believed to be the most convenient and necessary, not forgetting any means that might contribute to this good end.

But having understood, contrary to all expectation, that our wholesome intention has not had the effect which we promised ourselves, our subjects of the Reformed religion alledging they were oppressed by several grievances. We therefore being moved by the regard we had to the recommendations of our alleys and by our desire of confirming the union which is so necessary among our subjects, have thought fit to cause the ensuing Ordinances to be published in our electorate and in the other territories therein mentioned, establishing as follows,

§ 1. That from this time and always for the future, it shall be lawful for all our subjects in the Palatinate, who profess any of the three Religions tolerated in the Holy Roman Empire, especially to those of the Bayliwick of Termersheim, to exercise and enjoy an entire liberty of Conscience, the abuses which may have been introduced contrary to the same being first suppressed; and that they be neither troubled therein nor disquieted in any manner whatsoever. To this end we command to be observed at all times without any contravention the points hereafter specified, to which our subjects are required to conform, and to regulate themselves accordingly on pain of our highest indignation in case of disobedience.

§ 2. This being premised, every person whether he be young or old, when he is arrived to the age of discretion, may profess any of the three Religions tolerated in the Holy Roman Empire, openly and without any molestation, enjoying an entire Liberty of Conscience and being free to embrace the one or the other religion, as to himself shall seem best; to which end all orders, that may have hitherto been issued out in the Palatinate and in the Bayliwick of Termersheim, contrary to this liberty of conscience are hereby repealed.

§ 3. In the marriages which shall be contracted between persons of different religions, it shall be lawful for the parents to cause their children to be baptized and brought up in the religion they have agreed upon in their contract, conformably to the Matrimonial consistory or as they may agree after their marriage; which nevertheless they shall be obliged to prove by authentick witnesses; for otherwise, if it does not appear in their contract of marriage that this point is specified therein the children are to follow in their religion the Heads of Families. But those children shall enjoy an entire Liberty of conscience (as above provided) when they shall come to the age of discretion; and it shall be likewise free for the surviving father or mother to bring up their children, in their own religion, as they shall think fit.

When a marriage is to be celebrated between persons of different religions the banes shall be published in the churches of both their persuasions, though they should live in the same city or parish; and the said persons are obliged to demand a licince which shall be always granted without money or any obstacle whatsoever. In performing the ceremony of marriage, the Bride shall follow the bridegroom. The Catholick priests and curates may not marry any Protestant without obtaining the dispensation of the banes of their ministers; neither may the Protestant ministers marry any Roman Catholick without the dispensation of their banes from their priests or curates.

§ 4. To orphans shall be appointed guardians of the religion in which they are to be educated, according to the contract of marriage between their Fathers and Mothers; or in default thereof according to the rule for this purpose specify'd above.

§ 5. The foresaid Reformed and Lutherans shall not be obliged to observe any other Ceremonies but their own.

§ 6. Wherefore when there are Catholic processions, they shall neither directly nor indirectly be constrained to strow herbs, plant May poles, nor to ring the bells in the month of May, on other Holidays nor at the Avemaria; and much less shall they be required to assist at the processions with their arms, or to carry crosses or banners, or to take off their hats when the bells ring to prayers at morning, noon and night. They shall not therefore be molested nor disquieted by any person for the causes now mentioned, nor bound to be present at any of these Catholick ceremonies. In like manner the Catholics shall neither directly nor indirectly be troubled in any manner, be disquieted or hindered in their divine service, or in any other of their ordinary ceremonies.

§ 7. Furthermore the foresaid Reformed and Lutherans shall not be obliged to conform to the customs of the Catholicks, which prohibit the solemnizing of marriage at certain times; but may marry at any time after they have demanded permission from the Palatine Regency.

Neither shall the said Reformed and Lutherans be obliged when a procession goes along or the sacrament is carry'd to sick persons to present their arms or to fall upon their knees. Nevertheless they may not give any offence of set purpose but retire into some house till the procession is past or (if it be in a place where this cannot be done) they are only required to take off their hats.

§ 8. It shall be also lawful for the said Reformed or Lutherans, wether inhabiting cities or villages, to follow their work on the Catholick Holidays within their houses, only keeping their doors, shop and windows shut: neither shall they on this account have reason to fear any inquisition or punishment. But all smiths and other Handicrafts, men that make a noise, shall not work on the said days, unless it be for passengers, or in cases of necessity. The Lutherans and Reformed may, on the Catholick Holidays, keep their schools open, catechize their youth and celebrate their monthly days of prayer.

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§ 9. Those of the Confession of Augsburg shall not be obliged to use what is called the baptism of necessity or that of Catholic Midwives, against their will.

§ 10. It shall be lawful for the Reformed and Lutherans to eat flesh-meat in their houses during Lent, and on the Catholic days of Abstinence.

§ 11. No person, whether Ecclesiastick or secular, shall be persecuted for the sake of his religion whether he's born in the same, that he has newly embraced it or made profession of it for a long time past; neither shall he on this account be obliged to leave his country, city or village, or be despised or affronted for his persuasion.

§ 12. No person shall on the force of his religion be excluded from the magistracy or from the right and privileges of corporations, Merchants, Trades Chambers, companies, publick contracts, purchases, sales of movable or unmovable goods, from the right of succession where it is determined, nor from any inheritance, legacys or other rights whatsoever.

§ 13. We further permit that in Matrimonial affairs those of the confession of Augsburg be dealt with in all points according to the Recess of Religion made in our Duchies or Berg and Juliers; or according to the judicature which was established there for the marriages of those of the confession of Augsburg. But this judicature not being yet re-established there, it shall be lawful for the Ecclesiastical Council of the Reformed, or the Lutheran Counsellors to this end named and authorized to judge of the same.

§ 14. In case any difference happens between a marry'd couple of different religions, the complainant shall be obliged to submit to the decisions of justice of the party accused; so that the Lutherans shall be judged according to the Ecclesiastical law of the Lutherans, and the Catholick to the Ecclesiastical law of the Catholics, especially in the point of divorce and repudiation.

As for what concerns the Dispensations of marriages within the prohibited degrees, all persons shall follow the antient ordinance made in the Palatinate for the Judicature of Marriages: and thus the Lutherans shall partake of the benefit of the law according to their own religion.

§ 15. To the end that the difficulties which have hitherto arisen touching the public service may be terminated all at once, after mature deliberation we have ordered they be removed, as by these presents we do remove them; in such sort nevertheless, that it shall remain establisht in the places where it has been in the time of the Elector Charles Lewis of glorious memory, together with the neighboring states; namely the Electorates of Mentz by the treaty of the Bergstraat of the year 1650 and by that of Ratisbonne of the year 1653 as likewise by the agreement made with the house of Baden in the years 1652, 1653 and 1661; which shall all continue in force and according to the tenor whereof we shall maintain our subjects of both Religions, and shall protect them conformably to the said treaties against all manner of attempts, so as to meet with no sort of hindrance.

§ 16. We ordain at the same time (to the end that all our dear subjects of each religion may exercise the worship they profess not only apart, but also freely, openly, and without any lett) that what follows be punctually observed touching churches, parishes, schools, their dependencies, tythes and revenues.

§ 17. As for what regards the three principal cities in the Palatinate, namely Heidelberg, Manheim and Frankendal with our other cities and bayliwicks, viz., Alzey, Baccarach, Bretten, Lauteren, Mosbach, Newstadt, Oppenheim, Simmeren, Stromberg and Ladenburg, when in any of these there are two or more churches or places of churches where the Reformed have used the exercise of their religion in the year 1685, or that such churches have been erected since that time at their expence, and where the Roman Catholick have neither a parish nor any church belonging to their religious orders: it is our pleasure that one be assigned them exclusively of all others.

§ 18. However the Catholics notwithstanding the said regulation shall retain the church of the recollects called the church of the Hospital or of the Garrison in the suburbs; wherein nevertheless neither the Hospital nor the Revenue of the same are comprehended: And also the Catholicks shall have the Quire of the church of the Holy Ghost, which shall be separated by a wall, and so the entrance as to be made to it from without. In exchange hereof the Reformed shall have to

themselves the sole use of the Body of the said church of the Holy Ghost. The steeple with the bells shall be common to both; as also that of St. Peter with its Quire and Appurtenances. And finally, all the other churches, places, quires, with their Dependencies and all parsonage Houses, schools or the places, in the possession whereof the Reformed have been in the year 1685 shall still remain to them.

§ 19. And they shall likewise (in lieu of the aforesaid churches of the college and garrison) have to themselves exclusively the Schonaar-hoff, situated in the city of Heidelberg, with all its appurtenances to employ it as they think best, either as a church, college, school, parsonage House or for any other Ecclesiastical use.

§ 20. We further ordain that according to the above said regulation, there be given exclusively to the Reformed of Manheim the church that has been provisionally built in the same with the great plan or square of the church, and the foundation laid therein, which was designed for the High Germans and Walloons; as likewise all the parsonage houses, rectorys and schools whereof the Reformed had possession in the year 1685 or have hitherto built or acquired by a lawful title; and the Catholics shall content themselves with the church of the Capuchins, till they have built another.

§ 21. We further will that the Reformed of Frankendal be given this church with its dependencies; in the quire of which there is performed a common exercise of religion. There shall remain to the Reformed the Pedagogg, the parsonage and school houses, with all that they enjoyed in the year 1685; and the Catholics shall have the second church, but the Reformed shall have the third church exclusively for the Walloon congregation.

§ 22. In the rest of our towns above mentioned, the foresaid Regulation is to be followed, by virtue of which the Reformed shall have the great church at Alzey and the Catholics that which is at present in the possession of the Capuchins. So likewise at Lauteren and Oppenheim the Reformed shall have the great Parish church and the Catholics the two churches of the Franciscans, which are in the said Towns. At Baccarach the Catholics shall have the church situated at the foot of the mountain and the Reformed the Parish church. Thus at Weinheim the Reformed shall have the Parish church situated in the suburbs, and the ruins of the Hospital church which is in that town and the Catholics shall have to themselves exclusively the church of the Carmelites.

In those towns of the forementioned bayliwicks, where there is but one church, or one place of a church, the Reformed shall have the Body of the church with its appurtenances; and the Catholics the quire which is to be separated by a wall, at the expense of both parties. And it shall be further lawful for each of 'em to build what they please on their own side, provided there be room for the same.

§ 23. We further require and ordain that the churches in all the other towns, boroughs and villages of the open country, where there is but one church (in which the Reformed have performed the exercise of their religion in the year (1685) and where the Catholics have no cloister or church of their own) be divided; but in such sort however, that the Catholics shall have any Parish church of the said year, where there is no Protestant minister at present, but only Catholics, making a deduction of their two parts in seven, as hereafter specified.

§ 24. And that in exchange, the Reformed shall preferably chuse out of this inspection where the said church granted to the Catholics is situated, their five parts in seven, due out of the churches where the Reformed ministers remain at present, by reason of the church granted to the Catholics; so that the Catholics shall retain two Parish churches and the Reformed five of those where their ministers continue.

§ 25. The other churches shall be divided betwixt them in the following manner. First the remains of such churches where any ministers still continue. Secondly, the churches that are well built or in good condition. Thirdly, those churches or chapels of ease which are very near ruined. And lastly, the real ruins shall be put together seven at a time; in such a manner, as that in the following inspection the Reformed shall have five and the Catholics two exclusively of which nevertheless our Reformed Consistory shall chuse the first and the Counsellors we shall name shall chuse the second, the Reformed the third, the Catholics the fourth, and so on.

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§ 26. We likewise expressly ordain, that the Reformed be left in the enjoyment of all possessions, revenues, and the great and small tythes of the churches that shall be solely granted to their use; which possessions, revenues or tythes were enjoyed by some Protestant minister in the year 1685 as his stipend or were received by collectors for the use of the Reformed Church, without any diminution and with the franchises whereof they are in possession.

§ 27. And our chamber of Finances, with what depends on this Body, as also the neighboring Collegiales and Communities, shall be obliged to pay the same, as it has been formerly practis'd, The Catholics, by virtue of the abovesaid regulation, shall enjoy the same right in the churches, belonging to them exclusively.

But nevertheless their Collegiate Churches and the Revenues of Cloisters shall not be comprehended therein.

§ 28. We further consent, that it be lawful for all Reformed and Lutherans dwelling in any place, where there is but one church, Parsonage House or school belonging to the Catholics, to perform the public exercise of their religion in any house or place that shall be found convenient.

§ 29. This shall be likewise as lawful for the Catholics, granting to each of the parties the liberty of building in all places where they find it necessary, new churches with steeples bells and whatever depends on these as likewise parsonage houses and schools; in which we exempt from all taxes and charges those new places whereon such churches, schools, parsonage houses or school houses may be erected; and we shall in like manner maintain the said houses and buildings in their immunities, so long as they serve for the uses above mentioned.

§ 30. All the Colleges of the Lower Palatinate (in possession of the Reformed in 1685) Pedagogies, Rectoral Houses and Latin schools, or their places; particularly the College called the Sapientia and the school of the Neckar at Heydelberg, the Casinirian College at Newstadt or instead of the same an equivalent in good condition, the Colleges of Frankendal, Manheim and of other places, or the ground on which they were built, which the Reformed possessed in the year 1685, shall still belong exclusively to the said Reformed, with all the Revenues and Perquisites, as they enjoyed them the said year.

§ 31. And to remove all occasion of disputes for the future it is our pleasure, that all the several religious exercises everywhere over those that follow their Belief, Ecclesiastical Jurisdiction, the right of pastors and all other consequences of public exercise. Although the churches of the forementioned places be assigned to a certain religion nevertheless the rights of the ordinary or the school and much less the Ecclesiastical Jurisdiction, shall in no manner be extended over those of another religion; and all pretentions of this sort shall be expressly forbid and are actually suppressed by these presents.

§ 32. 'Tis further our pleasure, that the Bells and church-yards depend on the churches: with this condition notwithstanding, that at burials, marriages and the like ceremonies, the one party shall for a reasonable price ring the bells for the other. And where there is but one church-yard it shall be lawful for all the religions to bury their dead in common therein, to sing Psalms and to perform the other accustomed ceremonies. It shall be lawful for 'em likewise to procure to themselves distinct church-yards or amicably to agree among themselves about dividing their church-yard, according to their occasions and the situation of the place, which is to be understood in the following manner:

§ 33. Where the churches are left in common, the Catholics shall keep the quire in repair and the Reformed the body of the church. The Reparation of the steeple and the Bell shall be common to both unless the Patron, the Collector of the Tythes, or some other was formerly obliged to the reparation of the churches belonging to the Reformed,

§ 34. Where none shall exercise the jus patronatus, if it was not exercised in the year 1685.

§ 35. As in the time of our ancestors the rents and revenues arising from Collegiate churches, Provostships, Abbeys, Cloisters and such other Bodies, have been for the most part employed for pious uses;

§ 36. And we having resolved to employ to the same purposes all the revenues of the said Bodies, which the administration, called Verwaltmeg did particularly possess in the year 1685.

We therefore ordain and enjoin by these presents that five parts in seven of the said Revenues (be it money, fruits, wine or in any other things) be employed for the maintenance of the Reformed Consistory, of their Ministers, churches and schoolmasters for the reparation, re-edification and necessary support of their churches and schools.

The other two parts in seven shall remain at our free disposal, deductis pro rataoneribus; and the said fruits or wines shall not be purchased after the current price of the country or without ready money, nor in any wise diminished, whether they be for political or ecclesiastical uses, nor under the name of conservation and protection of the country.

§ 37. And to prevent all subject of distrust we command that the said goods and revenues be managed by a general Administration, consisting of two Catholic Counsellors and two Reformed with the Clerks and other necessary officers; with this condition nevertheless that the Catholics and Reformed shall at the end of every three months make a repartition of their revenues in common, whereof the Counsellors of the said Administration shall give information by way of rescript to the Clerks in the country.

§ 38. Which revenues shall afterwards be delivered and counted by the said Clerks to the receivers of both religions, namely to the Catholics two parts in seven, and to the Reformed five parts in seven, as it has been above assigned. Nevertheless the least thing shall not be given to either party before the repartition is made, and that an account is given thereof to us; with this condition however, that what remains of the same be distributed to both parties, to put the same to what use they please.

§ 39. This once done the Counsellors of the Administration may no longer intermeddle in this matter; but each religion may absolutely dispose of the particular part. After this the Clerk shall depend on the said Counsellors separately, and shall obey their orders without any repugnance, as it shall be enjoined them by the formula of the Oath they are to take.

§ 40. In all other cases everything shall stand conformably to the Ordinance of the present Administration.

§ 41. Furthermore, as to what concerns the Reformed Ecclesiastical Council and Jurisdiction, it shall be re-established according to the Tenor of the Ordinance of the Palatine Ecclesiastical Council of the year 1564; and shall be protected and maintained conformably to the said Ordinance, as it has been to the year 1685, in all its franchises and immunities, and in the course of payment.

§ 42. We also ordain, that it shall be lawful for the Reformed Ecclesiastical Council to adjoin to themselves as many ministers and schoolmasters as they shall judge necessary and to transfer them whither they will, as also to unite and divide their curacies, which nevertheless must not be done without our knowledge.

§ 43. And in case any minister shall be accused to have preached calumniated or acted in any unlawful manner against the Catholics Religion, the matter must be enquired into as often as there shall be occasion, by employing as many Ecclesiastical Counsellors as there are Commissioners appointed for this end; and the party accused shall be proceeded against according to the ordinance of the Inquisition of the Palatinate, that true justice may be done.

§ 44. And to the end that our University of Heydelberg, formerly so much celebrated, may be able with the soonest to return to its antient splendors, and that an opportunity may be given to all the religions to improve in all the faculties; we have resolved to settle two Reformed Divines for the Theological Faculty and to endow them with the Salaries which they were heretofore accustomed to receive.

§ 45. To effect this purpose, we expect it from our Reformed Council to suggest the means to us whereby the said Professors may be established. We shall also expect for the future, that when any of those Theological chairs come to be vacant, the said Reformed Council inform us how they may be most effectually supply'd.

§ 46. 'Tis our pleasure further that the charities collected or founded in each religion be solely managed and distributed by the Receivers expressly appointed to this end in that religion.

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§ 47. But the legacies and Capitals, particularly at Heydelberg, Manheim, Frankendaal, and in such other places as there are any, and which are not yet consumed, shall be restored and left to those of the religion that were in possession thereof before the Communion and participation now introduced; and each religion shall administer independently the part that belongs to it, in such wise as that no injury be done to the one or the other side.

§ 48. As for what concerns pensions or stipends, they shall now be paid as they were used to be in the year 1685; and both these and others that have been hitherto founded, or that may happen to be so for the future, shall, according to the last will of the Founder, appertain to the Religion he has professed.

§ 49. 'Tis likewise our pleasure that in the Hospitals, in the houses for orphans and in the alms houses, erected by the Inhabitants and citizens of the Palatinate, those of both religions be admitted according to the proportion by us accorded of two sevenths and five sevenths, without being molested in any manner to the account of their persuasion; and the orphans shall be bred in the religion that was professed by their parents.

§ 50. For the rest, we ordain, that without regard to their religion, the poor and the sick be admitted into the same and enjoy an entire liberty of Conscience.

§ 51. We further will and command, that not only the church granted to them in the year 1624 to be solely left to the Lutherans, but likewise all those they have hitherto built or shall build in time to come; and the Evangelick Consistory established by us, shall continue independent of the Reformed Ecclesiastical Council; and they shall have the administration of such Ecclesiastical goods, parsonage houses and schools, as well as of the other Revenues whereof they shall probably appear to have enjoyed the possession, in the year 1624.

Given at Dusseldorp the 21st of November, 1705. Finis.

LORD CORNBURY TO MR. SECRETARY HEDGES.

New York 9ber the 22, 1705.

.....

I arrived [Amboy, N. J.] there on the Sunday morning before, very early, having been upon the water all night. When I arrived there I found but two of the Gentlemen of the Council come from the Western Division, the rest, being Quakers, think I am bound to wait their leisure. There was none of the Members of the Western Division come neither; they are all Quakers too, except one; but on the 17th the House sat, on the 18th the House came to this resolution, the motion being made and the question put, that His Excellency's speech containing very weighty matter, whether this House shall proceed upon any business untill it be full or not; it passed in the negative. Soe you see they were not to proceed upon any business at all till the House was full.

.....

Now I must observe to you that at the time they said the House was full, there were three Christian members wanting, but the three Quakers being got in; the House was full, soe that it was not a full House of Members that they wanted, but a full House of Quakers, now there being a full House as they call it, they think fit to make an Addresse, of which I send you a copy; how well they have followed their Addresse in their actions, their Journall of which I send you a copy will best shew.

— Col. Docs. N. Y. iv. 1170, 1171.

CIVIL COMMISSION TO REV. MR. FREEMAN TO BE MINISTER IN KINGS COUNTY.

(Original in English).

By his Excellency Edward Viscount Cornbury Captain General & Governour in Chief of ye Provinces of New York New Jersey & of all the Territories and Tracts of land depending thereon in America & Vice Admirall of ye same etc.

To Mr. Bernardus Freeman Greeting —

You are hereby Licensed Tollerated and allowed to be Minister of the Dutch Congregation at New Uytrecht Flackbush Bruyckland and Bushwick in King's County upon the Island of Nassaw in the said Province of New York and to have & Exercise the free Liberty and use of your Religion according to ye Laws in such case made and Provided for & During So Long Time as to me shall Seem meet & all Persons are hereby required to take Notice hereof accordingly. Given under my hand & seal at Fort Anne in New York This 26th day of December in the fourth year of her Majesty's Reigne Annoq. Dm. 1705.

Cornbury.

— Doc. Hist. N. Y. iii. 93, 4to ed. iii. 145, 8vo. ed.

By his Excellency's command,
William Anderson, Dy. Sec.

CORNBURY'S LICENSE TO FREERMAN.

[As translated into Dutch, and retranslated into English.]

1705. Dec. 26. By his Excellency, Edward, Viscount Cornbury, Captain General and Governor in Chief of the Province of New York, New Jersey and all Territories depending thereon in America and Vice-Admiral of the same:

To Mr. Bernardus Freerman, Greeting:

You are herewith admitted, suffered and allowed, to be Minister of the Dutch congregations at New Utrecht, Vlakbosch, Breukelen and Boswyck, in the County of Kings, on the Island of Nassau, in the aforesaid Province, and to have and exercise the liberty and use of your divine service. persuant to the laws for such cases provided and made, as long as it shall be my pleasure; and all persons are hereby charged to take knowledge thereof.

Given under my hand and seal, at Fort Anna, in New York, this 26th day of December in the fourth year of her Majesty's reign, Anno, 1705.

Cornbury.

The following is added to the Dutch copy.

New York, the 22nd of May 1706.
Translated from the English.
Abraham Gouverneur,
Interpreter and Translator.

The above copy agrees with the original, which we certify.

Gualtherus du Bois, Eccl. in New York.
V. Antonides, Eccl. in Midwout.
Henricus Beys, V. D. M. at Kingstowne.

1705

PETITION OF THE ELDERS OF DOMINE FREEMAN'S CHURCH TO COMPEL REV. ANTONIDES TO DELIVER UP THE BOOKS, ETC.

(1705)

To his Excellency Edward Viscount Cornbury Captain General and Governour in Chief of her Majesty's Provinces of New York and New Jersey and Vice Admiral of the same etc.

The humble Petition of Englebert Lott Jacob Pardon Daniel Polyhemus and Benjamin Vandewater Elders of the Dutch Congregations in Kings County on the Island Nassau of which Mr. Freeman is Minister by License from your Excellency

Humbly Sheweth

That your petitioners haveing lately presented to your Excellency A short Memorial of their proceedings in their offices since Publisht by said Mr. Freeman by your Lordshipp's Speciall Order, setting forth to your Excellency that their intention was to demand of Mr. Antonides and his pretended Elders and Deacons the Churches Books Stock house and Land to the same belonging if your Lordshipp should think it convenient which your Excellency was pleased to approve of and your Petitioners have demanded the same accordingly which Mr. Antonides and his pretended deacons doe absolutely refuse to deliver Without your Lordshipp's Special Order under your hand notwithstanding your Excellency's verball order for demanding the same.

Your Excellency's Petitioners therefore humbly pray that they may have An order from your Lordshipp's own hand for the receiveing of the said Church books stocke house and Land belonging to each of the said Dutch Congregations which your Lordshipp's petitioners humbly conceives will putt a stop to the differences amongst them for the future. Humbly praying that your Lordship of your Great clemency would continue your protection over them. And as in Duty bound shall ever pray.

Englebardt Lott, Jacob Pardon, Daniel Polyhemus, Benjamin Vandewater.

— Doc. Hist. N. Y. Vol. iii. p. 93.

CHURCH OF FLATBUSH, L. I.

Warrant for the Delivery of the Church Property to Domine Freeman.

By his Excellency Edward Viscount Cornbury.

Whereas I have licensed authorized and appointed Mr. Bernardus Freeman who was called by the people of Flatbush to be Minister of the Dutch Congregation att Fflattbush in Kings County. It being therefore absolutely requisite that the House Land Stock and books to the same congregation belonging should be delivered to the said Minister I have thought fitt hereby to require and command you and every of you who I am informed detain and keep the possession of the said House Land Stock and books for the use and on the behalfe of Mr. Antonides the pretended Minister of the said Congregation forthwith to deliver the same to the said Mr. Freeman and to put him in the possession thereof as you will answer the contrary at your perill. Given under my hand att fort Anne in New Yorke this 3rd day of January, 1706. (See a legal opinion on this, Jan. 6, 1707).

To Joseph Hegeman and Stophell Burbasho pretended Elders and Cornelius Williamse Jan Vlies and Nys Van Duyn pretended Deacons of the Dutch Congregation at Fflattbush.

The same to Joris Hansen Daniel Rappellie & ffredrick Mynderse pretended Elders & Gysber Bogart & Aert Jansen pretended Deacons of Bruyckland.— Doc. Hist. N. Y. Vol. iii. p. 94.

TRINITY CHURCH.—MR. CLUB AND MR. NEAU, CATECHISTS. 1705–1712.

Mr. Club had been Catechist, and assistant of Mr. Vesey before 1705. But on Nov. 21, 1705, he accepted the services of Mr. Neau, who had become an Episcopalian. His commission by the Society was probably due to his great devotion to work among the humble classes. There were in 1705 about fifteen hundred Negro and Indian slaves in the City. In volume XII of the Society's Archives in London, 141, is a list of Mr. Neau's black pupils. Hawkins says that he began visiting them from house to house, but afterward obtained leave from them to come to his own residence. In 1708 the list of the catechumens had risen to about two hundred. He could never assemble his scholars till candle light, either in summer or winter, except on Sundays, when they came at the close of the afternoon service. He taught these poor, abused and degraded human beings to say the prayers by heart. They were presented to Mr. Vesey for baptism as fast as he judged them to be ready. In 1712 his work was interrupted by the so-called insurrection of the Negroes, but only one of his scholars, and that one unbaptized, was found to be implicated. Governor Cornbury approved this mission work, and the clergy generally were exhorted to aid it by all means in their power.

Mr. Neau, writing to the Society, July 5, 1710, says:

"Mr. Vesey baptized three of my Catechumens on Christmas Day, six on Easter Sunday, viz.; One Indian, two Negroes, and three Negresses, and three upon Whitsunday, viz., one Negro, and two Negresses; my custom has been to carry them to Mr. Vesey to be examined, and from him to the Church, and I take free and white persons for witnesses according to the order of our Rubrick".

Yet Humphrey gives us a picture of the deplorable condition of the Negroes about 1710.

"The Negroes were much discouraged from embracing the Christian religion upon account of the very little regard showed them in any religious respect. Their marriages were performed by mutual consent only, without the blessing of the Church; they were buried by those of their own country or complexion in the common field, without any Christian office; perhaps some ridiculous heathen rites were performed at the grave by some of their own people. No notice was given of their being sick that they might be visited; on the contrary frequent discourses were made in conversation that they had no souls and perished as beasts".—Humphrey, 92.— Dix's 162-3.

THE ANGLICAN CHURCH.

Col. Heathcote to the Secretary of the Society for the Propagation of the Gospel.

[1705?]

Pleasure at his appointment.

Sir:— I am indebted to you for yours of the 11th of January and 9th of April, and am wonderfully surprised that the Society should make choice of me for one of their members. It was a very great satisfaction to me, that any thing I could offer was acceptable to them, and should very joyfully embrace any opportunity of doing service to the Church, and I bless God for it, I am not conscious to myself of ever having slipt one fair occasion therein, when Government would give me leave. I beg of you, Sir, to present my most humble duty to that honorable body and thank them for the honor they have been pleased to do me, and may assure them that I shall not only endeavor to give them satisfaction as to any thing they shall desire of me; but if any new matter occurs, which I believe may be of service to the Church, I will not fail laying it before them for their consideration.

1705

Points of information wanted.

If I mistake not the several heads you desire satisfaction of in both your letters now before me are, first, An exact and impartial account of all your Ministers — Secondly, what fruit may be expected from Mr. Moor's mission — Thirdly, what my thoughts are of sending Mr. Dellius into those parts again — Fourthly, my opinion of the Society's having appointed that good man, Mr. Elias Neau as Catechist to the Negroes and Indians and the Cause of misunderstanding betwixt him and Mr. Vesey.

Excellency of the English clergy in general.

I As to the first, I must do all the gentlemen which you have sent to this Province that Justice as to declare that a better Clergy were never in any place, there being not one amongst them that has the least stain or blemish as to his life or conversation, and though I am not an eye witness to the actions of any save those in this Country, yet I omit no opportunity of enquiring into their behaviour, both of the friends and enemies of the Church, and they all agree as to the Character of the gentlemen; and that they use their best endeavours to gain over the people. And as to their diligence in the faithful discharge of their trust, the Society I hope will in their instructions have laid down such rules as they wont fail coming at it without being imposed on.

Rev. Urquhart atJamaica.

Mr. Urquhart, minister of Jamaica, has the most difficult task of any missionary in this Government, for although he has not only the Character of a good man, but of being extraordinary industrious in the discharge of his duty, yet he having a Presbyterian meeting house on the one hand, and the Quakers on the other, and very little assistance in his Parish, except from those who have no interest with the people, that his work can't but go on very heavily, as I understand it does:

Rev. Thomas at Hempstead.

But Mr. Thomas of Hempstead having better assistance, the leading men in his parish not being disgusted, are helpful in the work; and having no other sectaries to oppose them by their meetings but the Quakers, makes very considerable progress, as I have been told by some of the most sensible of his parish. As for

Rev. Mackensie on Staten Is.

Mr. Mackensie he has a very good report from the people of Staten Island, and I shall not fail making further enquiry concerning him, and let you know in my next.

But when all is done, what I can tell you concerning any minister, except in this County, is only by information from others which is often very uncertain; for some gentlemen may many times and very deservingly have a fair and good character by the generality of their neighbors, and yet at the same time, by one misfortune or other not perform much of the service of the Church, in which I will give you this plain instance.

There is not any gentleman whom the Society hath sent over that is clothed with a fairer character than Mr. Bartow of West Chester, and truly he is a very

Rev. Bartow of Westchester.

good and sober man, and is extremely well liked of and spoken of by his parishioners in general; yet although he has been three years in that parish not many are added to the Communion nor baptized, and few Catechized; and if he is directed to send an account how he has advanced on each of these heads annually since his coming here it will be found accordingly.

For this and many other reasons, I can't help still to be pressing that the Society should lay the gentlemen which are sent over under exact rules, and methinks it is no difficult matter to have it ordered so as to know almost as well what is done as if they were present in every parish.

Proposition to divide Westchester into 3 parishes.

The people of West Chester were very angry with me because I was for having this County divided into three parishes, and every Minister to have seventy pounds instead of fifty, and I had brought the County except that place to a willingness to have it so, as I formerly acquainted you, and had they permitted that projection to have taken place it would have been a great ease to the Society: for first,

Rev. Bartow.

what Mr. Bartow had more than the fifty pounds he now hath, might reasonably

Rev. Bondet.

have been deducted at home; Secondly, Mr. Bondet would have been provided for;

Rev. Morgan.

And thirdly, one Mr. Morgan who was Minister of East Chester promised me to conform; that there would not have been occasion of another being sent to us, and by that means have saved fifty pounds a year more at home, and wholly

Parishes of Eastchester, Rye, Westchester.

out of all hopes of any dissenting Minister getting footing amongst us, and it will never be well until we are in three parishes; and I shall not fail, when I have a fair opportunity, to push for it again. And to satisfy you of the reasonableness in what I offer, I believe there has not six public taxes been laid on this County

by the Assembly this fifteen years past, but I have been at the proportioning of, and when the places in Rye parish pay fifty pounds the town in West Chester parish were allotted one hundred and twenty pounds and there are two places more, which both together are one third as big as Rye Parish which are now in neither of them.

Parishes could pay more.

And now I am of this subject, it comes in course to make out what I told you in my former letters, viz. that there is no parish in the Government but what is able to pay twice as much as they do. For Rye Parish which is not by one half so large as the least parish established by the law in the Government here, since my living here maintained two dissenting Ministers, viz. one at Rye and Mamaroneck, and one at Bedford; and gave the former fifty pounds and the latter forty pounds a year, which I think makes it out very plain what I have offered on that head; and you may be assured I shall omit no opportunity of serving the Society therein. But the work must be done in a great measure by the Minister's taking pains, and bringing the people into a good opinion of the Church, for though the reason hereof is very plain, it must be a business of time to effect it.

Dissenting ministers.

Suffragan bishop.

We have it reported that the Queen would be at the charge of maintaining a Suffragan Bishop in these parts. If that was granted, I question not but a great many who have had their Education in Boston College would conform, and would be content with the benefices as settled by Assembly, without being very burthensome to the Society.

Rev. Muirson.

I have been so long wandering from one subject to another, that I had almost forgot to give you my thoughts of Mr. Muirson, whom my Lord of London has sent to this parish. He has been here about three months, in which time he hath by much outdone my expectation, having very fully retrieved all that unfortunate gentleman, Mr. Pritchard lost: And if he continues so faithful in the discharge of his trust, of which I have not the least doubt but he will, he'll be able to give as large account of his services as any that has been sent over to this Province. And I must do him the Justice to own that he is deserving of the Society's favors. For as some of his Parishioners told me, and which I know in a great measure to be true, that although they have had a great many Ministers amongst them since the settlement of their town, yet Mr. Muirson did more good amongst them the first six weeks after his coming than all they ever had before. And I question not but when you have the particulars of his proceedings transmitted, you will find what I have said of him to be true.

Rev. Pritchard.

Rev. Brooks.

As for Mr. Brooks whom the Society have sent to the Jerseys, he has an uncommon good character given him from those parts; and it is reported of him that he makes wonderful advances for the service of the Church, and I question not but Col. Morris will be very particular concerning him, that being properly his watch. For though that Province is not above fifty miles from my house, and Staten Island about forty, yet by reason of the difficulty of water passages, I have never been at either of them above twice since my coming to America. And I am now more tied at home with a family, and my private affairs than formerly, for which I humbly crave an allowance. My principles and natural temper lead me to do the Church all the service I can every where, but I dare not promise for more than this County at present, and my best endeavours in the Westermost towns in Connecticut colony when the Church is well rooted here. And it has always been my opinion, and is so still, that there is no part of this Province or even America, that would be of greater use or service to have the Church thoroughly settled in; for it is not only large in extent, and the land very good and near the City; so consequently will, in time, be a great settlement. But bordering on Connecticut there is no part of the Continent from whence the Church can have so fair an opportunity to make impressions upon the Dissenters in that Government, who are settled by their laws from Rye parish to Boston Colony, which is about thirty five leagues in which there are abundance of people and places. As for Boston Colony, I never was in it, so can say little of it. But for Connecticut, I am and have been pretty conversant, and always was as much in all their good graces as any man. And now I am upon that subject I will give you the best account I can of that Colony.

Connecticut.

Boston.

Account of Connecticut.

It contains in length about one hundred and forty miles, and has in it about forty towns, in each of which there is a Presbyterian or Independent Minister

Presbyterians and Independents.

settled by their law, to whom the people are all obliged to pay, notwithstanding many times they are not ordained, of which I have known several examples. The number of people there are, I believe, about two thousand four hundred souls. They have abundance of odd kinds of laws to prevent any dissenting from their Church, and endeavor to keep the people in as much blindness and unacquaintedness with any other religion as possible; But in a more particular manner the Church, looking upon her the most dangerous enemy they have to grapple with all. And abundance of pains is taken to make the ignorant think as bad as possible of her. And I really believe that more than one half the people in that Government, think our Church to be little better than the Papists. And they fail not to improve every little thing against us. But I bless God for it, the Society have robbed them of their best argument, which was the ill lives of our clergy that came unto these parts. And the truth is, I have not seen many good men but of the Society's sending.

Proposition for a College in Connecticut.

College at Boston.

And no sooner was that Honorable Body settled, and those prudent measures taken for carrying on of that great work, but the people of Connecticut doubting of maintaining their ground, without some further support, they with great industry went through their Colony for subscriptions to build a College at a place called Seabrook. And the Ministers, who are as absolute in their respective parishes as the Pope of Rome, argued, prayed and preached up the necessity of it; and the passive obedient people who dare not do otherwise than obey, gave even beyond their ability. A thing which they call a College was prepared accordingly, wherein as I am informed a commencement was made about three or four months ago. But notwithstanding their new College here and old one in Boston; and that every town in that Colony has one, and some, two ministers, and have not only heard them say, but seen it in their prints, that there was no place in the world where the Gospel shone so brightly, nor that the people lived so religiously and well as they, yet I dare aver, that there is not much greater necessity of having the Christian Religion in its true light preached anywhere than amongst them. Many if not the greatest number among them, being a little better than in a state of heathenism; having never been baptized nor admitted to the communion.

Rev. Muirson's parish at Rye and Bedford.

Dissenting ministers—Denham, Woodbridge, Bowers, Jones.

And that they may be satisfied that what I tell you herein is not spoken at random, nor grounded on careless observation, Mr. Muirson's parish is more than three fourths of it composed of two towns, viz. Rye and Bedford which were first settled under the Colony of Connecticut, and of people bred and born under that government, and sometime before my coming had a Minister, one Mr. Denham, and had afterwards two more, Woodbridge and Bowers of Rye, and Mr. Jones at Bedford. And the people of Rye only had of this County the care to provide a parsonage house. And notwithstanding all those great shows of Religion and that at such times as they were destitute of a Minister.

Greenwich and Stamford.

Greenwich and Stanford, the bounds of the former of which places joins upon theirs, (ours?) and the other is not above ten miles distance, where they were always supplied. But they could not be said to want the opportunity of having the Sacraments administered to them, yet I believe twenty of them had never received the communion nor half of them been baptized, as Mr. Muirson will more fully inform you.

And now I have given you an account of the state of that Colony what will in the next place be naturally expected from me, is to know my opinion of the best and most probable way of doing good among them. There is nothing more certain than that it is the most difficult task the Society have to wade through. For the people are not only not of the Church, but have been trained up with all the care imaginable to be its enemies. That to make an impression, under all these disadvantages is very difficult, though I hope not impossible. And though at first view, the prospect of doing any good upon them is very little, yet no doubt but the most proper measures ought to be taken leaving the event to Almighty God.

Connecticut towns to be visited by Mr. Muirson.

Now as to give you my thoughts in what way this great work may be best endeavored at, so as it may be done with little expense, I believe for the first step, the most proper way would be, that one of the ministers in this county were directed by my Lord of London to inform himself where there are any in that Government that profess themselves to be of the Church, and to know if they

or any of their neighbours have any children to baptize, or desire to partake of the Sacrament; and that he will come to the towns where they live, and after having given them a sermon, will perform those holy rites. There need, I think be no more done in this matter at present. But the Society may if they please, leave the rest to me, and I won't only give him the best advice and directions I can therein, but will, God willing wait upon him in his progress and persuade some useful friends along with me. And when this essay has been made, I shall be much better able to guess at the state of that Government, and what is fitting to be done next. Now the person that I would advise them to pitch upon, by all means for this expedition is Mr. Muirson; he being not only posted next to those parts, and so will look less like design, but he has a very happy way of delivery, and makes little use of his notes in preaching which is extremely taking amongst those people; and for argument, few of his years exceed him.

The chief end I have in this projection is to have the people of that Government undeceived in their notions concerning our Church, there being, I believe, fifteen thousand in that Colony who have never heard, nor scarce seen a Church of England Minister. And I have the charity to believe, that after having heard one of our Ministers preach, they will not look upon our Church to be such a monster as she is represented. And being convinced of some of the cheats, many of them may duly consider of the sins of Schism. However, let the success be what it will, to me the duty seems plain. I have not only mentioned this to you, but in my letter to the Lord of London, and shall patiently wait for his and the Society's commands therein.

I will now proceed to give you direct answers to the several queries mentioned in yours. Having as yet only spoke of the first, so shall now take the rest in course.

II. As for Mr. Moor's Mission, you will undoubtedly have the account thereof very fully by Mr. Talbot, whose place he supplies, having not thought it worth the while to stay at Albany. As for my opinion in that matter, I think it is too heavy for the Society to meddle with at present, and would properly lie as a burthen upon the Crown, to be defrayed out of the revenue here. For their being brought over to our Holy faith will, at the same time, secure them in their fidelity to the Government. And not only that, but the Society will, I believe, find employment enough for their money in sending of Missionaries amongst those who call themselves Christians, on the coast of America, which I find to be their resolution. And it is certainly the greatest charity in the world to have the best Religion planted in these parts, which, with time, will in all probability, be so vast a Country and People. Rev. Moor's mission. Rev Talbot.

III. But whether the charge of Missionaries for converting the Indians fall to the share of the Crown or the Society, to effect that matter well and thoroughly, those sent over on that errand, must be such as can endure hardships, and are able and willing to live with the Indians in their own country and according to their way and manner, which are the methods the French take. And I believe some of those gentlemen who have had their education in the Colleges of the north parts of Scotland, being in orders from my Lord of London, may be the likeliest to undergo it. As for Mr. Dellius I don't think it worth the while in being at any extraordinary charge in sending him, because I believe no consideration would make him live in the Indian Country. And if he did, he has not the language; and one that goes on that mission must be a young man who is able to grapple with fatigues, and will not only take pains, but is capable of learning the language; and it is a general observation that none are so apt to gain foreign tongues as the Scotch. Missionaries to the Indians. Rev. Dellius.

IV. As for my thoughts of this Society's having appointed that good man, Mr. Neau, as Catechist to the Negroes and Indians, it is undoubtedly a very good work, and he is wonderfully industrious in the discharge of his duty, and the truth is, takes more pains than he needs, by going from house to house to perform that office. And I believe he would find it as effectual to gain the end. and not the fourth part of the trouble himself, to appoint set times in having them together at the English Church, or at least so many at once as may be proper, and catechise and instruct them. And Mr. Vesey assures me he shall be very free and willing to let him have the use of the Church for that purpose. And now I am on this Mr. Neau as catechist. Rev. Vesey.

1705

Rev. Cleator.

subject, it will be very proper for the Society to direct Mr. Cleator, if he comes over, or any Schoolmaster whom they may appoint in their respective places to catechise and instruct the Negroes and Indians; the Society would then see how the matter was further worth their consideration.

Rev. Bondet.

I did in my former letters make mention of Mr. Bondet, a French Protestant Minister, who is in orders from the Bishop of London. He is a good man and preaches very intelligibly in English, which he does every third Sunday, in his French congregation, when he uses the Liturgy of the Church. He has done a great deal of service since his first coming into this Country, and is well worth the thoughts of the Society. The town he lives in, is called New Rochelle, a place settled by French Protestants. It is comprehended in Mr. Bartow's parish, and contributes towards his maintenance, which disables them in a great measure to pay towards Mr. Bondet's, who is in very great want. It is true besides twenty pounds a year, which the people of New Rochelle promise him, and is very ill paid, he has thirty pounds a year settled on him out of the public Revenue here, as the French Minister in York hath; but that is paid with so much uncertainty, that he starves under the prospect of it.

New Rochelle. Rev. Bartow.

Now for a remedy for this poor gentleman and that he may be made as useful to the Church as possible; if the Society would use their interest that he might have an order from the Court that he may not only forthwith be paid his arrears, but that he should afterwards have his money by quarterly payments; and that at the same time, he be directed by the Bishop of London to consult with and be helpful to Mr. Bartow and Mr. Muirson in taking care of the scattering towns of their parishes; especially Mr. Bartow's, where it is impossible for any one to manage it. And whereas he has been obliged for his bread to use the French prayers in his French congregation, according to the orders of the Protestant Churches of France, and had that liberty granted him (as he tells me) upon his receiving orders, it is his earnest request, that he might have directions relating thereto, wherein he might be required not to use otherwise than the Liturgy of our Church in any Congregations where he preacheth, whether English or French. And it would be well that some French Common Prayer Books and Catechisms were sent over for that purpose. The reason of desiring an order of that nature is, that it would put the matter out of dispute. Mr. Bondet and I have gone as far as we can in that affair, and it would spend too much time to tell you what tempests we waded through in attempting it but if directions came from England about it, none I believe would be found to oppose it. The chief cause of its being hindered with so much heat was that the French Congregation at New York were apprehensive that it might be a precedent for them, and for that reason fired the most ignorant of Mr. Bondet's people, and persuaded them to recant from what they had agreed to. But I must do the most sensible of them the justice that they hold fast their integrity, and are willing to receive the Church.

Revs. Bartow and Muirson.

Rev. Bondet.

New Rochelle.

If this matter goes forward, I expect that the greatest part of the people of New Rochelle will cease their contributions to Mr. Bondet. So I must desire the Society to consider him with some allowance in England. And if effectual care could be taken that thirty pounds is paid him, fifteen pounds Sterling more, with the small help he will have from those who will continue steady to the Church, will enable him to maintain himself and family.

If care is not already taken therein in the Instructions which are preparing, it will be of absolute necessity that the clergy of this Country be directed to meet twice at least annually, and taking to their assistance the best and most sensible of their parishes to consult of the most effectual ways of settling the Church; and to give an impartial account how the parishes are settled in point of conveniency, and which way it may be better done, not only to make it easy for themselves but so as the bread of life may be fairly and equally divided amongst the people, that proper measures might be taken to have it regulated by Act of Assembly. For if something of this nature is not done, one half of the people of the County won't have much benefit by all the cost that is laid out upon them.

Prayer-books and catechisms.

In the conclusion of your last letter you told me that you had sent some Common Prayers and Catechisms by Mr. Mackenzy but do not understand he has brought any; so beg of you to enquire into that mistake. And in case you send any other books to be disposed, pray let them only be Dr. Beveridges (now Bishop of St.

Asaph) sermon concerning Common Prayer, a little book entitled a Christian's Way to Heaven, and one of the Lawfulness of the Common Prayer. No books can be more serviceable than they; and I would take care to have them scattered through Connecticut Colony to both Ministers and People, and am apt to believe they would do service.

As for the deputation the Society now pleased to send me, I am exceedingly sorry I can do them no service therein. For the people of this Country having generally land of their own, although they don't want, few or none of them very much abound. There being, besides a settlement belonging to Col. Morris, and another to Mr. Phillips, and mine, not any that belong to particular men of any great value in the County; nor are there ten in the whole County but what have been brought over to the Church since I came into the Province, that truly, Sir, if we can persuade them to build and finish their Churches and Schools, help to maintain their Ministers and School Masters, and fit conveniences for them, it is the most that can be expected till things are better settled, and the Church a more firm footing among them.

I have not had the happiness to be in company with Colonel Morris since I received the deputation; but shall discourse with him concerning that matter when I see him next. I could offer some few things more to the consideration of the Society, but time wont permit me to enlarge, so I shall reserve it to the next opportunity.

So with humble duty to the Society, begging pardon for the trouble I have given herewith, I desire to remain, etc.

Caleb Heathcote.

— Doc. Hist. N. Y. iii. (4to. ed.) 74-83.

JOURNAL OF DOMINE BEYS. 1706. Jan.— March.

Journal in relation to what befell me in respect to my Call and Ecclesiastical Rights, 1706.

On the first of January (1705-6) O. S., the day of our landing at New York, I, with Mr. Antonides, through Rev. Gualterus du Bois, paid our submissive respects to the Noble Governor, my Lord Cornbury. I received as answer, that the preacher for Esopus might go to his post, whenever he liked. This was said with the utmost disdain, and without his condescending to direct the slightest glance of his eyes at me. Insulting treatment by Cornbury.

As to him who was to go to Long Island, report will be made by Domine du Bois and Domine Antonides. On account of the distance and the ice, it became necessary to winter in New York, till the cold weather came to an end. In the meantime I informed my congregation of my safe arrival here. Thereupon I received from them an answer, that after the breaking up of the ice, a committee of the Consistory would come to welcome me, and conduct me to my station. This was done on the 23d of February, when I received Col. H. Beekman, Mr. Cornelius Cool and Captain Egbert Schoonmaker, as a committee of the Consistory.

When my goods had been shipped for my departure and everything was prepared for the journey, it was thought by some, desirable and necessary, and to make quite sure of not giving to his Excellency the least cause of dissatisfaction, that before leaving New York I should once again testify my respects and submission to his Excellency.

To this I finally consented, although against my judgment and wishes, and even my formal protest. For they might easily have understood from the treatment which Domine Antonides of Long Island continually met with, in his interviews, and also from general rumor, the reception I had to fear; for the way to the Court is a slippery way. However with Col. Beekman, I presented myself to his Excellency. Col. Beekman informed him of our intention to journey to Esopus, and offered our services to his Excellency, declaring that if he had any commands for us, we hoped his Excellency would deign us worthy of his services, etc. Thereupon his Excellency answered, that we should not leave the place until I had first taken

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Cornbury demands that Beys should take out a license to preach.

out a license (to preach) from him. He threatened that if I presumed to go and preach without it, he would drive me away, and banish me from his government, persuant to a certain law, which, his Excellency said, existed.

Thereupon Col. Beekman answered, that when notice was given him of a call which was about to be made out and sent to Holland, he had approved of it in a most kind and friendly spirit; adding, that the coming and settlement of such a minister would be very acceptable to him. Then when we referred to the old customs, laws and privileges of the Dutch Reformed Church, it was not thought worth the while to listen to us, nor to answer by a single word, but we were ordered to keep silence, or withdraw. Stinging words were hurled at us by his Excellency as if we were the lowest negroes or heathen. This sad and unheard of occurrence happened to us in the presence of several members of his Majesty's Privy Council, and other distinguished gentlemen, on the 28th of February, (1706.)

Rights of the Dutch church.

When this distressing and extraordinary experience was reported to the other brethren of the Consistory, and to individual members from Esopus who were then in New York, they were all dismayed and puzzled not a little, not knowing what to do. But this was firmly resolved upon by us all, that none of us would ever accept such a license as Domine Freerman had accepted with the design of securing a settlement on Long Island. For he placed himself thereby at the mere caprice and pleasure of my lord Cornbury. But we resolved to preserve our rights of conscience, and the ancient customs, laws and privileges of the Dutch National Church. A copy of the license referred to, marked C, accompanies this paper.

In these distressing and unusual circumstances, being also unacquainted with the language, laws and judicial proceedings of this country, I knew not what course to pursue. After conference with my Consistory, we addressed ourselves to several prominent inhabitants and lawyers, well versed in the ancient customs, laws and privileges of the Church and the State, for the purpose of obtaining some counsel and advice in regard to our course of action. We also requested to meet with us the Rev. Brethren at New York, Domine du Bois and Domine Antonides, with their Consistories, Col. de Peyster, Messrs. de Lancy and Staats, Col. Jacobus van Cortlandt, Messrs. Valkenier, (Falcounier), and A. Gouverneur. They assembled for the said purpose on the 29th of the same month.

Refusal to accept the Governor's license to preach.

These Rev. Brethren, who took this matter, as well as all the general interests of the Dutch Reformed Church greatly to heart, and who foresaw with us the evil consequences of such measures, were unanimous with us in the opinion, that such a license neither could nor should ever be accepted; lest hereafter, all Dutch preachers and churches should continually be subjected to the arbitrary will and caprice of his Excellency. For the acceptance of his license creates a dependence on his arbitrary will, and is directly contrary to the ancient customs of the Dutch Reformed Church, and the Acts of Parliament passed in the time of King William, as appears in a paper styled, "The State of the Dutch Church in the Province of New York" (Staat der Nederduytsche Kerke in de Provincie van Nieuw York) marked B K.

Regularity of his call.

Nay, thereby, the Act of our Classis by which I was called and sent in a regular and lawful manner, "To perform the duties of a preacher here in all respects," according to the Acts of your Reverences "and according to the Church-Order and Discipline, the Word of God, and the excellent forms and customs established in the Fatherland", would be dishonored: the dignity of your Rev. Classis would be insulted, and the rights and privileges of the Church would be invaded and destroyed: For it was evident, from his Excellency's threats to banish me, and drive me out of his government, that he would not recognize any virtue in any Act or document of the Classis of Amsterdam, in calling or sending over a minister; but only, that by "his license", his Excellency would do me the favor of making me a preacher, during his will and pleasure.

What evil consequences would result from such proceedings, your Reverences will be able to understand better than I can tell in writing, as the circumstances of the case forbid it.

We consulted together how we could in the best and most suitable manner show his Excellency that such a license had hitherto never been heard of in the Dutch Reformed Church here, and had never been introduced or required by any of his

predecessors; that it was contrary to the ancient customs, usages, laws and privileges of the Church. We come to the conclusion to request Mr. Valkenier (Falcounier), a man of whose fidelity we felt sure, one who had the easiest access to, and most influence with his Excellency, to do this; and to assure his Excellency, that I was ready to sign all the English laws and the Test Act, and to behave myself as an obedient, reasonable, and faithful subject of the Crown, and of this government. Legal counsel employed.

The said gentleman being convinced of the justice and equity of our case, in his kindness, consented to do as we requested, and made arrangements accordingly. He explained to his Excellency, on the first opportunity, the ancient usages, laws and privileges of the church, and at first, it looked as if his Excellency would be pleased to converse further on this matter. On another and more favorable occasion he promised to give a final answer. When a fitting opportunity again occurred to press this matter, Mr. Valkenier (Falcounier) seized it, and again urged a final decision. But his Excellency now showed as much displeasure, yea, even more, than he had formerly shown pleasure; and he asked — Why he was so very urgent in this business; and whether he was as much interested in it as we were, etc., etc. Thereby, all further efforts of this gentleman to secure a favorable answer from his Excellency were cut off. This was on the 4th of March. Cornbury obstinate.

After we had deliberated to the utmost for the furthering of the welfare of the Dutch Reformed Church, and everything had been done, which was thought advisable or useful, favorably to influence his Excellency, that I might enter upon my duties without hindrance, as my predecessors had done; and yet everything turned out in vain, and nothing could be obtained one way or the other; then the members of the Committee of my Consistory, whose business called each one home, urged me, to go on with my goods which were already shipped, to the place to which I was appointed. They did not approve of my unloading my goods and remaining in New York, as the brethren there advised. They preferred to leave the further management and promotion of the welfare of the church to the fidelity and kindness of the New York brethren. They requested them to promise that in our absence they would use their best endeavors for the said purpose, and by every opportunity to inform me and the Consistory of what was accomplished. Then we hastily sailed away on the evening of the 5th of March, and on the 10th of the same month I was introduced at Esopus with uncommonly great joy of the inhabitants, coupled with sorrowful regrets about these previous occurrences. Beis goes to Kingston.

After I had been at Esopus a short time, I spoke occasionally with the English preacher (Gracherie?) who had been sent there and foisted on the congregation, although there were not six English families in the place. He said he should continue in the service there until my Lord (Cornbury) withdrew him, by countermanding his call or license. His salary was demanded from the community by my Lord as a free gift (donum gratuitum), and this was yielded for the sake of peace, and in order not to give displeasure to his Lordship. But his Reverence considered this salary too small and insignificant. He had spent twice as much, which was a loss he could not afford; and which, by his Lordships assistance, he declared the congregation must make up; else the debts incurred by his Reverence must remain unpaid. English minister there.

I also learned that the schoolmaster, formerly appointed by my Consistory, had been demanded, under oath, who had appointed him to that office, and how he had dared to accept the position of reader and schoolmaster without his Lordship's license. He was told in the most severe terms and with threats, that if he did not ask for and accept his Lordship's license, he (the Governor) would know, what to do with him. He was thus compelled, with the knowledge and consent of the Consistory, to ask for and receive such a license. A copy goes herewith, marked C. L. Schoolmaster licensed.

On the following Sunday, the 17th, (March, 1706,) at the urgent request of the Consistory, although it had been understood with the brethren in New York that I would not do anything whatever, I openly administered the sacrament of baptism to thirty two children, and on the next Sunday to seven more. Beis baptizes.

After my departure for New York and during my sojourn at Esopus, I constantly awaited a report of what had been done by the brethren in New York;

and concluded that they had made no progress in our affairs, or at least, had failed to inform me or the Consistory of anything. The Elders and Deacons, convened in church meeting, therefore thought it advisable and resolved, to authorize a brother Elder and my self to make a journey to New York to act in their behalf, as your Reverences may learn from the accompanying copy, marked D. M.

Thereupon we left Esopus on the 9th of April and landed in New York on the 13th. We presented ourselves, with an explanation of our object, to the said brethren. From them we learned in reply to our first question, that there was not the least change; that everything was in the same condition as when we had taken our departure. We urgently requested the brethren to assist us in obtaining our object, and exhibited our authorization. Their Reverences declared their willingness with all signs of friendship. For this purpose, after due consideration, it was resolved by the brethren on the 16th, that Col. Jacob van Cortlandt, S. Staats and A. Gouverneur, with Messrs. du Bois and Antonides, should request the gentlemen of her Majesty's Privy Council to speak to his Excellency about this case, and use every effort to bring it to the desired issue. On the 17th, we made this request to Messrs. Adolph Philips and Rip van Dam, both of her Majesty's Privy Council. They were fully persuaded of the justice and equity of our case, and with great kindness and good will undertook to promote the general interests of our church, promising to take advantage of the first meeting of the Council to speak with his Excellency.

The Council requested to interfere.

In regard to the character of the license accepted by Domine Freerman — of which a certified copy, as we were assured, as prescribed by his Excellency, was furnished — after further and mature deliberation, our conclusion respecting it remained unchanged. But feeling the necessity of giving some sort of satisfaction to his Excellency, it was proposed to draft a so-called license or form of approbation and consent in order that I might settle in my church in peace and quietness, but without doing violence to my conscience and without impairing the customs and privileges of the Church. After consultation the following writing was drawn up to be presented to his Excellency.

Draft of a license proposed.

"Whereas the Dutch Reformed Church of Kingston, in the county of Ulster, has called a minister in the manner heretofore customary; and as Rev. Henricus Beys has arrived here, in that capacity, bringing such credentials and testimonials as agree with the requirements of the National Synod of Dort, Anno 1618-19; I, therefore, in accordance therewith, approve of the call of the said Domine Henricus Beys to the ministry in the said church and neighboring places in said county in the province of New York, and also give him full liberty to prosecute his ministry in said county in as full and ample a manner as his predecessors have done, he conducting himself as a good and faithful subject of the Crown of England is in duty bound to do."

On the morning of the 18th, after the Council had adjourned, the said Messrs. Adolph Philips and Rip van Dam, in the most prudent and cautious manner possible, represented to his Excellency the object of my return to New York, in connection with the general interests of the Church, in order that I might be permitted to prosecute my ministry according to the ancient customs and privileges enjoyed by my predecessors, etc.

Governor pleads his "Instructions."

But they were told by his Excellency, that he had special "Instructions" from her Majesty, that no preacher should be allowed to officiate without his Excellency's license. He promised to show these "Instructions" to the gentlemen at the next meeting of the Council, and then leave it to their judgment as to what he could do. Furthermore, he promised to favor us as far as might be possible.

Tries to avoid showing them.

When the Council had adjourned on the 20th, the said gentlemen asked his Excellency for said "Instructions" according to his promise. They were told that, prevented by the press of business, he had had no time to search for and produce them. He therefore deferred them until the following Monday or Tuesday, etc.

Monday the 22nd, and Tuesday the 23rd, did not appear to be favorable opportunities, especially as the 23rd was the anniversary of the Coronation Day of her Majesty, and on such a joyful day no complaints or petitions could be brought before his Excellency, but all must celebrate it with joy, etc. Therefore the matter was again delayed until a more suitable day and a more favorable opportunity.

On Thursday, the 25th, these honorable gentlemen of the Council again seized the opportunity to urge his Excellency about my case, and to show them the "Instructions" of which he had spoken. But these again were not produced. They now insisted, since his Excellency had been hitherto prevented by too great press of business, and was now intending to make a journey into the Jerseys, that I should provisionally, be allowed to go to my place of settlement, and enter upon my ministry, and await his Excellency's orders and final answer after his return; but they could make no impression. His Excellency brought forward special complaints against Col. H. Beekman, my elder, because of the severe language and his style of speaking, which he had several times publicly used, and which had been maliciously reported to his Excellency, and had given great offence to him. He had also many charges and complaints against me, which had been reported to him. Other excuses of Cornbury.

He was prudently answered by Mr. Philips, that nothing had ever been said by me in this case; that I had several times promised to subscribe to the laws of the Kingdom; to take the oath of allegiance to the Crown and to his government here; and to conduct myself as an obedient, good and faithful subject of the Crown and of his government; and that I was now ready to make such promises; and that the language and speeches of others should not operate to my injury. But the conclusion of all was, that without his Excellency's license before adverted to, I could not be a preacher in his government. In regard to this his Excellency was to show his "Secret Instructions" next Saturday, and let their Honors decide, whether he could do anything else.

On Saturday the 27th, his Excellency, upon their Honors indefatigable persistance, showed his "Special Instructions" from her Majesty, to Messrs. A. Philips and Rip van Dam alone, and let them see them, only so far as they had reference to this case. These were to the effect that there should be no preacher allowed in this government, without his Excellency's license. But Mr. A. Philips at once expressed it as his impartial opinion, and with which his Excellency had promised to abide, that in reference to this matter, these "Instructions" referred only to the English Episcopal Church, and not at all to the Dutch National Church; that none of the former Governors had introduced the use of this license, or issued any, except for the English Church. His Excellency answered that he was not concerned about what others had done, and would not meddle therewith, but he knew what he had to do in this case. So he showed himself both as a party to, and as a judge in this matter. They then further again requested his Excellency for the favor that, provisionally, I might go up to my place, as they had urged on the 25th; because his Excellency had several times promised them to favor me, if it were possible. To this he wrathfully answered: No! but if I would come before his Excellency to clear myself of charges against me, and proved myself innocent, then, at my request to be favored with a license, his Excellency would give me one. If however, I ventured to undertake to perform any service without his license he knew what he would do; and intimated what might be expected by any who attempted to do anything contrary to his orders and the "Secret Instructions" from her Majesty. As they now saw sufficient evidence of displeasure, if they attempted to go more fully into this subject at present, they left the matter without having accomplished anything, and threw up the case completely. Persistance of the Council. Pretended charges disproved.

The said gentlemen of the Council have declared their readiness, if required, to certify to these occurrences under their hands and seals.

[See letter of Rev. Beys, of May 28, 1706, which was appended to this Journal of his.]

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REV. MR. GOODHUE'S COMMISSION AS PRESBYTERIAN MINISTER OF JAMAICA, L. I.

By his Excellency Edward Viscount Cornbury Captain General and Governour in Chiefe of ye Provinces of New York, New Jersey & of all the Territories & Tracts of Land Depending thereon in America & Vice Admirall of the same etc.

To Mr. Francis Goodhue, Greeting.

I do hereby License & Tollerate you to be Minister of the Presbyterian Congregation at Jamaica in Queens County on the Island Nassaw in the said Province of New York & to have and Exercise the ffree liberty & use of your Religion pursuant to Her Majesty's pleasure therein signified to me in her Royal Instructions & during so long Time as to me shall seem meet & all Ministers & others are hereby Required to take notice hereof. Given under my hand and seal at ffort Anne in New York this day of this Instant January in the fourth year of Her Majesty's Reign Annoq. Dni. 1705-6.

Cornbury.

By his Excellency's command, William Anderson, D. Sec.— Doc. Hist. N. Y. Vol. iii. p. 131.

ACTS OF THE CLASSIS OF AMSTERDAM.

Request for Money for Anthonides.

1706, Jan. 12th. Inasmuch as Mr. John D'Orville, [or Ian de Arbille] at the request of the Classis, caused to be paid in London, to Rev. Vincentius Anthonides, called to Breucklen and Midwout, in New Netherland, the sum of two hundred and fifty eight guilders, for his passage thither, the Classis will see to it that these advanced moneys be repaid to him with thanks. ix. 115. xix. 278.

(This is the last of the extracts from Vol. xix. The volume consists of extracts, 1655–1705, from the minutes of the Classis of Amsterdam, relating to the colonial churches in all parts of the world. They frequently helped in the elucidation of the early Dutch chirography. The volume numbered xxxix. in the Archives of the Classis, is a similar volume of extracts, between 1635–1648. Another earlier volume of such extracts is referred to, but is now to be found. See INTRODUCTION.)

REV. VINCENTIUS ANTONIDES.

1706, Jan. 14. To his Excellency, Edward Viscount Cornbury, Captain General and Governor in Chief of the Province of

New York, New Jersey and the Territories depending thereon in America, and Vice-Admiral of the same:

The Petition of Vincentius Antonides, Minister of the Holy Gospel,

Humbly sheweth,

That your Excellency's petitioner, in pursuance of the customs of the Dutch Reformed Church, was called from the Province of Vriesland, where he had a prominent charge, to be the minister of the three villages on the Island of Nassau in this Province under the government of your Excellency. Your petitioner would not have accepted of this charge had he not been assured that the call to him had been issued with your Excellency's knowledge and permission, and which is dated the 23rd of October 1702. He and his wife and children since that date, have been on the voyage for nine months. He has found since their arrival here, that the people of the aforesaid villages are ready to receive him, without decreasing the salary of another minister, and to engage him according to promise: Therefore he humbly requests, that he may be allowed, to enter upon his ministerial duties, for the honor of God, for the service of her Majesty and of your Excellency, and for the edification of many souls. And your petitioner shall ever pray, etc.

V. Antonides.

New York, the 14th of
January, 1705/6.

New York, the 16th of May 1706. Translated from the original.

Abraham Gouverneur,
Interpreter and Translator.

The above copy agrees with its original; which we, the undersigned, testify.

Gualtherus du Bois,
Eccl. at New York.
V. Antonides, Eccl. at Midwout, etc.

[This is a retranslation from the Dutch translation into English.]

CHURCHES OF KINGS COUNTY, LONG ISLAND.

1706, Jan. 28. Written Offer of Peace by the Consistories of Long Island etc.

To the members of the Dutch Reformed Congregation at Breukelen, Vlakbosch and New Amersfort:

Our Very Dear Brethren and Sisters in Jesus Christ:
Grace and Peace be multiplied unto you:—

We, the Consistories of the three villages named above, Breukelen, Vlakbosch and New Amersfort, met at Breukelen on the 28th of January 1706. We invoked the Lord's name, to prove our unfeigned love, and our desire for mutual peace and harmony among all of you.

Whereas several are inclined, to have the Rev. Bernardus Freerman, minister at New Utrecht, recognized also as our preacher here, together with the Rev. Antonides; therefore we, and each of us, declare, that if these parties can devise sufficient means to support a second minister, and give us satisfactory security for the same, then we are fully prepared to call Domine Freerman according to regulations and in a decent manner. We request that this, our sincere intention, be communicated to everybody, as proof of our peaceableness, and that they who are in favor of the demands of Domine Freerman give us a written answer in addition to the verbal one. Done at Breukelen, the 28th of January 1706. In the name of all of us,

Signed:

Daniel Rapalje, Elder. Christoffel Probasco, Elder. Gerrit Stootof, Elder.

Agrees with the original;

Gualtherus du Bois, Eccl. at New York.
V. Antonides, Eccl. at Midwoud, etc.
Henricus Beys, V. D. M., at Kingstowne.

CHURCH OF FLATBUSH *vs.* DO. FREEMAN.

1706, Feb. 14. Protest by the members of Flatbush against Domine Freerman:

To the Rev. Domine Bernardus Freerman, Minister of God's Word in the Christian congregation of New Uitrecht, and to the Brethren legally convened in the church, to consider matters, concerning the welfare of the congregation of Christ:

Grace and Peace be multiplied to you:

We, the undersigned members of Christ's congregation, convened at Flatbush, have learned of the election and publication of the names of the new members of the Consistory made by you. Having duly reflected upon and considered this matter, we find ourselves aggrieved by it, and desire a time and a lawful place of meeting to be arranged. We truly desire the welfare of the Church of Christ, and its good order, according to our rights, our liberty of conscience and the free exercise of our religious services as they have always been here enjoyed, through God's kindness, under our Christian authorities, and which are still granted to us. We therefore, as members of the Reformed Church of Christ, take the liberty, most humbly and submissively, to suggest certain things for that meeting:

What we have to suggest, in no ways concerns the persons nominated, who are our very dear and esteemed brethren and fellow members in this church; but only the method of selection employed by Domine Freerman, Minister of New Uitrecht.

1. The election was not held according to Church-Order and the Resolutions made and established, conformably to God's Word, in the National Synods, to which our churches have, without interruption, held since the time of the Reformation: to wit, that the election of Elders and Deacons in an established congregation must be made by the then officiating Consistory, and not through excluding them, as was then and there done by Domine Freerman.

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2. This new election, which was held illegally on account of the exclusion of our present lawful Consistory who remain in office until they have been discharged with thanks from their services, or dismissed from it because of some bad behavior, tends to nothing else than to schisms in our Church, and the destruction of our ecclesiastical liberty.

3. We assert herewith that the license, under which Domine Freerman assumes the right, to preach in our churches, also binds him to our established ecclesiastical laws; and even though it was given in violation of such laws, yet that it was given with a good and Christian intention for preserving peace and harmony.

Therefore we, as members of this church, moved by a sincere desire for its welfare, and by love for the liberty, order, peace and harmony of the Lord's Church, and for which we always most earnestly strive, enter our ecclesiastical protest, as we herewith do, against the election as well as against the confirmation of the parties nominated. This 13th of February, 1706.

Signed:

Rinier Arents, Johannes Willems Cornel, Abraham Hegeman, Benjamin Hegeman.

Therefore the protesting parties made the following declaration about their proceedings and Domine Freerman's answer:

We requested information of Domine Freerman the day before, according to announcement, about the time and place when we could properly and in due form, present our grievance against the election of a new Consistory which had been made by his Reverence. He appointed his own house and we went there at the time agreed on. But we found nobody there except Domine Freerman. In the first place we then declared, that we expected to find those there who had been legally and ecclesiastically invited to convene, that they might act with us on a matter of such importance, to the peace of our own minds, and for the welfare of Christ's Church and congregation. We then handed our

grievance and ecclesiastical protest to his Reverence alone, who assumed to himself the right and authority to hear us in this matter. After several disputations, which were largely irrelevant, we received from his Reverence the following answer concerning the important and essential point of our complaint. He said: There was no Consistory here, and since I have been appointed Minister here by order of my Lord (Cornbury) and not finding a Consistory here, I had to appoint one, according to my own judgment and pleasure.

Signed:

Rinier Arents. Johannes Willems. Abraham Hegeman.

This 14th of
February, 1706.

Agrees with the original.

Gualtherus du Bois, Eccl. at New York.
Henricus Beys, V. D. M., at Kingstowne.
V. Antonides, Eccl. at Midwout.

1706, Feb. 15. Ecclesiastical Protest by Antonides and Consistory of the three united congregations at Vlakbosch, Breukelen and New Amersfort, against an illegal election of a new Consistory by Domine Bernardus Freerman, and delivered to his Reverence at New Uitrecht.

Sir:— Where there is a Church there must certainly also be Order. The Lord desires that in his Church all things should be done decently and in order. We now profess the Reformed Religion. In this we do not recognize a Papal Head, but we are all brethren, of equal authority and worth, in the spiritual affairs of the Church of Christ. The individual congregations are governed by servants of the Gospel, called Elders and Deacons. These constitute a Consistory to transact business, and to serve in all respects, for the peace and well being of the spiritual house of God. But this is done in this way: The Synods and other

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high Church Assemblies, from time to time have enacted resolutions and laws, conformably to God's Word, by which all the affairs of Christ's Church must be regulated, to the highest honor of God's Holy Name, and to the best interests of His chosen people, even of all those who make profession of the Reformed Religion. And especially do these rules relate to such as are selected and consecrated to some office of dignity and service in the Church, and who, by promises, even as it were by a holy oath before God, have engaged to maintain these rules, as being conformable to Christ's Holy Gospel, in whatever part of the world Christ may have planted his Church.

Your Reverence entered into these same engagements, when, after having been called and examined, you were found competent and worthy for the service of the Gospel, and you were ordained thereto and sent on your mission. But we, as the Overseers of Christ's Church, with regret and heartfelt sorrow now observe and ponder your proceedings. These not only deviate from this Order, but are wholly antagonistic thereto. We therefore find ourselves in duty bound, out of love for the good Order of Christ's Church, to express to your Reverences our dissatisfaction with your conduct, by declaring, and ecclesiastically protesting, against all that you have done in this matter, and which tends to disturb the peace and to overturn the Order of our Church.

1. Your Reverence must understand,— if you have ever read with any attention of soul, God's Holy Word, and the ecclesiastical resolutions and laws made in conformity thereto by the National Synod, and which have been confirmed and re-established from time to time,— how such persons are looked upon and estimated, who, without any call or legal order from the churches, intrude into an office where they do not belong;— certainly, they cannot be considered otherwise than schismatics and troublers in Israel. This was so decided in the National Synod of Emden, 1571, Art. 18; and again in the National Synod of Dort, 1578, Arts. 9 and 10. We leave it to your own reflections how you

stand in reference to such matters. Let your own conscience be the judge.

2. The choice of a new Consistory in our congregation, made by your Reverence, cannot appear otherwise to the rational judgement of anyone, than as a very strange and unheard of affair.—For you have undertaken to make appointments in a congregation without consulting the Consistory in office, and that also where you have never been called by the church itself; but, looking at the matter in the best light possible, where you only had a (civil) permission and license to preach as a minister. And then also the manner or method of this choice is altogether contrary to Church Rules, and against all the resolutions of the National Synods, as confirmed and established in our churches by a constant and uninterrupted and unchanging practice since the time of the Reformation: namely, that the election of Elders and Deacons shall be made by the Consistory. Your Reverence can see such decisions in the National Synod of Emden, 1571, Art. 14; and although not copied in full, read what the National Synod of Dort, 1574, says, in Article 27: "Concerning the election of Elders and Deacons, it shall be held according to the decision of the 14th Article of the Synod of Emden, which is that the acting Consistory shall have the right of election." Also in the National Synod of Dort, 1578, Art. 12, we find the same; as well as in the National Synod of the Hague, 1586, Art. 20; and also in the National Synod of Dort, 1618–19. And these resolutions have never been changed in any of the Particular Synods.

3. And to what else can this election, held by your Reverence, contrary to all laws and rules of the Church, lead, than to a split in our congregation, to the ruin and annihilation of our precious liberty, and all our Church Rules? Or do you want to make two congregations out of one, and so establish one congregation within the other? The old Ecclesiastical Assemblies likewise guarded against such evils most earnestly and with all zeal, forbidding it

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as a wretched error. For this would open the door for all kinds of sects, schisms and differences. Consult not only the above mentioned; but the same principles are found in the Synod of Emden, 1571, section 18; and of Dort, 1578, sections 9 and 10.

4. It is a silly and idle pretense of your Reverence, emanating either from confusion of understanding or from wicked perversity, to say that our two years term of service had expired and terminated, and that therefore we had in fact ceased to be a Consistory, without any of us having been discharged from his office by the Church. Also, that your Reverence, having been appointed (by a civil license only) as minister over our Church, and not finding a Consistory, could appoint one, according to your own judgement and pleasure; yet you well knew, or at least you ought to have known, that although the term of service of Elders and Deacons is fixed at two years, nevertheless, when circumstances require it, for the benefit of any congregation, that it is left to the discretion of such congregation to shorten or lengthen the term. The first and oldest, five National Synods, and in which the excellent Order of the Dutch Reformed Church was established, thus express themselves almost word for word. You see all this in the proceedings of the Synods of Embden, 1571, section 15; of Dort, 1574, section 31; of Dort, 1578, section 31; of Middelburg, 1581, section 19; of the Hague, 1586, section 19; and finally not only ratified at the last National Synod of Dort, 1618–19, but also established and confirmed by a continuous and unchanging custom in our churches ever since. So that the service of no Elder or Deacon is actually limited as to time; for then, according to the pretences of your Reverence, all the churches here in Kings County must have been without Consistories; while, at the same time you consider your Consistory at New Uitrecht as a legal one, the terms of whose officers began at the same date as those of ours.

5. Shamefully enough, also, you make an evil use of the license, of which you are forever boasting, and which has been the cause of all your evil proceedings. It was, indeed, granted to you by my lord (Cornbury), our legal superior in all political affairs in this province, and foster-father of God's Church in these distant regions; but by it, your Reverence is expressly bound to the established laws of the Church. It was only intended for a good and Christian object — for quiet, peace and harmony in Kings County; but all this is broken and transgressed by your conduct and its good and wholesome object is prevented.

We have desired to deal with you in all friendliness, and with a real desire for true fellowship and brotherly love; also to satisfy the demands of your friends, who are inclined as a church, to call you, as minister, in a decent and orderly manner. But you have scornfully rejected all our peaceable offers to come to an agreement, in the interests of peace and harmony. You have persevered obstinately in your usurped powers, and have intruded yourself, by a way which is not good, and according to your own will into the service of the Lord; and are at the same time transgressing his commandments, while solemnly recommending them to his churches.

We, therefore, as Overseers of God's flock, moved by holy earnestness, and by the jealousy of our souls, ecclesiastically protest, as we hereby do protest, against all your proceedings; and especially against the choice of a new Consistory; and in accordance with the duties of our office, we fraternally admonish you not to persevere in your undertaking, and especially not to install the persons thus nominated for the Consistory; that the Lords Holy Name be not profanely invoked over such unrighteous acts; and that you yourself, if we should be compelled to proceed further ecclesiastically against you, may not be drawn into greater dangers.

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Thus done and resolved on, in our Church Meeting, on the 15th of February, 1706. In the name of the whole Consistory,

Signed, Vincentius Antonides,
Ecc. at Midwoud, etc.
Joseph Hegeman,
Joris Hansens,
Gerrit Stoothof,

Agrees with the original,

V. Antonides, Eccl. at Midwoud, etc.
Gualtherus du Bois, Eccl. at New York.
Henricus Beys, V. D. M. at Kingstowne.

TO STOP THE ORDINATION AND INSTALLATION OF THE ILLEGALLY ELECTED CONSISTORY:

1706, Feb. 16.

Sir:—

Having been informed, that you have appointed new Elders and Deacons before those in office had served their usual time or had been regularly discharged, therefore I hereby order you not to proceed therein any farther, but to leave all matters concerning the Dutch congregation in Kings County in the same condition as you found them, until I shall have fully inquired into the case and shall judge it proper, to give other orders.

Given under my hand, the 16th day of February 1705/6.

Signed:

Cornbury.

To Mr. Bernardus Freerman, Minister of the Dutch congregation in Kings County, Long Island.

New York, the 16th of February 1705/6. Translated from the original. Signed: Abrah. Gouverneur, Interpreter and Translator.

Thus copied, agrees with the original.

V. Antonides, Eccl. at Midwout.
Gualterus du Bois, Eccl. at New York.
Henricus Beys, V. D. M. at Kingstowne.

[Retranslated from the Dutch translation.]

CLASSIS OF AMSTERDAM.

Correspondence in America.

The Consistory at New York. Circular Letter. Feb. 19, 1706.

Port Folio "New York", Vol. i.

The Consistory of the Dutch Reformed Church at New York, to all truth-loving persons, Health and Salvation in Jesus Christ:

Whereas to our great sorrow several have received a wrong impression as to what occurred in our Church-Assembly, on November 19, 1705, between ourselves and Rev. Freerman, in connection with the Consistory of New Utrecht; we therefore find ourselves, on account of these things, obliged to show, in opposition thereto, that we dealt with him in all love and friendship, and for the peace and unity of the Dutch churches on Long Island. We therefore make the following statement, with all its circumstantiality, of what was said on each side, and also what was finally decided on.

But in order to obtain a correct idea of the whole affair, we must at the outset give some account of a few matters:—

(Kings County, Long Island.)

Anno 1705, November 14th on a Wednesday evening, after sermon, Rev. (Gualtherus) du Bois informed his Consistory that on the Monday previous, on his coming from Catechising, two members of the Consistory of New Utrecht had requested him to install Rev. Freerman as their minister at New Utrecht: but that Rev. du Bois had answered them that he could not do this without the knowledge and consent of his Consistory, that all things might be done in a regular manner; and that for this purpose they should come into the City the following Monday and be on hand; so that, in case they were requested, they could appear before us.

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Moreover, the Rev. du Bois asked his Consistory whether, for peace sake, although Rev. Freerman's call and certificate were not in all respects just what they should be, we should not overlook these things, especially that the proclamation of the Gospel and the extension of the Kingdom might not be hindered, etc.

The following Monday, accordingly, was appointed for a meeting, which also took place. Olphert Sjoerts (Shurte, Shuart) a Deacon, was the only one absent.

After the prayer was ended the following circumstances took place:

1. Rev. Freerman and the Consistory of New Utrecht were sent for, with the friendly request to come at once to us. They were, according to arrangement, near at hand. Meanwhile Rev. du Bois requested the Consistory to treat Rev. Freerman as politely as possible, even if he could not, perhaps, show that everything was as regular as it should be. For it was our object to satisfy all the various friends on Long Island, so far as was practicable.

In accordance with our invitation there came, together with the Consistory of New Utrecht, the Rev. Freerman. He was seated near the Rev. du Bois, and was requested to hand over his call.

This he did. It was read. It made mention only that he was to be minister at New Utrecht.

Thereupon his Consistory was asked whether this was the call they had made out upon Rev. Freerman. Three answered Yes; one kept still; and one, by the name of Jacques Cortelyou, answered that he had had nothing to do with it. Thereupon the Rev. Freerman asked him if he had any objections to it. He answered, No. Rev. Freerman asked him then why he had not signed it? Kortelyou answered, that he wished to have nothing to do with the trouble, quarrel, or dispute.

Besides this, little was said in the way of comment by the members present in regard to this call which had been read.

2. Subsequently, the Rev. Freerman was asked for his certificate of dismissal. Thereupon he handed over a letter (note) stating that two persons testified that the Consistory of Schenectady would not give him a dismissal, but only because they wanted to keep him. This testimony was accepted as credible. The Rev. du Bois then said, that when a minister is regularly called to a place, his former congregation, from which he is about to depart, is not permitted to refuse him a certificate or dismissal, except for satisfactory reasons. Mr. Jacob Boelen, elder, then said, that anyhow, this certificate should have been something quite different; but Rev. Freerman said, that such a certificate was sufficient to travel around the whole world with. The Rev. du Bois replied, that properly speaking, this could not be called a dismissal at all, and if he (Freerman) were in Holland, it would not be considered at all valid; for a preacher, on leaving one congregation for another, should have both a certificate and a dismissal. In case the church he was leaving was unwilling to give these, without good reasons, then the Classis would attend to the matter. The Rev. Freerman answered, that when a domine had a certificate, this was enough. He thereby showed that he did not know what a dismissal was, and that he did not believe that such statement was true. Thereupon Rev. du Bois said, that he could show him, at his house, that such had taken place when his late father went from Gorinchem to Amsterdam. Rev. Freerman answered in an angry frame of mind, as it appeared, or at least with an excited expression of face, that Rev. du Bois must not think that he was the Pope of Rome; that he had not come here to be catechised; his office was to catechise others. Rev. du Bois replied: Mr. Freerman, he who comes before the Pope must kiss his feet, but I have placed you by my side, and accounted you my equal. Catechising consists in asking questions and answering them. Mr. Freerman the Consistory knows that you have left Schenectady because you would not be minister

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there any longer. They do not wish to offend you, but were the case in Holland, I am sure it would not be valid.

3. But the Consistory of the three villages of Breukelen, Flatbush, and New Amersfoort, are now at hand. These have told us that you caused a paper to be read publicly before the congregation about which they are a little anxious: and they request that they may speak to you about it in our presence. We therefore ask you to be kind enough to hear them in our presence. Thereupon the Rev. Freerman became vehement. He said, I do not wish to hear them speak. I will have nothing to do with them. The Rev. du Bois then answered Domine Freerman, if you are not willing to hear them speak, I cannot install you. Rev. Freerman answered, if you will not install me, my voorlezer or Consistory can do it well enough. Rev. du Bois answered: but domine Freerman, How can you act so against your own interests? Why are you not willing to hear these people speak? What are the contents of that note? Rev. Freerman answered: I haven't it with me. It remains at Bushwick. But this is the substance of it: That the congregation was informed that Rev. Freerman was regularly called as minister to New Utrecht, together with the combined or neighboring churches; and, he continued, I wrote it in all simplicity. But what then, he was asked, was the meaning of those words, "together with the combined or neighboring churches". Rev. Freerman said, I am pastor of New Utrecht. I have also a private contract with Bushwick; and Gravesend also contributes towards me. The question was then asked him, Do you consider yourself pastor also of Breukelen and Flatbush? or did this Consistory make a new call on you? He replied, No; but I wrote thus, because there are also some persons in Breukelen and Flatbush, who pay towards my salary (Call). Suppose there were some people in this city who wished to pay towards my salary. That is nobody else's business! Utrecht is my Paradise. There I shall be pastor, directly in the face of the three Consistories. Let them not have any idea that I desire to

preach in their churches, unless they invite me in an ecclesiastical manner. Well, said the Consistory, then you shall be installed for New Utrecht and no others. Thereupon did the Consistory of New Utrecht, and likewise Rev. Freerman at once depart, not wishing to hear the Consistories of the villages speak.

All these things do we, the undersigned, the Consistory of the Dutch Reformed Church of New York, declare, to have occurred at the time and place mentioned, according to our best knowledge, although not precisely word for word, but substantially.

Actum at New York, February 19, 1705/6.

Was signed,

Gualtherus du Bois, V. D. M. ibidem.

Jacob Boelen Leonard Hugh de Klein Dirck ten Eyck Isaac Kip	Elders.	Andrew Marschalk Peter van Tilburgh I. Verburg.	Deacons.

ANGLICAN CHURCH IN CONNECTICUT.

A License to Rev. George Muirson to Baptize in Connecticut, Ap. 4, 1706. By his Excellency Edward Viscount Cornbury etc.

To Mr. George Muirson Minister of Rye etc.

Whereas I am informed that severall persons in the Towns of Stamford Hertford and severall other places in the Colony of Connecticut have not been baptized by reason they have had no Church of England Minister among them and being now desireous to be baptized by such Minister I have therefore thought fitt & do hereby give and grant unto you the said George Muirson full and free Liberty leave and Lycense to visit those places and persons for the service aforesaid from time to time as often as you shall be thereunto requested by them.

Given under my hand at ffort Anne in New Yorke this 4th day of April (1706.)—Doc. Hist. N. Y. Vol. iii. p. 565.

CHURCH OF KINGSTON, N. Y.

Copy of the power of attorney, given to Domine Beys, and others, by the Consistory of Esopus, April 8, 1706.

D. M.

Know all men hereby that We, the undersigned Elders and Deacons of the Dutch Reformed Church at Kingstowne, in the County of Ulster, Province of New York, have resolved as follows:

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Rev. Henricus Beys was installed by the Rev. Classis of Amsterdam as minister of the said church, and arrived in the Province, at New York, on the first of January last, (1706). Some of the Elders, Col. Henricus Beeckman, Mr. Cornelius Cool and Capt. Egbert Schoonmaker were sent, immediately after the breaking up of the ice, to welcome said Domine Henricus Beys as their minister, and to bring him to Kingstowne. When said Domine Henricus Beys and the aforementioned Elders were ready to enter upon their journey, his Reverence went with Col. Henricus Beekman, on the 28th of February, to pay their dutiful respects to his Excellency, the Governor, my lord Cornbury, and thus to take leave courteously.

When in the Governor's presence, the Governor was pleased to say to Col. Henricus Beekman, who was speaker, that Domine Henricus Beys, then present with him, must have a (civil) license to preach, before he could dismiss him. Nevertheless, the said Domine Henricus Beys, on the very day of his arrival at New York, had paid his dutiful respects to his Excellency, together with Domine Antonides, by the kindness of Domine du Bois, and had then received as answer, that the minister of Esopus might leave at any time, by the first opportunity, for his destination; but he of Long Island, etc.— But now he said that all preachers were obliged to get his license, and no one should preach in his government without it. The Honorable Governor threatened to drive away and banish said Domine Henricus Beys from his government, if he should dare to preach without his license, adding further that there was a law to that effect:— (His Secret Instructions.) But Domine Henricus Beys and his Elders thought that it was neither expedient nor advisable, in view of the privileges, laws and ancient customs of the Church, ever to accept of the license in the form in which it was drawn up.

Domine Beys and the Elders, after due deliberation, addressed themselves to several prominent inhabitants of New York, men who were most conversant with ecclesiastical and civil law, for

the purpose of getting advice how to act in this unheard of business, and avoid further evil. Otherwise all Dutch ministers would always be in the same condition of dependence on the pleasure and will of his Excellency, the Governor, if they accepted said license. This was moreover contrary to the laws and acts of Parliament passed in the time of King William, and in opposition to the ancient customs of this National Dutch Church. The brethren in New York fully agreed with us herein, and took this case, as well as the general concerns of our National Dutch Church greatly to heart. For some days following, the brethren at New York, together with Domine Beys and the Elders, were arranging by promises and engagements, to make efforts for the promotion of the common welfare of the National Dutch Reformed Church, during our absence, (in Kingston), and to inform said Domine Beys and Consistory of everything, as opportunity offered. Thereupon his Reverence, etc. came on their journey to this place. Here they were joyfully received on the 10th of March last (1706). On the other hand the people were grieved to learn of the occurrence between his Reverence and his Excellency, the Governor.

But after our departure from New York, the brethren there, notwithstanding their promises and engagements, could do nothing; or at least nothing was communicated to Domine Beys or the Consistory. The people of Kingstowne and all of us are very much confounded and puzzled about it. Therefore, We, the Elders and Deacons, convened in church council, have thought it advisable and have resolved to authorize, constitute and fully empower, as we do herewith, the Rev. Henricus Beys, minister, and Mr. Teunis Elisse, Elder, to transport themselves, in the service of said church, to New York, and use all means, to have permission given to his Reverence, that, pursuant to his call, he may attend to his clerical duties without obstruction, as his predecessors here have done; with further power and authority for his Reverence and the Elder aforesaid, to engage and authorize one

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or more individuals, to be joined with themselves, in advancing whatever may concern his Reverence, etc., as well as the best interests of our said church.

And we hereby promise that we will always approve and ratify all that may be done to this end, by his Reverence and the said Elder, and their (legal) representatives, in virtue of this commission.— And We, the undersigned, further promise, at all times to sustain his Reverence, and to relieve him of all expenses and losses which may be imposed upon him by any one, either in reference to himself personally, or his office, or his property, while he is seeking to advance the common welfare, (freedom of) worship, and edification of this church; or in defending the privileges and rights of the Reformed National Church in this country, and the commission given him by the Classis of Amsterdam.

In token of doing all this, signed at Kingston, by us, on this 8th day of April, 1706.

Henricus Beekman,
Egbert Schoonmaker,
Hans Kierstede,
Jacobus du Bois,
Cornelius Cool,
Coenraat Elmendorph,
Johannes Schepmoes.

We certify that this copy agrees with the original, word for word.

Gualtherus du Bois.
Vincentius Antonides.
Henricus Beys.

Done at New York,
May 28th, 1706.

ALLUSION TO THE OLD LUTHERAN CHURCH, APRIL 13TH, 1706.

In 1706 the following entry was made in the common council minutes relating to another of these bridges.

"The petition of William Hogen relating ye bridge by ye Lutheran church being much out of repair desyreing that ye Common Council will take ye same into there wise considration that ye bridge be repaired. It is

"Resolved that in convenient time ye same shall be made sufficient to passe and repasse without danger."

The Lutheran Church alluded to occupied the ground of the Market house in South Pearl street, and its burial ground was the site of the vegetable market adjoining. Pearl street, for a century after this, was but a lane, many persons now living remembering when a gate swung across it at State street.

On the 13th of April, 1706, the following record was made in the common council minutes.

"As to ye Bridge towards ye Lutheran church, Mr. Hansen is agreed to make a sufficient and strong new bridge, laid with good plank two inches thick, wherefore he is to receive ye five pounds ten shillings due from Evert Janse."—Munsell's Annals of Albany, Vol. viii. 175, and x. p. 168.

CHURCHES IN KINGS COUNTY, LONG ISLAND.

1706, April 22. Historical account of what occurred in our congregation, concerning the call of a Minister, after the death of Domine Lupardus, in 1702.

1. After the death of Domine Lupardus, his Excellency, my Lord Corenbury, in accordance with an old custom, was informed that we were intending to issue a call for a minister from Holland. This was received in a very friendly manner by him.

2. Meanwhile Domine Bernhardus Freerman, minister at Schenectady, by earnest solicitations and intrigues, had stirred up many in our congregation to call him, as minister for this congregation. Thereby we were prevented from despatching our call to Holland, according to the previous resolution of the Consistory. Many members of our congregation, who are contributors to the minister's salary, were favorably inclined towards Domine Freerman, and we were compelled to gratify their desire, and, change our ideas and intentions, in order to issue a call to Domine Freerman. But as he was in the service of the government as teacher of Indians, we did not dare to call him, without first requesting permission from his Excellency my Lord Corenbury. We accordingly resolved to make such a request.

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3. But when we presented our petition, it was refused by his Excellency. He gave as his reason, that Domine Freerman would be in no way useful to us, for he was a seditious and quarrelsome person with all with whom he had any dealings; that he would soon create uneasiness, discord and quarrels in our congregation, which was now quiet and in peace. All this may be seen in the enclosed answer given to our petition, in his Excellency's own handwriting. It is marked A.

His Excellency has also verbally and earnestly urged these reasons upon us several times.

4. Meanwhile we were still hindered by some persons, who were very persistent for Domine Freerman, from sending our call to Holland. They were so urgent in their desire to have Domine Freerman as minister, that they compelled us, for the sake of maintaining harmony and peace, to renew our petition to his Excellency, and once more to ask, that his Excellency, at our urgent request, would allow us to call Domine Freerman.

At last he consented, adding that we might look out how to get along with him.

5. After receiving this permission, we issued a call to Domine Freerman on the same conditions, as in our call, which was subsequently sent to Holland.

6. Upon receipt of this, our call, Domine Freerman notified his Consistory, that he would accept it and go. He asked for his dismission and the usual certificate (of character). These were refused him. The Consistory there (Schenectady) asked him to think whether he had sufficiently considered the conditions stipulated in said letter of call. Domine Freerman replied that he had well considered them, but he would go, nevertheless. He trusted that the conditions would be made better after he was there; and so he preached his valedictory sermon.

7. The Consistory of Schenectady then made a special offer to him to induce him to remain there. They would increase his salary to one hundred and twenty five pounds, on condition, that

he should remain among them until notice of this action had been given to the Long Island people; and a proposition made to them, asking them whether they would gave the same salary, and stand by certain other conditions which Domine Freerman would submit to them. If they consented to these conditions they should have him, (be the next.) His Reverence agreed to this, and he made such new arrangements with his Consistory after he had preached his valedictory sermon.

8. When Domine Freerman had given his consent, the Consistory of Schenectady made a new call to him, which, under the above stated conditions, was accepted by him.

9. Domine Freerman wrote us this, when we were daily expecting to receive him among us. He laid before us these new conditions to which we were to submit, before he would come to us. The principal one was, that he should not be bound to the Classis of Amsterdam. This was rejected by us, and we informed his Reverence thereof in our answer; that we would not agree to the conditions as proposed by him. Thus he was obliged to remain, by virtue of the new call, as the minister of the congregation there. All this is clearly proved by a letter, written by his own hand, and herein enclosed, marked B.

10. Our congregation was now satisfied, and most of them were glad. We made out then, our call to Holland. We were not a little delighted when we received news that a minister had been called for us; and we were expecting him, according to the call.

11. We were thus at rest, and with great longings we were looking forward to, and awaiting the arrival of our newly called minister. But about four months before his arrival, Domine Freerman came down for his marriage, and now again he created a commotion in our congregation. His newly married wife was not inclined to go up north with him. And he knew how by evil and unworthy means, to bring it about, that a call should be made on him by New Utrecht. It was made however, in such

a way, that many in our congregation, again stirred up by him in an underhanded manner, promised to contribute to his salary. He acted, indeed, in a very deceitful manner about this call, and the installation of himself thereby; for he desired to intrude himself as minister in our congregation also. We, however, with the Consistory of New York carefully guarded against this.

12. He was finally installed as minister of New Utrecht; and, be it remembered, only of New Utrecht. According to his letter of call he was obliged, as minister of New Utrecht, to preach to that congregation twice every Sunday; and no other congregation was mentioned. He preached at New Utrecht, and according to a private agreement, also at Bushwick, without doing us any detriment; nor was it possible to do any. If now and then he was spoken to by some one, about preaching in our congregations also, which he continually wanted to do; yet he had, as it seemed, the willingness and politeness often to admonish us, that we must keep our church ready for our coming minister. But how insincerely and deceitfully he acted herein, the outcome will show.

13. Thus things went on. We did not imagine nor fear any evil, until our long expected minister, Domine Antonides, arrived, on New Year's Day, the 1st of January 1706, O. S. We were filled with very great joy, but this was soon changed to painful sorrow. For when, immediately after the arrival of his Reverence, we went with him to his Excellency, Lord Corenbury, to pay our dutiful respects, we received, to our great surprise, the distressing answer, that his Excellency was not willing that Domine Antonides should enter on his duties on Long Island, as a minister was already there. His Excellency did not want Dutch Ministers too rapidly to increase, and multiply in numbers. We were obliged to withdraw, with this uncomfortable and soul-piercing answer.

14. We soon learned the cause of this misfortune. As soon as it was known that Captain Jeffers ship,— upon which we were

informed our minister and the minister for Esopus, were — was at the wharf, and was unlading, Domine Freerman immediately went to his Excellency, Lord Corenbury, and asked him to give him a license to be minister of the four villages on Long Island, New Utrecht, Boswyck, Midwout and Breukelen. This license he obtained directly after the arrival of Domine Antonides. It was on account of this license already given, that Antonides was refused. Domine Freerman was, by this same license from his Excellency, appointed minister of the above named villages. See the tenor of the license, literally copied from the minutes, and here enclosed, marked C.

15. Some of our old, respectable, and best-disposed members of our congregation, and with them, We, as the Consistory, protested against this action. We reduced our protest to writing, and sent it to Domine Freerman. He, however, paid no attention to it, rather ridiculed it, and obstinately persevered. He relied on his license, the order and the authority from his Excellency. He did not ever condescend to give us an answer, either verbally or in writing. But he said to the committee from the members who handed him the Protest, that he had not found any Consistory in existence, and therefore he would select one to suit himself. Thus he scornfully rejected us, who had attended to these duties more than two years; although the Consistory of New Utrecht is considered legal by him, but who have been in office equally long. The Protests are here enclosed, marked D & E.

16. He would have installed this Consistory — selected by himself, notwithstanding he saw the illegality of it, and against which a protest had been raised — although thereby dissensions, quarrels and ruptures would have been caused, and which would have been irreparable; but the Justices of the Peace, or the Vreede Regters of our County or District, perceiving the racket, exposed the irregularity and risks involved in this case, to his

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Excellency, Lord Corenbury. Accordingly, he, by his order, marked H, so far stopped and prevented the installation.

17. To give to his evil proceedings some appearance of propriety among the ignorant and simple, Domine Freerman now dared to appeal to the first call sent to him by us. He stated that he had come down on that call, and must be our minister. But everybody whose judgment was unwarped, and who carefully considered the case, saw what an unfounded, vain and maliciously conceived pretense this was.

1. The contrary is evident by the accompanying letter, alluded to above, and marked B.

2. For two years after that call he did duty at Schenectady, drawing the increased salary, as promised to him under the new call.

3. It was specially stipulated in the first call that he should submit to the Classis of Amsterdam; but this is now not only rejected, but treated with contempt, and ridiculed by him.

4. The acceptance of the call to New Utrecht, which was subsequently made upon him, declares, that the first call made to him by us was annulled.

5. New Amersfoort was included in the first call; but it is now excluded because his license does not reach so far.

6. He contradicts himself when he appeals to the letter of permit or license, from his Excellency Lord Cornbury. He pretends that the Governor alone has the power to constitute ministers here, and without any Classis of Amsterdam; that we have here (no) liberty of conscience, as he declared to Domine Beys in my presence, and in the presence of many other friends. Of this, if it were necessary, sufficient proofs could be given.

18. By asking for and accepting of this license, by virtue of which he boasted that he alone is minister here, Domine Freerman has accomplished just this; that his Excellency will not suffer anyone to be a minister without his license, and then only so long as his Excellency pleases. He does not want any one

to preach without his permission, or if any one should dare to do so, he is to be banished from his government. His Excellency threatened this to Domine Beys, and said that he did not recognize any call by the Classis of Amsterdam. Domine Freerman knew enough to predict all this to us, saying — there was no liberty of conscience. He who had prepared the way for it, knew where the interests of God's Church had been carried, and therefore how it was then standing.

19. It has therefore happened that Domine Beis, the minister of Esopus, has not yet preached in his congregation, because he has been forbidden to do so without a license, under severe threats. Domine Antonides preaches, indeed, in our congregations, having been located as our minister in our parsonage; but he does this without the written order of his Excellency, and we are full of care and apprehension, lest possibly he may be interfered with. Domine Freerman strenuously works to that end, and when the preaching turns at Midwout and Breukelen fall together, Domine Antonides must always give place to Domine Freerman, who boldly relies upon his license, and boasts that he is the only legal minister, being under the authority of Lord Corenbury.

Thus done and declared in our church-meeting, this 22nd of April 1706.

In the name and by order of the Consistory,

Joseph Hegeman, Daniel Rapalye, Gerret Stoothoff.

Witness:

V. Antonides, Eccl. at Midwoud, etc.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Consistories of New York, Kingstown, Midwoud, Amersfoort, and Breukelen, to the Classis of Amsterdam, May 23, 1706.

Portfolio "New York", Vol. i.

(Addressed: To the Much Esteemed, Pious, and Highly Learned Sirs, Fathers and Brethren in Jesus Christ Constituting the Rev. Classis of Amsterdam.)

Highly Learned Sirs, and Brethren in Jesus Christ:

It was to me and my Consistory of New York a singular pleasure, to learn of the faithful-hearted and unwearying zeal which the Rev. Classis of Amsterdam had exercised, in providing two praiseworthy and learned ministers, for the two congregations of Long Island and Kingstowne. Also, that the Classis had been pleased to take into consideration any statements about several rising clouds of difficulties, which prophesied nothing less than every kind of misfortune. They appeared to be generated in order to hasten the ruin of the hitherto flourishing condition of the Dutch Churches in these regions. We heartily thank the Rev. Assembly for the careful love and affection, which it manifests for the well being of these churches.

(Arrival of Antonides and Beis.)

But we were still more rejoiced when on the first of January Anno 1706, O. S., Rev. Antonides and all his family, and Rev. Beis, landed at New York, all in good health. We received them with the greatest gladness and with open arms of fraternal embrace.

With little delay I went with both these ministers, and the Consistory of Flatbush, to his Excellency, our Governor, my Lord Cornbury, in order to offer our services to his Honor, and to in-

form him of the arrival of these ministers, and as proper subjects, to yield him all dutiful obedience.

(Rudeness of Cornbury.)

But what evil, rude, and utterly insulting treatment we received, and what a soul-harrowing response, and that in the presence of all his suite, the Classis will learn to its great grief, in addition to our own, from the accompanying papers. Therein, too, the Classis is clearly shown not only this sad encounter, but also the cause of it.

(The Installation of Freerman at New Utrecht.)

Among other things, the Rev. Classis will perceive that the Rev. Freerman, on the strength of a certain call to New Utrecht, was installed by me there. In what manner he came by this call and the artful conduct which he employed at the beginning, were not at all known to us then. It was therefore approved by the Consistory of New York, and the installation decided on. All this is to be discovered from the said papers.

The Rev. Assembly may be assured, that I went on to do this only with the greatest caution, and more than once I had most careful consultations with the principal persons of this province. I did nothing until Rev. Freerman had promised me again and again that he would certainly join himself to the Rev. Classis of Amsterdam. To do this, Mr. Van Wesel had also advised him, in writing; and he had, for that purpose, asked me to write a note of recommendation for him to the Classis, and state that he, Rev. Freerman, did not desire to, nor would he in any way work to the injury of the coming pastor of Long Island.

If all the villages, after the arrival of the preacher from Holland, had been inclined to have both ministers at once, and to support them both, he would have let himself enter into such an arrangement. He would have caused a call to be made upon himself by the people of Breukelen, Flatbush and New Amersfoort;

and he would also have taken care that there should have been a call from those of New Utrecht and Bushwick on Mr. Antonides: or otherwise, if this could not have been done, he would have contented himself with New Utrecht and Bushwick alone. This is to be seen from the explanation of the Consistory of New York.

Upon such, and such-like professions by Rev. Freerman, and with several promises, together with the giving of the hand that he should do nothing but that which was perfectly ecclesiastical, and in agreement with Church-Order, he was installed by me at New Utrecht, in accordance with the call confining him to New Utrecht only; to preach there twice on Sundays.

It is true that he had drawn up a note and had let himself be announced as pastor of New Utrecht and the combined churches; but how this was disapproved of appears from the explanation of the Consistory of New York. I declared in particular, in the presence of several, when I went to New Utrecht with one of my elders named Leonard Hugh de Klein, that the note which he, Rev. Freerman, had caused to be read, was not correct because it was not in agreement with the call; and therefore that I would have nothing to do with it; that I would not install Rev. Freerman except for New Utrecht alone; and that if those who stood about me, desired it otherwise, I should go back to where I came from. Thereupon Rev. Freerman coming in, after many arguments, said, Preach, and say in the pulpit what seems good to you, I am sure you will preach no heresy, but do not affront me before all the people. Do allow the note to be read. Thereupon I said, I do not wish to read it. Well, answered Rev. Freerman, then I will have it read by the Voorlezer. You may if you want to, I answered, there is no heresy in it, but neither does it give you any rights. However I shall not install you except for New Utrecht. Rev. Freerman himself acknowledged to my elder, with whom he spoke aside, that I really could not do otherwise. He added thereto, You see the thronging multitude, how can I help it.

Thereupon I went into the pulpit, and told the congregation three or four times during the course of my sermon and in the conclusion, (in my Proposition and Application), that I was installing Rev. Freerman for New Utrecht alone, in accordance with the contents of the Call, shown to me and my Consistory, and in accordance with the request of the Consistory of New Utrecht; for this Consistory alone had requested this installation, as appears from the explanation. Thus Rev. Freerman and all those who were in the church must testify, if they are willing to tell the truth.

Thus it may be seen how I and my Consistory came to do this. Aside from all the preceding circumstances, which indicate the way in which we came to do it; and that he at that time had on his side a great part even of my congregation, and among them also some prominent members, who saw no evil in him: we did it for no other reason than to bind Rev. Freerman the more strongly to the Church-Order, and if possible to keep him within the bounds of all justice.

For did he not say, if I would not do it, that he would ask the pastor of Akkinsak (Hackensack), Rev. Gilliam Bertholf, who belonged to the Classis of Walcheren (Middelburg) to do it; or if he would not do it, he would have it done by his elder, or by his Voorlezer? Therefore this (installation) was performed by me, not so much out of regard for the person of Rev. Freerman — who was at that time not yet suspected by us of such tricks as constantly making promises to adhere to the Church discipline; but we had in view only the honor and glory of God, and the edification and peace of the churches. We were seeking not to offend the Dutch preachers in this distant region, although everything might not be precisely regular; and especially did we thus act, because we feared that the English preachers here would seek to do nothing less. This also was the advice of the pastor of Hackensack, (Bertholf) a very honorable and pious man, with whom we had more than once consulted about this in writing.

But all these precautionary circumstances amounted to very little; for now Rev. Freerman practically repudiates the installation itself, and appeals only to the license of my Lord (Cornbury) as he himself calls it, by which he was appointed the minister.

From all this appear not only the artful actions of Rev. Freerman, but also the sad condition of the Long Island (Kings County) congregation; the evil, as well as artful actions of Rev. Freerman, I say, and in which he yet continues; for the evil character of his actions is as manifest as sunshine. Neither he nor his followers have deigned to answer us in regard to an offer, in writing, to make peace, shortly after Mr. Antonides landed — and which offer is to be found among the accompanying documents. So he perseveres in his course. He says that he cannot enter upon any equal terms of peace with the Consistory of the three villages, nor with Mr. Antonides, unless Mr. Antonides also takes out a license (from the Governor); while at the same time he very well knows that my Lord (Cornbury) is unwilling to give him a license, and has refused to grant him his request. Indeed, he lets it be announced daily that he will prevent him (stand in his way). Also Mr. Freerman has said to me and both the other preachers, that my lord intends to come to Long Island in a week or two, and will then settle affairs finally; at any rate that he, Mr. Freerman, can do nothing without communication with his Excellency.

Besides that, this would be no small proof, in connection with what the other documents state, of his artful dealings, if it be true as we have heard, and which we do not doubt, to wit: That the contract of the church of Schenectady with Rev. Freerman was, that he would not leave his place there, unless the people of Long Island would also promise to give him a hundred and twenty five pounds. It is true this sum is in the call from New Utrecht; but, aside from the call, there is said to be another private contract, whereby they are not bound to give him more than a hundred and twelve pounds and ten shillings. But surely this is not honest.

The Rev. Assembly cannot fail to notice from all this how sadly

the Long Island Church is despoiled, and how miserable is its condition, continuing, as it does, thus deplorably rent in twain. The heads of the faction of Rev. Freerman, seem irrefragably attached to his side; and they have set themselves, out of pure passionateness, against the Consistory, as we have heard; and have bound themselves by a sealed pledge to contribute Rev. Freerman's salary. And then besides that, shortly, as it is said, his Excellency intends to send one or two English preachers to this congregation; although there are no people, so far as I know, living in the three villages, who do not belong to the (Dutch) congregation.

This account, I think, together with the accompanying papers, will afford the Rev. Assembly a sufficient view, not only of the lamentable situation of the congregation in general, which is collected on Long Island; but in particular, what distress and grief this division must bring to Mr. Antonides and all his household, separated as they are, in so distant a region, from all his kindred; yea, what a constant anxiety must it be, when one has no assurance that he is settled permanently.

(New Albany)

It is not my purpose to state the condition in which the church of New Albany finds itself. I know nothing otherwise than that it is in a condition of peace. It would be most proper that Rev. Lydius, whom I have not seen nor spoken to now for a long time, should write to Rev. Classis; and also about the now pastorless church of Schenectady, as he is located nearest to it, and which occasionally enjoys his services. This church is inclined and ready to invite a minister from the Fatherland, but waits only the action and aid of the Rev. Classis, as we learn from an elder of that church of the name of Schermerhorn. The same is true also of other churches, which are constantly growing greatly, and which are able to support ministers.

(Kingston.)

Of greater importance is it to report at present what you need to know regarding the ecclesiastical affairs of the Esopus community, and how it has fared with Mr. Beis since his arrival.

I would have to compose quite a recital about this, were it not that Mr. Beis sends over with his "Journal" all that has happened to him hitherto. I refer you to this. It all comes down to this — that, notwithstanding his Excellency said at the first interview with Mr. Beis,— the minister of Esopus may proceed on his journey, or go to his post; yet His Highness afterwards desired that this should not take place, until he accepted a license (from him) in the same manner as Rev. Freerman had done; the copy whereof is to be found among the papers; or if he should refuse, and should dare to presume to preach without it, his Excellency would banish him from the province. It is because of the character of the contents of this license, that it is deemed so unacceptable; for it prepares the way for a complete overthrow of the Dutch churches in these regions. To this must be added the fact that such license was never before required by any Governor in reference to Dutch ministers. The churches in this province, if any of them were in need of a minister, and one was to be invited from Holland through the Classis, have usually simply given notice thereof previously to the Hon. Governor, but in no other sense than as a compliment and a token of politeness. This is to be seen from the paper on the "State of the Dutch Church in the Province of New York", now sent to you. Yea, sometimes they have even invited a minister without giving any notice thereof whatever to the Governor. This has also happened within the term of the Government of my Lord Cornbury; for there came to this city both a French and a Lutheran minister, but neither of them, as has been learned, ever received any such license.

Although certain good friends, to wit, two of the High Council of the Governor, in the name of our ministers, assured him that they (the Dutch ministers) were well disposed men, and would

show by their deeds that they would act as decent subjects of the realm; yea, also, if there was nothing else to do, that they would accept a license, but such a one as accorded with their freedom of conscience, whereof a draft is to be found among the papers of Rev. Beis — it was all in vain. His Excellency abides by his spoken threat; but so also do Rev. Beis and his Consistory, and Mr. Antonides and his Consistory, abide by this determination,— not (to accept) such a license as Freerman received. They prefer to let the services go, for the time being, and await intervention, through the aid and intercession of the Rev. Classis (to the English Crown), from England herself. They await this effort, so far as may be proper; and the good counsel of the Classis.

So the people of Esopus are indeed provided with a pastor, over whose arrival they were greatly rejoiced, but to their sorrow, they remain deprived of his public services. How distressing this is to them, and how great the grief caused to them thereby, who are hungering and thirsting for spiritual food and drink, every one can sufficiently imagine for himself. And then also, both these ministers, Rev. Beis and Mr. Antonides, separated as they are from their friends and relatives, in this far-off region, deplore their coming over. Both preachers are uncertain as to the outcome of all these hard and bitter experiences. They are compelled to await with all patience whatever good the Rev. Classis shall be able to effect for the Dutch Church of New Netherland.

(Rev. Du Bois and New York.)

But, Rev. Assembly, it is also necessary to give you information of some matters regarding my own doings and the condition of my congregation. Under God's blessing, I am keeping on with my work in good health until this present day, according to the measure of the gifts granted me by God. I am also compelled at the present time to allow the compendium of "True Christian Doctrine" based on the Heidelberg Catechism, to be printed in this wise, as is to be seen from the accompanying copy. The reason

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for it is expressed in the Preface; with my submission of it to the judgement of both the ministers as may be seen from their testimony, even as by these presents I submit the same to that of the whole Classis. I will trust that I give the Rev. Assembly no cause for displeasure.

As to the state of my congregation, I can, generally speaking, say nothing else than that hitherto, according to all external appearances, it abides in quietness and peace. However there are those who, from a special zeal for Rev. Freerman, sow here and there their seed of dissension. They either try to defend the action of Freerman himself, or at least to excuse it. They wonderfully exalt him, and make the people believe that since we are so far off from the Classis of Amsterdam or any other Classis in Holland, that we have no transactions with the same. This is done without doubt, at the instigation of Freerman. We have heard that he himself talks this everywhere, and so causes the church discipline in many points, to be despised. He pretends that that only is the church discipline, which the congregation and the Consistory deem necessary He thus evidently tries to render the Consistory powerless with the congregation in its various transactions. For this reason, also, many here, for the least cause, take occasion to oppose the Consistory at times. The distressing experiences of the ministers just come over also not a little contribute to this.

It is true there is a Dutch Schoolmaster in the State, but we have use for another and still more, of greater qualifications. Our Voorlezer has made request in writing twice for this addition; and others with great urgency have insisted on it; but they were not able to secure anything.

If things are to proceed in this fashion, practically holding back the training schools of the Dutch, in which alone our children could be educated in our religion, is not the hope of expecting a rich harvest and fruitage destroyed? Will not the churches necessarily in the course of time decline, and our labors in many respects be found fruitless?

Both the ministers, Antonides and Beis, and with whom I agree, deem it not inadvisable to hold a fraternal gathering once a year of all the Dutch (Duytsche) ministers of this province; not so much for the purpose of discussing every ecclesiastical dispute that may come up, which would be impracticable for us; but more particularly thereby to confirm our fraternal unity; to devise schemes for all imaginable prosperity for the churches, and to maintain a continuous correspondence with the Rev. Classis. Rev. Bartholf, to whom we spoke about this matter, gave us for answer: That although he belonged to the Classis of Walcheren, (in Zeeland), nevertheless he was much disposed towards such a thing. We have no doubt of Rev. Lydius either. When we have ascertained the judgement of Classis about this matter, we will act accordingly.

Now even as the Rev. Assembly has clearly seen from all this, the lamentable condition of these congregations, as has been so often reiterated; and that our aim in writing so much is only to request the aid and intercession of Classis to effect the requisite restoration with all the diligence possible; therefore we have caused the Rev. Classis to receive a Paper in which there is indicated "A complete view of the origin, progress, freedom, and hitherto flourishing condition of these churches; but their present tendency towards ruin". Therein we further request the Rev. Classis to please to effect for us all that is necessary, and as quickly as possible, for our restoration, and in such a way as has been proposed; of all of which the Rev. Classis shall be the judge.

So also by these presents, we beg you with all importunity, yet with humility, to take to heart our very pressing and excessively embarrassing condition, at the very first opportunity; for upon the result of your aid and intercession, under God's Providence, depends our restoration; or by default thereof depends the probable ruin of all these churches. We hope to be able to exercise our office here with joy; yet we fear that we may have to hand back our commissions to you, and be compelled to deposit them upon your Classical table.

For the carrying into effect of what may be necessary in regard to all this, we have transmitted by draft nine hundred guilders, Holland money. This the Messrs. Schulting, van Ostrom, and Bomble will receive, and will pay over as may be needed. We do not think that it will be necessary to spend exactly all this amount, but if necessary, let it go. We also request that care be taken, that in addition to the answer of the Rev. Classis, at some time a proper account may be rendered of the outlay of these moneys, for the satisfaction of the several Consistories of the churches. We are of the opinion that by far the greater portion of it will have to be employed in England; but everything will be shown by the event.

Depending upon this, and awaiting with patience the outcome of this affair and praying God that He will bless your good efforts, as well as your Assembly, persons, and offices, to the magnifying of His name, the upbuilding of God's church, and the winning and saving of many souls, we remain, etc., etc.

Post Scriptum to the Reverend Classis of Amsterdam.

We, the undersigned, request the Reverend Assembly carefully to preserve all these accompanying papers, in order that the same may not come into the hands of any persons who might maliciously seek to misrepresent them, to cause us if possible, further trouble. For there are even now certain members of our churches, such as praise and defend Rev. Freerman in all the acts he has committed, who do not scruple to say publicly, upon a bare suspicion, and without any grounds, that it is out of pure obstinacy that we keep ourselves disobedient and rebellious towards the Governor and his administration; whereas, Rev. Freerman, as they pretend, subjects himself with every token of obedience to his Excellency. But notwithstanding all these documents now sent over — declarations, complaints and petitions — we desire to excite in no one, any just suspicions that we would antagonize, or that we think of antagonizing any of the laws of England. Therefore we declare

by these presents, that we have in view only, as is clearly to be seen from the contents of all our writings, to secure just means whereby, under God's blessing, we may exercise unhindered, the liberty of our conscience, and enjoy our Reformed Religion in accordance with the discipline of the Dutch Churches of the United Provinces; and we aver that we desire and shall conduct ourselves as proper subjects of the Kingdom of England, according to the laws established therein. Farewell.

Actum at New York May 28, 1706.

Was signed: In the name and by order of the Consistory of the Dutch Reformed Church of New York,

Gualtherus du Bois, Ecclesiastes ibidem.

In the name and by order of the Consistory of the Dutch Reformed Church, Midwoud, Breukelen and Amersfoort,

V. Antonides, M. Sacr. ibidem.

In the name and by order of the Consistory of Kingstown,

Henricus Beis, V.D.M. ibidem.

STATE OF THE DUTCH CHURCHES IN THE PROVINCE OF NEW YORK, MAY 24, 1706.

This Province was first planted and settled by the Dutch West India Company, pursuant to the Charter (Privilege) granted to them by their High Mightinesses, the Lords States General of the United Provinces.

The Dutch churches in said Province, established by said West India Company and the ministers, have always been dependent upon the Rev. Classis of Amsterdam. This relation continued down to the year 1664, when said Province was surrendered to the Crown of England under the terms of a special capitulation. In this there was expressly stipulated and granted, as follows:

Art. 2. All public buildings shall continue in the same uses as heretofore.

Art. 8. The Dutch here shall retain and enjoy liberty of conscience and their own church discipline.

Art. 12. All public documents and records, concerning inheritances, whether under church administration by the deacons, or under the orphan-masters, shall be carefully preserved by the persons, in whose charge they are now, etc.

By the general peace, afterwards made at Breda, (1667,) between the Crown of England and the States General, the said Province was ceded to the Crown, and the above mentioned conditions and privileges were ratified.

All these Articles appear also to have been confirmed by the Treaty of Westminster in 1674, Art. 6.

Subsequently, the first (Civil) Assembly which was elected and convened in this Province in 1683, passed, in conjunction with his Excellency, the Governor, and the Council, an Act, giving liberty of conscience, and the public exercise of their religion to all professing Christians. By the same authority, English ministers were settled at different places in this Province in 1692; and to all Christians, except Papists, the liberties were permitted which are mentioned in the preceding Articles.

During the first year of King William and Queen Mary, an Act of Parliament was passed in England, (The Act of Toleration, 1689,) giving the same liberty to all Christians who dissented from the Church of England, excepting Papists.

When this Province was surrendered to the English, there was in this city no other Dutch Church except that in the Fort; and although the Governor and garrison lived therein, nevertheless the said congregation retained the same liberty, in their church privileges and discipline, as they had ever enjoyed under the (West India) Company; although under a strict and partial interpretation, the Governor might have taken possession of the church; because the first Article of the surrender gave them the right to all buildings in the Fort.

Now when this (Dutch) Church began to go to decay, but the congregation had increased in numbers, the (Dutch) people of New York built a church in the City (in Garden Street) at their own expense. (1693).

There has also existed excellent harmony between the English and the Dutch Churches in said City. This appears from the fact that the English themselves were allowed to hold their religious services in the Church in the Fort; and more recently in the new (Dutch) Church in the City, while the English Church was in process of building.

The several Governors who have resided here from time to time have upheld, not only the said (Dutch) Church, but also all the other Dutch Churches in this Province, in all their liberties and privileges, without the least detriment.

Upon the death or removal of a minister, the several Consistories sent a call to the Rev. Classis of Amsterdam, only verbally notifying the Governor. He never made any objection; and when the minister landed here, he paid his respects to his Excellency, the Governor. Then, without any further delay, he entered upon his duties, and not the least thing was ever anticipated to prevent him. The expenses of the call as well as of the passage over, together with the salary, were paid by the respective congregations, through subscriptions and voluntary contributions by the members.

His Excellency, the present Governor (Cornbury), probably for other reasons which are unknown to us, seems to have expected more deference than his predecessors. He demanded that upon the death or removal of a minister, the Dutch Churches should make no new call, until they had first asked permission of his Excellency, by petitioning for it, and had received his consent: For example: on the death of the minister on Long Island, (Lupardus) and the removal of the one at Esopus, (Nucella), the Consistories of these congregations were compelled to agree to this, and to ask by petition for the privilege of sending

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over a new call. To these his Excellency gave a friendly and favorable consent.

But worse than all, his Excellency attempts to require, by his arbitrary authority, that all ministers coming within his government should be compelled to accept a license, or letter of permit, from his Excellency, the Governor, before entering upon their duties, under the threat of banishment out of his government as a rebel, if they refuse to do so. This letter of permit reads, that the Governor appoints So and So to be minister of a certain Dutch Church; and that he gives him liberty to exercise all his functions therein, as long as it shall please his Excellency, and he thinks proper. Thus the ministers of religion are made to depend upon his orders, will and pleasure,— such is the verbal explanation given of it — and are not to be ministers any longer than his Excellency pleases; and he does not hesitate to send an English minister to some (Dutch) Church, and seek to foist him upon the congregation, and have him supported by them. This has been done with the church at Esopus, and shortly will be done on Long Island, as his Excellency says.

We testify that the foregoing is true and sincere, to the best of our knowledge.

S. Staats
J. v. Cortlandt
Abrah. Gouverneur.

New York,
the 24th of May 1706.

Request for Redress.

1. That the Rev. Classis of Amsterdam would make a demand on the Great Pensionary,* (Counselor), to have orders sent to the Ambassador in England to obtain the following: that Her Majesty issue her command to her Governor to allow the Dutch Churches to continue in that condition in which they have ever been since the surrender of the country to the English Crown.

* See Oct. 3, 1707.

2. That the Consistories of this country shall ever be allowed to call their ministers from Holland, without asking the Governor's consent, as often and whenever their Reverences think proper; as it is they who make the contract, according to custom.

3. That the ministers upon their arrival here shall not be prevented from entering upon their duties according to their call, so long as they behave as dutiful subjects of the Crown.

4. That the Dutch churches may exercise their own church discipline without intervention, according to the laudable usages and customs in the Fatherland.

5. That without interference they may also possess and use their own church property, which they now possess, or may acquire hereafter.

6. That the ministers of the Dutch churches here, together with their Consistories, may select delegates to meet once or oftener, each year, for the welfare of their churches, and for the maintenance of their discipline, at such places in the Province as they shall think proper; but remaining always dependent upon, and submitting to, the wise decisions of the Rev. Classis of Amsterdam.

7. That any ministers of the Dutch Church who are not willing to submit to the orders and discipline of the said Classis of Amsterdam, may be by said meeting, suspended from their office, until the Rev. Classis shall have given their decision.

8. That Domine Freerman shall be stopped in his illegal and unbecoming proceedings, that no further disasters and ruptures be caused in the congregations.

9. That the Classis of Amsterdam should provisionally endeavor to obtain from the Bishop of London — under whose general jurisdiction the churches in the plantations belong — a general order, commanding the Governors here to allow the Dutch churches in this Province to enjoy the liberty of their divine service and their Church-discipline, as heretofore.

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This will not only give to the churches here peace and liberty, but by such means, the Bishop will not be able to make any objection or have any reason for offence, as if his Reverence had been quietly ignored in reference to things which we hope to accomplish.

Very Reverend Gentlemen, Fathers and Brethren in Jesus Christ, this is the earnest and humble request and prayer of your brethren in Jesus Christ. We are with great respect and friendship,

Your Reverences' willing servants and brethren in Christ,

Gualtherus du Bois, Eccl. at New York.

Elders.	Deacons.
Jacob Boelen	Olfert Sjoerts
Lendert Huygen de Klyn	Andries Maerchalk
Dirrick ten Eyck	Pieter van Filburg
Isaack Kip.	J. Neuburt

V. Antonides, Eccl. in Midwout, etc.
Danyel Rapalye, Elder in Breukelen.
Joseph Hegeman, in Vlakkebos.
....., in Amersfort.

Henricus Beys, V. D. M. at Kingstowne.

A true and correct copy,

D. Meyer, Clerk.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Henricus Beys to the Classis of Amsterdam, May 28, 1706. —This letter was appended to his Journal of his interviews with Governor Cornbury. (See Jan. 1–March, 1706.)

All this, Reverend Gentlemen and Colleagues, will clearly show your Rev. Body, what a grievous state the Church is in, and how miserable and pitiable is her condition. You will learn this not without great sorrow. And then as to myself, I am beset with difficulties on all sides, especially as I am unacquainted with the English language, as well as with the laws, customs and judicial proceedings under this English government, and in this strange and distant country. Sometimes my courage wavers when I remember how I have separated myself from all my old and true friends, as well as from my relatives. I can only leave it to the calm consideration of your Reverences, how I wear away my days here, as a voluntary exile from my Fatherland, to the grief of my soul, and without obtaining much consolation or assistance.

Some people advise me in this matter to go directly contrary to the peremptory orders and repeated threats of his Excellency. Too strong an affection for myself, and desire for my services, incline them to dare to the utmost. They are anxious to see, what could be done by his Excellency, or what they could do in opposition; so that I myself had to reprove them for this, while the circumstances of the time forbade me to report it in writing. Others, actuated by greater discretion and a calmer spirit, and possessed of greater foresight, counsel me to remain quiet; and that I should also seek to induce my congregation to remain peaceable, and patiently and hopefully to await what the wise counsel and infallible help of your Reverences may be able to do for us. I was advised to this course by Domine du Bois,

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Domine Antonides and others; subsequently also, by Domine du Bois and the whole Consistory of New York I was cautioned not to do anything contrary to the severe orders and repeated threats of his Excellency. This was done on the 26th of this month, (May). I shall follow this advice, which I believe to be the best, until I can avail myself of your Reverences wise counsels, which will always be my guide, and support, and which I shall always expect. Should I still remain deprived of them, I will be compelled to perform my duties with groanings unutterable; and still more would I regret to be obliged to repeat my difficult and dangerous voyage. Although I would quickly and with great joy return to the Fatherland, yet it would be not without regret on my part, and with great sorrow to my church. It would also be unpleasant in these dangerous times of war, to undergo such great perils of the sea as I have already experienced, fearing as I did, to be drowned; and yet pleasant to enjoy again the agreeable companionships of the Fathers at home, who are also the faithful "nourishing Fathers" of God's Church; and to enjoy our beloved liberty and divine service, sound in doctrine, refreshing in its pure vigor; for truth and right would then again be recognized and possessed.

The document given me by your Rev. Classis with so much love and with so many good wishes, I fear I will have to lay again with thanks upon your table. I hope that it may please the Lord of the Harvest to send me forth, by means of your Reverences, to some other more agreeable field, and more cheerful part of his vineyard. There with the small abilities which divine grace has granted me, I may put out my talents at interest, and produce with God's help, some greater gain.

I would then, Reverend Fathers and Fellow-laborers in Christ Jesus, earnestly and humbly solicit of you that your Reverences would hasten to our help. Strengthened by your wise counsel and sustained by your assistance, I may understand how to con-

duct myself in all these matters. But your assistance if too long delayed, will make my heart sick.

Meanwhile I shall, for the sake of my office and for conscience sake, spare neither time nor labor in the minor, but not less necessary work of daily instruction, and such other exercises from house to house as may be possible, to teach the growing disciples and youths the first elements of God's Word; so that from childhood up they may know the Holy Scriptures, which are able to make them wise unto salvation. Besides I will thus also instruct the more advanced in the fundamental doctrines of the Reformed Church. I shall endeavor to establish them more fully, and make them well grounded in the general principles of Divine truth, for such knowledge is next to godliness; and so build them up in their most holy faith which was once delivered to the saints.

The loss of the public preaching of the Word which my congregation will have to suffer temporarily, will thus be partly made up, and not altogether without some advantage, by catechization. For the time and the circumstances demand that some joyful message be brought to these submissive ones, and that the Word, in some form, be secured for the mourners in Zion, that the Lord may be glorified. I pray God that he may make my efforts gloriously successful through his Spirit, that my labors may not be in vain in the Lord; yea, that I may remain faithful to the end, and that I may at last say with all boldness,—Behold, Lord, I and the children whom thou hast given me; and that I may hear the joyful word of salvation, when those who have been faithful over a few things shall be made ruler over many things. This is the devout wish of my soul, and my daily prayer to God. I sincerely wish that Jehovah, the mighty God and the Father of Eternity, may be the Prince of Peace to your Reverences; that he may make you burn as shining lights in the firmament of the Dutch Church for many years to come; and this, not only in Amsterdam and in other churches of the Netherlands; but also for the best interests of the Church in general,

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and of the trans-atlantic churches; for from you, next to God, these seek consolation and assistance. If sufficient gratitude or reward be wanting here, may the All-Sufficient One be a shield and reward to your Reverences in eternity.

This is the wish and prayer of him, who desires always to be remembered in your prayers, and who honors himself when with modest boldness he calls himself, with great respect for your Reverend Body, and with deep humility,

Reverend Fathers and Colleagues in Jesus Christ,

Your grateful servant and fellow-worker in Jesus Christ,

Henricus Beys.

New York,
the 28th of May, 1706.

This agrees with the original.

D. Meyer Clarke.

DUTCH CHURCH OF NEW YORK.

May 29, 1706.

On rescinding of resolutions.

The Consistory having met, called on God's name. It was unanimously Resolved, That henceforth, no resolutions or orders, adopted either unanimously or by a majority, shall be reversed or altered except by unanimous consent in full Consistory.

—Lib. A. 223.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Portfolio "New York," Vol. i.

The Church of New York to the Classis of Amsterdam, June 10, 1706.

New York the 10th of June 1706.

To the Rev. Gentlemen, Fathers and Brethren in Jesus Christ, constituting the Rev. Classis of Amsterdam:

Reverend Gentlemen:—

After we had closed our letter, and after Domine Beis had, on the 6th of June, left for Esopus, not to enter upon his public duties, indeed, but only, etc., as his journal and letters show: the Governor, upon the unceasing requests of the principal men in the Province, and the persistent urging of Colonel Schuyler and Mr. Abram de Peyster, at last granted permission to Domine Beis to perform henceforth all his ministerial duties. These gentlemen having occasion to speak with his Excellency about something on the morning of the 7th of June, they then took occasion to make request of his Excellency, that he would be pleased to permit Domine Beis to perform his duties freely and openly, etc. Thereupon the Governor, who up to that time had said nothing of a license, stated he had no objection to Domine Beis personally; but some people had informed him that he had spoken disrespectfully about his Excellency:— which accusation, we are sure, is not true — and if this was not so, and Domine Beis would assure his Excellency of the contrary, by a letter, he would allow him henceforth to perform his duties without interference.

Thus matters have been brought so far that both the ministers, Antonides and Beis, are actually performing service. Your Rev. Assembly will easily perceive, however, that our whole ministerial

service remains dependent on his Excellency's will and pleasure, and that we have not gained any essential point, as far as our real objects are concerned. Your Rev. Assembly is therefore again most urgently requested to ponder what is essential to the real welfare of the Dutch churches in this Province. Relying thereon, we commend your Reverences to God and the Word of his Grace, while we remain,

Reverend Assembly,

Your Reverences Humble servants and brothers in Jesus Christ,

Gualtherus du Bois,
J. v. Cortlandt,
S. Staats.

ACTS OF THE CLASSIS OF AMSTERDAM.

Indian Affairs.

1706, July 19th. The letter referring to the Affairs of India, sent over since the last Christian Synod, were more fully considered by Rev. Depp. ad res exteras. Extracts therefrom were made by them, and handed in to the Classis. No later letters have up to the present come over. ix. 129.

(Besides Vols. xxxix, 1635–1648, and Vol. xix., 1655–1705, no volumes of extracts, earlier or later, are now in the Archives of the Classis.)

1706, JULY 27–AUG. 6. SNYOD OF NORTH HOLLAND, HELD AT AMSTERDAM. NO ALLUSIONS TO AMERICA.

LORD CORNBURY TO THE LORDS OF TRADE.

Inventory of Effects of Rev. Edmund Mott.

October 3, 1706.

.....

In your letter of the 28th of November 1705, you are pleased to direct me to send your Lordships an account of what pay is due to the Rev. Mr. Mott, late Chaplain to Her Majesty's forces here, and what effects he has left in the Country. As for effects, he has left some books of which I herewith send you a catalogue and a very few cloths not worth in all six pounds, a silver seal, a silver

headed cane, and some other trifles all mentioned at the foot of the inventory; I will likewise send you the appraisement of the whole and wait your Lordship's further directions before anything is disposed of.

.....

Reverend Edmund Mott seems to have succeeded the Rev. Mr. Brisac as chaplain to the forces at New York. He was interested originally in what is called the Minisink purchase, but having died in July, 1704, previous to the issue of the Patent, his name was dropped, and that of George Clarke inserted in the Grant. On his death, his place was offered to the Rev. John Talbot of Burlington, N. J., and on that gentleman declining, it was given to the Rev. John Sharp of Cheesquakes, N. J. Collections of Protestant Episcopal Society, I., xvii, 56, 58; New York Council Minutes, ix., 470; Licenses and Warrants, vi., 62, 65; Book of Commissions, iii., 95.— Col. Docs. N. Y. iv. 1181, 1182.

1706, Oct. 14. Lord Cornbury to the Lords of Trade.

(About Revs. Makemie and Hampton; with Notes.)

To the Right Honorable the Lords Commissioners for Trade and Plantations:

My Lords:—

I trouble your Lordships with these lines to acquaint you that on the 17th of January 1705/6 a man of this town, one Jackson, came to acquaint me that two Ministers were come to town; one from Virginia, and one from Maryland, and that they desired to know when they might speak with me; I being willing to show what Civillity I could to men of that character, ordered my man to tell Jackson that they should be well come to come to dine with me; They came, and then I found by the Answers they gave to the questions I asked them, that one, whose name is Francis Mackensie, (Makemie)* is a Presbyterian Preacher settled in Virginia; the other, whose name is John Hampton, is a young Presbyterian Minister lately come to settle in Maryland; They dined with me, and talked of indifferent things: They pretended they were going towards Boston; they did not say one syllable to me of preaching here, nor did not ask leave to do it; They applied themselves to the Dutch Minister, for leave to preach in the Dutch Church in this Town, who told them he was very willing, provided they could get my consent; They never came to me for it; They went likewise to the Elders of the French Church; to desire leave to preach in the French Church, they gave them the same answer the Dutch had; all this while they never applyed themselves to me for leave, nor did they offer to qualify themselves as the Law directs.

But on the Monday following I was informed that Mackensie (Makemie) had preached on the day before at the House of one Jackson, a shoemaker in this

* Rev. Francis Makemie, who is said to have been the first Presbyterian clergyman in New York, was a native of Ireland, and appears to have officiated in the West Indies about the year 1698-9. In the year 1700 he was sent out by a respectable body of Dissenters in the city of London, to America, and fixed his habitation on the peninsular between the Delaware and Chesapeake Bays, in the county of Accomack, Virginia, very near the Maryland line. While there, he had already been arrested, it is said, through the influence of the Episcopal clergy, and carried over the Bay to Williamsburg, to answer for the crime of preaching. But the result was that he conciliated the Governor, who gave him a general license to preach in the Dominion. After his difficulty in New York, he narrowly escaped a second prosecution, for preaching another sermon, with a new charge, as some say, of being the author of the Jersey paper called Forget and Forgive. His name is affixed in the catalogues to a Tract entitled,— Truths in a True Light; or a Pastoral Letter to the Reformed Protestants in Barbados: 16 mo. Edinburgh, 1699. He published another pamphlet in Virginia, in reply to an Errorist who had charged him with denying the influence of the Holy Spirit. A formal report of his trial was published in 1707, under the title of "A Narrative of a new and unusual American Imprisonment of two Presbyterian Ministers and prosecution of Mr. Francis McKemie, one of them, for preaching one sermon in the city of New York". It is republished at length in Col. Force's Historical Tracts, Vol. iv., from which, and from Miller's Life of the Rev. Dr. Rodgers, the above particulars are mainly obtained. Mr. McKemie was a man of eminent piety as well as of strong intellectual powers.— Col. Docs. N. Y. iv. 1187.

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town; and that Hampton had preached on Long Island; and that Mackensie after having preached here on Sunday was gone over to Long Island with intent to preach in all the towns in that Island, having spread a report thereto, that they had a Commission from the Queen, to preach all along this Continent; I was informed on the same day from New Jersey, that the same men had preached in several places in that province, and had ordained, after their manner, some young men, who had preached without it among the Dissenters; And that when they were asked, if they had leave from the government they said they had no need of leave from any Governor, they had the Queen's authority for what they did: These Reports and the information I had from Long Island, of their behavior there, induced me to send an order to the Sherif of Queen's County on Long Island, to bring them to this place, which they did on the 23rd day of January in the Evening; The Attorney General was with me; I asked Mackensie how he came to preach in this Government, without acquainting me with it, and without qualifying himself as the Law Requires; he told me he had qualified himself according to law in Virginia, and that having so done, he would preach in any part of the Queen's Dominions where he pleased; and that this Province is part of the Queen's Dominions as well as Virginia, and that the License he had obtained there was as good as any he could obtain here.

I told him that Virginia was part of the Queen's Dominions as well as this Province, but that they are two different Governments; That no order or Law of that Province can take place in this, no more than any order or Law of this Province can take place in that, which no reasonable Man would imagine could be allowed; he told me he understood the Law, as well as any man, and that he was satisfied he had not offended against the Law; That the Penal Laws of England, did not extend to, and were not in force in America; to which the Attorney General replyed, that if the Penal Laws did not take place in America, neither did the Act of Toleration; nor is it proper, said he, that it should, since the latter is no more than a Suspension of the former; Mackensie said that the Queen granted liberty of Conscience to all Her Subjects without Reserve.

I told him he was so far in the Right, that the Queen was graciously pleased to grant liberty of Conscience to all her Subjects except Papists; that he might be a Papist for all that I knew, under the pretense of being of another persuasion; that therefore it was necessary he should have satisfied the government what he was, before he ventured to preach; Upon that he told me, that he would quallify himself in any manner, and would settle in this Province; I told him whenever any of the people of either of the Provinces under my Government had Desired leave to call a minister of their own Persuasion, they had never been denyed it, but that I should be very cautious how I allowed a man so prone to bid Defiance to Government as I found he was: He said he had done nothing that he could not answer, so I ordered the High Sherif of this City to take them into his Custody; And I directed the Attorney General to proceed against them, according as the Law directs; which he has done by preferring an Indictment against Mackensie for preaching in this City without Qualifying himself, as the Act of Toleration directs; The Grand Jury found the Bill, but the Petty Jury acquitted him, so he is gone towards New England uttering many severe threats against me; As I hope that I have done nothing in this matter but what I was in duty obliged to do, especially since I think it is very plain by the Act of Toleration, it was not intended to tollerate or allow strowling Preachers; But only that those persons who dissent from the Church of England should be at liberty to serve God after their own way, in the several places of their abode, without being lyable to the Penalties of certain laws; so I intreat your Lordships protection against this malicious man, who is well known in Virginia and Maryland to be a Disturber of the Peace and quiet of all the places he comes into; he is Jack of all Trades; he is a Preacher, a Doctor of Physick, a Merchant, an Attorney, or Counsellor at Law, and, which is worse of all, a Disturber of Governments; I should have sent your Lordships this account sooner, but that I was willing to see the Issue of the Tryal. I am, My Lords,

Your Lordships most faithful humble Servant,

Cornbury.

New York,
October 14, 1706.

— Col. Docs. N. Y. iv. 1186-7.

1706, DEC. 27. MEETING OF FIRST PRESBYTERY OF PRESBYTERIANS AT THE OLD SCOTS CHURCH, NEAR FREEHOLD, N. J.

(Two preliminary pages lost.)

1706. De Regimine ecclesiæ, which being heard was approved of and sustained. He gave in also his thesis to be considered of against next sederunt.

Sederunt, 2d. 10bris, 27.

"Post preces sederunt, Mr. Francis Mc Kemie, moderator, Messrs. Jedidiah Andrews and John Hampton, ministers.

"Mr. John Boyd performed the other parts of his tryals, viz., preached a popular sermon on John 1: 12; defended his thesis; gave satisfaction as to his skill in the Languages, and answered to extemporary questions; all of which were approved of and sustained.

"Appointed his ordination to be on ye next Lord's day, ye 29th inst., which was accordingly performed in the publick meeting house of this place, before a numerous assembly; and the next day he had ye Certificate of his ordination".

THE PRESBYTERIANS IN NEW YORK.

1706–1741.

In October, 1706, Francis Makemie* and John Hampton, two Presbyterian ministers, stopped at New York, on their way to

* "The inhabitants of the City of New York consisted, at this time, of Dutch Calvinists, upon the plan of the Church of Holland; French refugees, on the Geneva model; a few English Episcopalians; and a still smaller number of English and Irish Presbyterians; who, having neither a minister nor a church, used to assemble every Sunday, at a private house, for the worship of God. Such were the circumstances, when Francis M'Kemie and John Hampton, two Presbyterian ministers arrived here in January, 1707." The Dutch permitted M'Kemie to preach in their church. Lord Cornbury forbade the repetition. Hampton preached in the Presbyterian church of Newtown, L. I. Both these excellent ministers were imprisoned and treated in an illegal and barbarous manner. They were no Lawyers, and knew not at first how to defend themselves. The Grand Jury who indicted them had for its members some Dutch and French Protestants. But surely these were not representative men. Contrary to truth, the Attorney asserted that the penal laws (of Great Britain) extended to this colony. The defendants gained the suit, but were not discharged, until the costs of the suit were extorted from them. Smith's New York, 181.

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Boston. Hampton passed on to Newtown, Long Island, but Makemie remained in the City and was urged to speak. The Dutch Church offered the use of its building, but Cornbury refused to allow it. William Jackson then offered his private house. He was an active Presbyterian elder. The doors of the house were thrown wide open, and a child was baptized. The sermon he then delivered "On a Good Conversation" was published.

On the following Thursday, while preparing to preach at Newtown, Makemie was arrested and taken before Cornbury. The latter said; "You shall not spread your pernicious doctrines here". Makemie replied with dignity that he challenged all the clergymen of New York to show anything false or pernicious in his doctrine. But the Governor demanded that they should give bonds for their good behavior, and should not preach. They offered to give bonds for their good behavior, but refused to give bonds not to preach. They were then sent to jail and tried, but were acquitted. Yet Hampton had to pay the costs, amounting to eighty three pounds.

1706–1709. The Presbyterians met as often as possible during the next three years, to pray together. Then the citizens of New York and New Jersey united in a petition to the Queen to remove Cornbury. Queen Anne revoked his Commission. His hungry creditors at once arrested him for debt. He remained in prison until the death of his father, when he became a peer.

1710. Robert Hunter became Governor. The Presbyterians were relieved from their oppressions. In 1717 they numbered about eighty persons in New York City, and they formed a Church, and called Rev. James Anderson. In 1718 a few individuals purchased the land in Wall street, opposite the end of New street, and began to build a church. Six hundred pounds were soon raised for this purpose. In the meantime they obtained permission to worship in the City Hall.

In 1718 there were about three thousand families in New York. There were then about two English ministers in New York, two

Dutch ministers, one French minister, one Lutheran minister, and an Anabaptist and a Quaker Meeting.

In 1719 for the first, the Presbyterians of New York worshiped in a church of their own.

They struggled to get a Charter until 1730, but could not overcome the prejudices of the rulers. Then they transferred the title of their Church Property to the General Assembly of the Church of Scotland — the Presbyterian Church being the established Church in Scotland.

In 1739–1741 they experienced great benefits from the "Great Awakening", which then prevailed.

An Act to Encourage the Baptizing of Negro, Indian and Mulatto Slaves.

(Passed October 21, 1706.)

WHEREAS divers of her Majesty's good Subjects, Inhabitants of this Colony now are and have been willing that such Negro, Indian and Mulatto Slaves who belong to them and desire the same, should be Baptized, but are deterr'd and hindered therefrom by reason of a Groundless opinion that hath spread itself in this Colony, that by the Baptizing of such Negro, Indian or Mulatto slave they would become free and ought to be sett at Liberty. In order therefore to put an end to all such Doubts and Scruples as have or hereafter at any time may arise about the same. BE it Enacted by the Governour Councill and Assembly and it is hereby Enacted by the authority of the same, That the Baptizing of any Negro, Indian or Mulatto Slave shall not be any Cause or reason for the setting them or any of them at Liberty.

And be it declared and Enacted by the Governor Councill & Assembly and by the Authority of the same, That all and every Negro, Indian, Mulatto and Mestee Bastard Child & Children who is, are, and shall be born of any Negro, Indian, Mulatto or Mestee, shall follow ye State and Condition of the Mother & be esteemed reputed taken & adjudged a Slave & Slaves to all intents & purposes whatsoever.

Provided, always & be it declared & Enacted by ye said Authority That no slave whatsoever in this Colony shall Att any time be admitted as a witness for, or against, any Freeman, in any Case matter or Cause, Civill or Criminal whatsoever.— Colonial Laws of New York, Vol. 1. pp. 597, 598.

Trinity Church, New York. The Queens Garden.

1706? The Board of Trinity Church orders "that Captain Mathews hold and enjoy the Garden called the Queen's Garden granted to the Church by his Excellency the Lord Viscount Cornbury, for seven years, if he so long live, If the same be not demanded by the Church Wardens for the time being, to erect a house thereon for the Incumbent of Trinity Church. Upon the condition that the said Garden be planted and improved with good

choice fruit trees, and be laid out in walks according to the approbation of the Church Wardens for the time being and leave the same improvements and the fences in good repair, when surrendered, and also level and make even the passage lane or way that leads from the broad way between the Church-yard and said Garden to the North River by the Locus Trees standing by the said river".— Records, i. 58. Dix, i. 164.

THE DECLARATION LATELY PUBLISHED IN FAVOR OF HIS PROTESTANT SUBJECTS BY THE ELECTOR PALATINE AND NOTIFY'D TO HER MAJESTY.*

To which is prefix'd An Impartial Account of the Causes of those Innovations and Grievances about Religion, which are now so happily redressed by his Electoral Highness. London: Printed for A. Baldwin, in Warwick Lane. MDCCVII.

An Impartial Account etc.— As Liberty is no where better preserved or understood than in England, so nowhere is the name of Tyrant more odious; nor less detestable is that of a persecutor, as being a Tyrant over the mind, and the audacious usurper of Gods own immediate right and province.

Wherefore since the arms of our incomparable Queen, are so gloriously employed to restore whole nations to their civil rights and that her prudent councils are not less successfully occupy'd about continuing or procuring to all Christians, the liberty of consciences; so it seems to me to be a very natural inquiry, and highly becoming such as observe public transactions to examine how far these potentates, with whom we are under any tie of friendship or alliance, are encouragers of the same generous sentiments; this being of the utmost consequence to our mutual good understanding, both for the present and the future.

Various reflections of this kind I have made myself and heard of others. Sometimes one prince and sometimes another, has been the object of my meditations, or of my company, but for a considerable space, no prince did more take up the thoughts or discourses of the latter, than his Highness the Elector Palatine, whose subjects are divided in their religion, there being Calvinists, Lutherans and Popish churches in his Dominion, and he himself being not only of the persuasion of the last, but represented as a persecutor of the first in most of our news papers, and in many other public writings.

But the result of my diligent and impartial enquiry has in short been this, that the Elector, neither is, nor ever was a persecutor; though the Protestants, whose grievances he has lately redressed, has suffered by other hands, more than either law or gospel could warrant.

This is a discovery that cannot be pleasing to all Englishmen as well on the account of the present happiness of their fellow Protestants, as with a particular regard to his Electoral Highness, in whom they justly admire so many excellent and princely qualities though they peculiarly distinguish his extraordinary zeal and constancy for the common cause of Europe against the exorbitant power of the French King to whose fury and resentment he is so immediately exposed.

* See this under date of Nov. 21, 1705.

For these reasons I observed many worthy patriots to be truly concerned that the glory of such a prince should be tarnished in any degree with the invidious character of being a persecutor; and I confess that this consideration did sway me above all other motives to examine the circumstances of this affair so nicely as I have done. I am neither of his country or of his religion. I have not the honor even to know his person, nor am any way engaged in his service. But finding the world (as I said) doing so much justice to his princely merit and so advantageously representing his public spirit, I thought it a thing inconsistent that his Electorial Highness could be capable (against the dictates of all good politics as well as the true genius of Christianity) to force the consciences of his subjects whose cheerful submission to his government, or Fidelity and affection to his person, I never heard denied or disputed. Nevertheless it is a notorious fact, that great industry has been used to make him pass in the minds of Englishmen for a persecutor of Protestants.

After being therefore undeceived myself, I thought it my duty to undeceive others, were it out of but mere gratitude, for three very signal services he rendered at different times to the common cause. The first of these was in the last war; for he was the principal cause of raising the seige of Rhynfeltz in the year 1695, the preservation of that place being of inexpressible consequences; and therefore he chose rather to send his troops thither than to keep them in his own country of Juliers, to prevent the cruel spoil and devastation caused by the French, who had an army there, on purpose to prevent the relief of Rhynfeltz.

The next was in the beginning of the present war by, his so timely seizing on the boats of the bridge and other material which the enemy intended to lay over the Rhine at Keysersworth for the passage of their army under the Duke of Burgundy and the Marshall de Boufflers who had resolved to march straight forward to Utrecht, and so to force the States to accept a peace; which had disconcerted all the measures of the allies, and laid Europe before this time in chains.

The last is when at the beginning of the present war, the Dutch troops were seized and made (as it were) prisoners of war in the great towns of Flanders and Brabant, the Elector marched his troops out of his own territories, which were exposed to the enemy's fury, into the most important frontier of Mastricht, then without a sufficient garrison. A benefit the States will never forget. But I am to put the reader in mind of two other things, before I come to a more particular declaration. I have engaged it is true, to show that the Elector was not the author of those hardships suffered by his subjects; but it may be pertinently demanded, why he seemed so backward to redress them. Of this as I said, there are two reasons to be given.

On the first of them I shall not much insist (though I might allowably do it) I mean the measures which the Elector Palatine was to observe with respect to the enormous power of France, as his next neighbor, and the extreme care he was to take of not giving that Monarch any fresh occasion of displeasure, by contravening the 4th article of the Treaty of Ryswick, whereof he would needs appear so fond, that when the Protestants made a difficulty of signing the treaty, by reason of that very article, they were told the French King would treat them as enemys and make a separate war against them in particular.

I shall not insist I say on measures his Highness was to keep with respect to France because I know from good hands that Monsieur de Forci, speaking of his Prince declared, that he observed less measures with his master than any other prince of the empire.

The other thing I would have, to be considered is the most weighty reasons. The Elector Palatine had to manage the Court of Rome and to be cautious of making any break with it at a time that he stood in so great need of having justice done him there, in the decision of the controversy between him and the Dutchess of Orleans, whereof the Pope was in the Treaty of Ryswick named for the Sovereign arbiter.

That this was one of the chief motives of delaying the execution of his laudable intentions for granting liberty. I fancy I have good reason to believe, for it is observable that notwithstanding the perpetual clamors of the Dyet of Ratisbonne, and the earnest instances of many Protestant princes, yet the elector seemed peremptorily resolved to stand by the fourth article of the said treaty; liberty of

conscience not being published (if I remember right) in the Palatinate till after the court of Rome had pronounced sentence in favor of his Electoral Highness.

After the publication of this liberty, followed the treaty, which gave the finishing stroke to so great and good a work. But that the reader may be the better able to conceive a clear idea of the whole transaction and to form a distinct judgment of the real springs of the said treaty, we must go a little further back and observe that all the Protestants of the Palatinate enjoyed full peace and tranquility under the late Elector, who was the first Roman Catholick since the Reformation; nor was there any such thing as complaints heard of till the year 1688, that the French had seized on that country, where besides the unspeakable cruelties exercised without distinction on the persons and possessions of all the subjects, they were not less sparing to violate all Rules and orders relating to their consciences introducing according to their constant custom, several innovations in matters of religion to the great prejudice of that christian liberty, which they found established there.

These violences were continued during the whole time of the last war, on the western side of the Rhine.

But they ceased on the other side as soon as the enemy had abandoned it, in the beginning of the year 1689, till the French having retaken Heidelberg in the year 1693 entirely burnt and ruined it.

This nevertheless did not hinder his father in the year 1690 to favor and preserve as much as he could, the ancient liberty of religion, which was so entire and impartial in his country, that one of the Protestant Electors built a church at Mannheim for the exercise of the three Religions, which he called, very suitable to its design, the Concordia.

Matters stood on this foot till the Treaty of Ryswick, which was concluded in the year 1697, and it is to be looked upon as the real source and occasion of all the complaints that have so much prepossessed the world against the Electoral Highness, because of his holding for some time to the fourth article of that treaty; which provides that notwithstanding all restitutions made by France to the Confederates, yet the Roman Catholic Religion shall remain within the places restored in the same condition as it is exercised at present among which places, the chiefest was the Palatinate, and which the French for many reasons had in their view at the making of this Treaty.

Were I not more concerned for the interest of truth, than the reputation of an orator, I would not ask here, how justly those Protestants could blame the Elector for observing an article to which themselves had given their consent? I would inquire how that article came to be agreed to by them at all? Or if the dread of the French King was a sufficient reason for their so doing, whether the same apprehension was not as good a ground for him to keep it, till that King became less dreadful to all 'em?

But I take no delight in finding of faults or rubbing of old sores; my purpose is rather to heal and reconcile, therefore I shall not insist on a supposition (which I might very naturally make) of some of our Protestant princes in the place of his Electoral Highness and consider whether in the like case he would be easily brought to turn those of his own religion out of churches whereof they were in possession by a solemn treaty and to introduce or establish the Roman Catholic's in their Room?

To proceed then with the narration of the fact, the publication of the entire liberty of conscience was the first step that the elector made to ease and satisfy his subjects. But as the Protestant ministers at Ratisbonne did most pressingly insist on the entire abolition of the fourth article of aforesaid, and the reestablishment of the affairs of religion on their ancient foundation, even as to join these things to matters of publick exigence such as the granting of troops and the like (which shows that taking is as fashionable at Ratisbonne as at Westminster.) For this reason I say, many deliberations were held in the Dyet about the means of terminating this difference, without their being able to pitch on any effectual expedient, till at length the elector (to demonstrate his readiness to accept all reasonable conditions) came to a resolution of having this affair adjusted at his own court by his proper ministers, and by those who were deputed for that end,

by his Majesty the King of Prussia, to avoid the usual dilatory proceedings of the Dyet, which gave small hopes of a speedy accomidation.

His Electoral Highness was not deceived in his judgment herein and perceiving what progress was made in this treaty in so little a time, principally by his own personal care and application, he did by his ministers both at London and the Hague invite the Queen and the States General to send thither Mr. Stanhope and Mynheer van Ghent, that it might be brought to a conclusion with the greatest honor and solemnity possible. I know that our Queen did readily consent to this offer, from her pious concern for the welfare of the Protestant churches abroad; and the States General having done much, I doubt not but both envoys had repaired to the Palatin Court, were it not that they were eased of that trouble by the succeeding of the accomidation sooner than was expected.

The treaty was concluded and signed by his Electoral Highness the 21st of November 1705; and the King of Prussia (who in this, as well as in other divers instances has equalized his zeal for the Protestant interest) was so highly satisfied therewith, that he made considerable presents to all the ministers of the Palatine Court, who had any hand in it.

The Elector did in the next place notify the Queen by his President Monsieur Steingens the public Declaration he made by virtue of the said Treaty, as may be seen in our Gazette. He did the like to the States General as well as the Imperial Dyet, and to all the Protestant princes.

I am likewise well informed, that the declaration was begun to be put in execution with as much fairness as dispatch, and with so great and universal a joy of the Protestants of the Palatinate, that they celebrated a day of public Thanksgiving for so remarkable and unexpected a blessing.

This is a succinct History of the matter of fact as punctually as I could have opportunity to make my observations.

I wish I could as easily give the like account of all the difficulties which so long retarded the conclusion of a business which seems to have been very fairly intended on all hands.

For nothing having appeared from the press on this subject, I could only learn from my correspondent at that court, that after the elector's necessary temporizing with France and Rome (as aforesaid) the principal obstacle remaining, consisted in the fixing of the time, which was to serve as a rule whereby to order the intended reform: since it was requisite to pitch upon some certain period wherein things had been settled to the satisfaction of the Protestants. The innovations complained of not being introduced all at once, nor under one pretext.

The Protestants insisted on the year 1624 and the Electors ministers would have the year 1618 because it was provided by a treaty, that matters of religion should continue, in the Palatinate upon the same foot, as they were before the troubles which happened on the score of the kingdom of Bohemia; but as those troubles did not begin before the year 1619 it was reasonable to take the year immediately preceeding. The Palatine ministers did further urge that although all the other members of the empire were obliged to keep to the constitutions and regulations concerning religion, published by the general consent of the Empire; yet that it was not the same thing, as to their Electors, because that from the very beginning of the Reformation, they were in possession of a right to appoint in matters of religion (within their own Dominions) what they should think most convenient, without conforming to such orders as either were or should be issued by the Dyet of Ratisbonne; and that there were several precedents of our Elector's abrogating what his predecessor had established: so that if a Protestant Prince (for example) should ever happen to succeed, he must have the same right of changing in religion, what his Popish predecessor had introduced.

Now supposing this to be true as to fact (for I am far from allowing it is right) it must be owned that the Protestants in general are under a most sensible obligation to his Electoral Highness, who without any regard to so notable a privilege came to an agreement so advantageous to the Protestant Religion, as we shall more evidently show anon, and as will demonstrably appear by the Declaration hereto annexed.

It must be likewise confessed that the Elector Palatine has written of our own Queen in a most singular manner; by his extraordinary complaisance in paying

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so ready a Deference to the instances of her Majesty in so nice an affair as that of religion to the prejudice of his particular right; and this by so much the more, as that his Electoral Highness was known to declare, that if the King of Prussia should not be content with what he had granted to the Protestants (which appeared so reasonable to several engaged in this matter, that they acknowledged they could have demanded no more, were it left to their sole arbitration) yet he would not fail to put it in execution and to send the result thereof to the Maritime Powers and the rest of the Protestant princes, to convince them, that it was none of his fault, if all these differences were not amicably and finally adjusted.

Who could have the front after this, to tell the world, that his Electoral Highness is a persecutor of the Protestants? Considering especially that he confides his armies to the care and conduct of Protestant Generals, that he indifferently admits of Protestants into all his counsils, that one of his principal Secretaries of State is a Protestant and that not only in the Palatinate, but also in the Dutcheis of Juliers and Burgues (where he makes his ordinary Residence) he grants so entire liberty of conscience, as that the Protestants may publicly exercise their religion and build churches where so ever they please. For my own part I cannot but frankly acknowledge after all this, that I am cured of those ill impressions which I formerly conceived against this prince, as to affairs of religion, taking him at present to be as much a friend to the Protestants (making a due allowance for his own persuasion) as I formerly believed him to be their enemy. Nor can I but wonder at the long continuance of those false reports in this country, notwithstanding the notoriety of the greatest part of the fact we have hitherto related.

But I am much inclined to believe, that some who call themselves Protestants and who yet appear no great friends to the Confederates, nor to the Protestant succession in one of the Palatine family being exasperated at the Electors most particular zeal for the common cause, have made it their business to foment a distrust of him in the opinion of this nation and so to blast (if they could) all the kindness and confidence it seems to have a title to expecting from the Queen, after what he has done to the Protestants, with so principal a regard to her Majesty's interposition. Nay and how for even some princes, jealous of the Elector's glory and representing on these accounts may have contributed to spread those dishonorable reports, is matter fitter for private speculation than public discussion.

But as to what we have so often said, that his Electoral Highness is no persecutor it will clearly appear by the declaration he published in his territories upon the treaty lately concluded with the King of Prussia and which (as was mentioned before) he imparted to her Majesty, who was most highly pleased at the good issue of a thing she took so much heart from her tender regard to our Protestant Brethren abroad.

This declaration I have hereunto annexed at large, not only to satisfy the curiosity of the publick, but likewise as a piece that may serve for an excellent model for all transactions of the same kind.* The Protestants themselves do not ordinarily grant one another what is done here by a Roman Catholic; for not only those of the different religions are equally made partakers of all privileges belonging to citizens, merchants, companies, and other societies; but are also admitted indifferently into all civil posts and magistracys to the shame of such as impolitically practice the contrary. 'Tis likewise provided with as much prudence and justice, as the thing is uncommon that those of our religion shall exercise no manner of Ecclesiastical jurisdiction over those of another; which to do is the greatest absurdity in the world, as it is most reasonable that those of the same communion should exercise their own discipline within themselves.

The Elector will quickly perceive the good effects of this equitable proceeding, both in the peopling of his countrys, which of consequence make him rich and powerful; and in the affection of his subjects, whose obedience is not half so well secured by any set of notions or doctrines (be they what they will) as by wholesome laws and an impartial administration.

But his most serene Highness is likewise so nice a judge and so magnificent a patron of the liberal Arts and Sciences, in forming this incomparable Declaration, he could not be unmindful of restoring the Universitys, not only to their ancient

splendor, but to make them likewise places of improvement to those of all persuasions; which serves to condemn the practice of those who regulate the Seminarys of publick education, as if none were to be learned or polite, but their particular society; and yet these will generally pretend to abhor like partiality in the Emperor Julian.

But here follow the Declaration to speak in its own behalf, where note that Evangelick signifies Lutheran and Reformed Calvinist.

CLASSIS OF AMSTERDAM.

Correspondence in America.

Legal Opinion on Cornbury's attempt to control the Dutch Churches.

Abraham Gouverneur to ..... [Consistories of Kings Co.]
January 8, 1707.

[Portfolio "New York" Vol. i.]

New York, January 8, 1706/7.

Sir:— 1st Having seen a certain order of his Excellency's dated the third of January, 1706, relating to the case of the Dutch Church at Flatbush, I would observe that this has no foundation whatever in any of the laws and customs of the Realm of England, so far as this Province is concerned. But it militates grievously against them all; principally against the Magna Charta of England; also the law for the Abolition of the Star Chamber, made in the reign of Charles I, and others besides. It is therefore Extra-judicial, and of no validity.

2nd This order has not even so much in it, that it agrees with the common course of (legal) papers of England; as being without seal, etc.

3rd It is not so directed that it can be executed by any officers; it lets the execution go by judgment (or option); since it is not the natural consequence of judicial procedure.

4th Its contents, even in principle, embrace untruths, for it is known to every one that Freerman declined the call of Flatbush before Antonides was called. It is also a contradiction to say that he, viz. Freerman, is called by the church, and at the same

time is appointed by the Governor, as minister; since that power rests either in the Governor or in the Consistory; and not in the Governor, and the people, in such wise as this order expresses it.

5th This order confounds the ecclesiastical with the secular; for the call affects the one, but the houses, lands, etc., the other. How then, because it is said that Freerman is appointed and called, a conclusion is drawn that therefore the church property must be handed over to him, is incomprehensible; for these goods have never been in the hands of the minister, but of Elders, Deacons, and Church-Masters.

6th Every one knows in what manner and with what difficulty any one is dispossessed of his goods; but it is unheard of that one be ordered, unless by force of arms, to deliver them himself, and especially such as are only held in trust.

In fine, what will be the consequences of this and such like orders, if obeyed, I will leave to your High wise judgment.

I am your servant,

Abraham Gouverneur.*

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. D'ailly called to the Cape (of Good Hope.)

1707, Jan. 11th. Rev. Deputati ad Extra. reported that the call made on Rev. John Godefrid D'ailly, (Dellius?) to the Cape, was graciously approved by the Messrs. Directors (of the West India Company.) ix. 143.

Examination of Rev. D'ailly and David de Graaf.

1707, Jan. 11th. Were allowed to enter Rev. John Godefridus D'ailly, called as minister to the Cape, for final examination, and studiosus David de Graaff, for preparatory. The first preached on Rom. 8: 3, 4: and the second on Heb. 1: 3. Afterward, the examination was proceeded with. The Assembly was satisfied

* He was son in law of Leisler, member of the Council, but a violent opponent of Cornbury and his party.

therewith to that extent, that Rev. D'ailly was consecrated (ordained) by the Examiner, with the laying on of hands, as minister of the church at the Cape; and studiosus de Graaff was accepted as proponent, (licentiate,) but only after previously taking the Oath of Purification and signing the formulæ of Concord. ix. 145.

Letter from New York.

1707, Jan. 11th. There was placed upon the table a letter from New York, written June 10th, 1706, telling of the state of the church there. After discussion on the subject, the Rev. Assembly resolved to leave the matter in statu, until fuller information shall have come before the Classis. ix. 145.

Acts of the Classis of Amsterdam.

New York. Antonides complains of Freeman.

1707, April 4th. The Deputati ad Maritimas exhibited and read to the Classis, a letter from Rev. Antonides, minister on Long Island, in New York. This was also signed by some elders and deacons, as well as by Rev. du Bois. In it complaint was made of the conduct of Rev. Freerman in disturbing the church in that section of the country, (Long Island.) But since the matter as yet presents itself very obscurely to the Rev. Classis the Rev. Deputies are directed to investigate most carefully the state and situation of those churches, and to bring in a report thereon at the next meeting. Then according to the circumstances, letters shall be written to the Rev. Antonides, to the Rev. Freerman, as well as to the consistory on the said Island, in order to exhort them all to peace, and the advancement of the wellfare of the churches. ix. 147.

New York.

1707, May 9th. In regard to the case of New York, see previous acta. Inasmuch as some letters have come in later, and

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also a gentleman came over from those regions about two months ago, who is said to possess a knowledge of the situation (amenities) of this church, the Rev. Classis directs the regular Committee ad extras. to examine these letters and to confer with the said gentlemen, and to bring in, as speedily as possible, a minute report. ix. 149.

New York. Gravamina.*

1707, May 16th. The case of New York remains in statu. The churches of this Classis declare that this year they have no gravamina. Proxima Classis will be held July 6th, and ad Synodum shall proceed the Rev. Nuilman. ix. 151.

New York.

1707, June 6th. Concerning the case of New York, see previous acta. The Rev. Deputati ad Maritima (-as?) made a full report. The business was further recommended to their care, after an expression of thanks to them for the endeavors which they had put forth. They were requested particularly, to confer with the Hon. Pensionary Buys, for political (civil) matters are involved therein. ix. 152.

COLONEL ROBERT QUARY TO THE LORDS OF TRADE.

1707. June 28.

[About the Demands of Quakers.]

To the Right Honorable the Lords Commissioners for Trade & Plantations.

Right Honorable:

.....

But now I must lay the scheme in Mr. Penn's own Province, and then the war is as hot and I fear of a worse consequence, then between the two Governments, for here is the Assembly against Mr. Penn and his Deputy and they against them, the Deputy Governor hath strangely incensed and disobliged all sorts of people on the other hand, the Assembly do carry their resentments against him, and the proprietor to that height, that they are resolved to have all the Government

* Gravamina, bezwaar, zwarigheid, mean difficulties, grievances, objections, which need to be discussed, that advice may be given to the parties presenting them. The word Gravamina was yet used in the Minutes of the Dutch Church in America during the first quarter of the 19th century.

and powers into their own hands, they insist to have the sole regulation of all Courts, and the nomination of all officers, to sett when and as often and as long as they please on their own adjournments, they have filled a volume with Votes and Resolves, and what they call their Rights and Privileges So that they have banished all Prerogative & Government but what is lodged in the Assembly. I should quite tyre your Lordships, should I pretend to tell you the tenth of their folly & extravagancy, which may sufficiently convince all men, that the Quakers principles is not consistant with Government, I ought not to call it principles, but rather Temper and humour, which will oppose all government and submit to none but what is lodged in their own hands I did not think fitt to trouble your Lordships with a long history of these confusions, by reason I have dayly expected to have heard that Mr. Penn hath already surrendered up the Government to the Queen, or at least that it is done by some other persons for when ever the Government is in the Crown, all these confusions will be at an end, provided the Quakers are excluded from having the Administration of the Government in their hands, and now that this great truth may more plainly appear to your Lordships I beg leave to show of how pernicious a consequence the infectious humour, temper and evil principles of the Quakers are of, in relation to Government give me leave to remind your Lordships of that daring insolent Act past by the Assembly of Pennsylvania which directly struck at the Queen's Prerogative by disowning her orders and Instructions, and passing an Act in Opposition to it, this matter hath been laid before your Lordships with an address from her Majesty's good Subjects, who are members of the Church of England setting forth the very great injuries and hardships which they labour under by that unjust Act, all which hath been fully considered by your Lordships, and as I am informed, the proper resolutions taken thereon and therefore will not take up more of your Lordships time in making any further remarks or comments on it, but proceed to shew the evill effects and consequences of the Quakers insolent opposition and affronting the Queens authority, and this will appear to your Lordships by the severall steps taken by the same sect of People, the Quakers of her Majestys Province of New Jersey, his Excellency my Lord Cornbury having issued out writts for calling an Assembly the first step taken By Samuel Jennings the head of them, was his declareing that he would no longer serve the Queen as one of her Councill his pretence was, that he could not bear the charge of it, but the true reason was, that it was not in his power in that station to doe so much mischief to the Queens interest, as he might do in the Assembly into which he was sure to be chosen and in order to the having himself and others of his principles brought into the house of Burgesses, there was effectuall care taken to possess the whole Country, that all their libertys and propertys lay at stake, & depended on their choice of the Assembly they had prepared a list of such as they thought fitt for that purpose and assured the people, that if they would choose of them that then there should be no money raised for the support of Government, Nor any Militia Act past, this was too powerful a baite and produced the desired effect, those very men were chosen in the Western Division and the same methods taken by Colonel Morris and his faction in the Eastern Division but for the more effectuall carrying on this design the heads of the faction in both Divisions agreed on a most scandalous libell, of which they got a vast number printed, and took care to disperse them through the whole Province, perhaps there was never a more scandalous libell published, a copy of which with the severall steps taken by his Excellency to discover the authors & publishers, I must refer to my Lord who I presume sends it by this opportunity And now after all these indirect means used it is not strange, that they gained their end on an Assembly for their purpose who att the day appointed mett, and then to shew that they were resolved to answer the end for which they were chosen, they satt above a month, in all which time they did not make the least stepps towards the preparing any act for the support or defence of the Government, but their whole time was taken up in matters that did not concern them.

.....

You have seen that the Government of Pennsylvania have thrown off all respect & regard for any of the Queens orders or Instructions, which appears to your

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Lordships, by making an Act of Assembly directly opposite and contrary to them were this evill confined to that Government; only, I should not give your Lordships any trouble about it, but the infection of this grand evill is spread over all the Queen's Governments, and that it hath taken deep rooting in that of the Jerseys will appear to your Lordships, by my acquainting you that I was present in Council when his Excellency having occasion to summon Coll. Morris, Samuell Jennings & severall others of the heads of that Faction his Lordship was pleased in order to the giving them satisfaction about some matters which they clamoured against, to procure her Majesty's instructions to them, out of which he ordered some particular clauses to be read, thinking (as I suppose) that they would be concluded by them, but it had quite a contrary effect for Collonel Morris at the mouth of them all told his Lordship, that the Queens order & instructions did not concern or affect them, nor should it conclude them any further than they were warranted by Law, this bold assertion occasioned some debate, but after all they were firm in this their pernitious principles, and now your Lordships may plainly see, what these men do aim at, & what the consequence must quickly be, if not prevented, for having thrown off all respect and obedience to the Queens orders and instructions; by what must they be Governed for the Laws of England they will not allow of but when it suits their interest or to serve a turn; when it is contrary to their wild notions then it shall not oblige them unless the Queen will allow them to send their representatives to sitt in the Parliment of Great Brittain, so that there is but one way more to govern those men, which must be by laws of their own making but in this they are safe enough since they resolve to make no laws, but such as shall lessen and impower (impair?) the Queens prerogative and Authority and suit with there own humours if her Majesty's Governours will not consent to such laws, then they will give no money to support either Governor or Government but all shall sink, this is the game which they now resolve to play in Pennsylvania, New Jersey and New York the first of these had not given the last tax, but as a bribe to have the Act passed for affronting and destroying the Queens orders, the Assembly of the Jerseys resolve to give no money unless they can be freed from a Militia, and have an Act to ruin half the people of the Province, and should they gain all this, yet they will not give enough to support the Government,

.....

Right Honorable,

Your Lordships most faithfull & obedient Servant,

Robert Quary.

Philadelphia
June 28, 1707.

— Col. Hist. N. Y. Vol. v. pp. 17-20.

REPRESENTATION TO THE QUEEN IN REGARD TO SEVERAL ACTS OF NEW YORK, IN REFERENCE TO LAND-GRANTS.

July 29, 1707.

(Favorable to Rev. Dellius.)

To the Queen's most Excellent Majesty.

May it please your Majesty.

Having under our consideration such laws passed in New York as have not yet been confirmed or repealed, We beg leave for the present to lay before your Majesty two of the said Acts, which in our opinion ought in the first place to Receive Your Royal Pleasure, Viz.

An Act for Vacating, breaking and annulling several Extravagant Grants of Land made by Col. Benjamin Fletcher, late Governor of this Province, under his Majesty; past at an Assembly held there the 2nd of March 1698/9.

And another Act intituled

An Act for the Repealing several Acts of Assembly, and Declaring other Ordinances published as Acts of Assembly to be Void: Past at an Assembly held there the 27th November, 1702.

Upon which we humbly Represent to your Majesty, that upon the Earl of Bellomont's arrival in that Province, he met with great difficulties by reason of several undue practices introduced there by the said preceding Governor, and particularly in relation to Extravagant Grants of land, whereof the Earl of Bellomont was informed by a memorial from the then Attorney General of New York, a Copy of which Memorial is hereunto annexed: But in Order to the setting this matter in a full light, We humbly take leave to refer to the Annexed Extract of a Representation made by the then Commissioners for Trade & Plantations to the Lords Justices, the 19th of October 1698, and the papers relating thereto.

Upon which and for the reasons therein mentioned the said Lords Justices did on the 10th of November 1698 write to the Earl of Bellomont to the Effect following.

"Whereas many exorbitant grants of vast tracts of land have been made of late Years (and particularly in some of the Mohacq's Country) without any Reservation of competent Quit Rents to His Majesty, or any Obligation upon the Respective Grantees, to cultivate and improve the same, as Reason requires; By means whereof the Frontiers of that Province are in danger of being weakened by Desertion of the Mohacqs and other neighbouring Indians; and the improvement and peopling of the whole Province must of necessity be in great measure obstructed; together with many Inconveniences evidently attending the same; We do therefore hereby direct and require you to put in practice all methods whatsoever allowed by law, for the breaking and annulling of the said exhorbitant, irregular and unconditioned Grants, And in case of any difficulty therein, that you represent unto his Majesty, by one of His Principal Secretaries of State, and to His Majesty's forementioned Commissioners for Trade & Plantations, whatever you judge may be further conductive of the effecting of so necessary a Work; And further for the prevention of all such like Inconveniences hereafter, We also hereby direct and Order, That for the future You pass no Grants of Land within His Majesty's said Province of New York unto any Person whatsoever, under a less Reservation of Quit Rent than two Shillings and sixpence for every hundred acres, nor without an Obligation upon the Grantees to Plant, settle and effectually cultivate the same, within the space of three years at the furthest under the Penalty of the Forfeiture."

Upon the Receipt of those Orders the Earl of Bellomont called an Assembly which met the 2nd of March 1698/9 and passed the first mentioned Act for Vacating several of Col. Fletchers Exhorbitant Grants. viz.

A Grant to Godfrey Dellius and others for a tract of Land, lying on the Mohacqs River, containing about fifty Miles in length and four Miles in breadth.

A Grant to the said Godfrey Dellius for a Tract of Land lying on the East side of Hudson's River, containing twelve Miles in breadth, and about seventy Miles in length.

A Grant to Col. Bayard for a Tract of Land lying upon a creek which runs into the Mohacqs River, containing twenty four or thirty Miles in length; Which land is also claimed by the Mohacqs.

A Grant to Captain Evans for a Tract of Land lying on the West side of Hudsons River containing twenty Miles in breadth and forty Miles in length.

A Grant to the said Captain Evans of another Tract of Land Adjacent to the King's farm, on the Island Manhattan, the contents not known, but described by bounds.

A Grant of the fore mentioned Farm to the Church Wardens & Vestry Men of Trinity Church by Lease, for the term of Seven Years from 19th August 1697, The Rent fifty Bushels of Wheat per Annum.

A Grant to Col. Caleb Heathcote of a lott of ground, part of the King's Garden containing in breadth about twenty seven foot, and in length fifty foot, granted to him, his heirs & assigns forever under the Yearly rent of one shilling.

A Grant to the said Caleb Heathcote of another part of the said Garden by lease for the term of forty one years from the 19th August 1697, at the yearly rent of four Shillings, the contents whereof are uncertain, as it is described by being bounden by the Fence of the said garden, so far as the said garden in the rear does extend, and from thence into Hudson's River as far as Low Water Mark.

Besides the Eight foregoing Grants so Vacated as aforesaid, there do still remain in force several other exorbitant grants with the particulars whereof we shall forbear to trouble Your Majesty, till such time as it shall be judged proper by Your Majesty to have the like method taken for Vacating and annulling the said remaining grants by an Act to be passed in that Province, which however, from the reasons given by the Earl of Bellomont, We do apprehend may prove a work of great difficulty.

We therefore humbly Represent to your Majesty that the aforesaid Act for vacating Col. Fletcher's Grants having been transmitted hither, Objections were made against the confirming the said Act, which objections are in substance as follows:

"That such Proceedings would render the Properties of all lands uncertain and precarious."

"That the Lords Justices's Instructions being to break the Grants by legal means, the word legal must relate to the law in being."

"That therefore these Instructions can only mean to Vacate the Grants by a Proceeding in the Ordinary course of Justice."

"That the lands of Dellius and Bayard were by the Grantees purchased of the Indians, and afterwards Grants were taken of them from the Crown under final Quit Rents by way of acknowledgement to fix the tenure and Soveraignty of them in the Crown so that as to these Lands the Revenues are not diminished by the said Grants but the territories and Dominions of the Crown are enlarged."

"That if leases and Conveyances were made of any of the land thus granted, the particular persons therein concerned would suffer unjustly. Nobody would lend Mony upon Mortgage of any of these lands, or make improvements under these Grants, or accept of any leases or Conveyances upon them, nor accept them upon Settlements in Marriage etc.

"That supposing the Grants are Extravagant they ought not therefore to be annulled, but rather retrenched, and brought to reasonable limits.

That if the power of Revoking Grants be left to a Governor Council and Assembly, the Governor may have the choice of so many of the Council, and have such an influence in having his own Creatures returned to be of the Assembly, that he may at any time Act arbitrarily & unjustly in such Revocations. That in this case no redress being to be had, otherwise than by complaining to the Crown of such undue Elections, and the matter being to be proved by witnesses to be produced here it will be so chargeable that few or none will venture upon a thing of that nature, so that justice will hardly be obtained.

That His late Majesty having solemnly declared under His great Seal, that Grants made by his Governors with the Advice of the Council, should be good and effectual against His Majesty, his Heirs and Successors etc. It would lessen the Royal Credit."

To all which Mr. Champante then Agent for New York, did reply as follows:

"That the Assembly being according to the Constitution of the Province, their passing the Act which repeals the Grants, is pursuant to the Lords Justices Instructions, which intended a Proceeding by the Legislative Power, by the Words made use of, viz. Breaking, Annulling.

That Dellius' and Bayard's Grants were surreptitiously Obtained, the Proprietors being then out again the French, and not above six or eight being privy to the Transaction; Besides that these few were drunk, and a vast tract of land obtained for a very little purchase, upon my Lord Bellomont's Entring on that

Government and his Lordship's citation of the Persons therein concerned, two of the Patentees of the Mohacq's land, surrendered their part of the said Grant, declaring that their meaning was, that the land should solely & wholly be kept by them in Trust for the benefit of the Mohacq Indians.

That the Indians themselves did by a public Address to the then Commander in Chief & Council there, thank his late Majesty for restoring to them their Land.

That if Dellius' Grant be not revoked the neighboring Indians will be constrained to Desert and fly to the French.

That in cases of this Nature particular claims may afterwards be provided for.

That the Demesnes of the Royal Forts at New York, viz. the lease made to the Church of the King's Farm, which used to supply the Governors with Corn; the meadow passed away to Captain Evans, and part of the Kings garden to Colonel Heathcote are extravagant though not in extent yet in their nature.

That there is not a Christian Inhabitant on either of Mr. Dellius' grants, neither that whereof he was sole grantee, nor on the other wherein Schuyler and others were Partners with him, viz. The Mohacq's Land, and the other Grants are liable to as great or greater exceptions."

A strong Argument urged for Vacating these grants is, that great Quantities of Masts and other timber fit for Naval Stores, grow upon the lands thus granted away, which cannot be Regained to the Benefit of the Crown, till the Grants are vacated.

Sir John Hawles then Solicitor General having been consulted upon this Act, We humbly take leave to annex hereunto a copy of his Report, together with the Exceptions taken thereunto by the said Agent of that Province.

Thus the matter stood 'till the Lord Cornbury's arrival in that Province, when an Assembly was called, and the foresaid Act was passed for Repealing several Acts of Assembly, and Declaring other Ordinances Published as Acts of Assembly to be Void.

Upon which we take leave to observe that this last mentioned Act Repeals three Acts therein particularly named, which said Acts were passed by the Earl of Bellomont, viz.

An act for Regulating Elections for Representatives in general Assembly in each respective City and County within this Province. Which Act was confirmed by His late Majesty the 5th of September 1700, and appears to us to be a good law, and ought not to have been repealed by the Assembly there without your Majesty's leave first had.

An Act to prevent vexatious suits, and settling and quieting the minds of His Majesty's Subjects within this Province.

And the forementioned Act for Vacating and Annulling several Extravagant Grants made by Col. Fletcher, late Governor in this Province, under His Majesty.

And by general Words the said Act repeals all Acts past at an Assembly held there, from the 19th of August 1701 to the 18th of October following; and in due time We shall lay before Your Majesty, such of them as we conceive may be fit and proper for Your Majesty's Royal Confirmation.

The reasons given for the repealing the foresaid Acts are set forth in the Preamble of the said Act of Repeal as follows, viz.

"That several Acts and laws have lately been past in this Colony, with plausible and colourable titles and pretences, some of them incongruous and unjust in themselves, others to obtain private and sinister ends under the Cloak of Public Good, many pretended Acts, as laws, by persons unqualified by right or law to sit or act in the Legislative power, and by several as were not the choice of the People, And all of them instead of being for the profit and Advantage of the Subject as they Ought to be, have been and proved to the Destruction of Property, the confining and enervating of Liberty, ruinous to trade, to the impoverishing of the people, a discouragement to Industry, and hurtfull to the Settlement and prosperity of the Colony."

Upon which we beg leave to Observe that the Lord Cornbury has not given us any particular instances or proofs to make good the foresaid general allegations,

several of which seem to be of an extraordinary nature, particularly those relating to undue Elections, and Disability of several members who constituted the Assembly is therein mentioned. But on the Contrary such of the so repealed Acts as have hitherto been under our own Consideration, appearing to us to be for Your Majesty's service and the good of that province, We are humbly of Opinion that Your Majesty be pleased to Signify Your disapprobation of the Aforesaid Act passed in November 1702 for Repealing Several Acts of Assembly and declaring other Ordinances published as Acts of Assembly to be Void.

As to the Act passed by the Earl of Bellomont for Vacating breaking and annulling several Extravagant grants of Land made by Colonel Benjamin Fletcher, late Governor of that Province.

We are humbly of opinion that such Exorbitant grants as are therein mentioned are highly prejudicial to that Province, wherein We are confirmed by Letters from the Lord Cornbury, complaining of the said Grants; and declaring that for some time he refused to pass the Abovementioned Act of Repeal, whereby the foresaid vacating Act is among others Repealed, 'till he was induced thereunto by the Assembly's having at the same time passed the Mony Bill, in that letter mentioned. And we do therefore concur with the late Commissioners of Trade and Plantations, in their annexed Representation, That it is absolutely necessary the said grants be vacated; But that an allowance be nevertheless made by way of Regrant to every such grantee of a suitable number of Acres, not exceeding two thousand, to any one person under a yearly Quit Rent of two shillings and sixpence for every hundred acres, with a covenant to plant settle and effectually cultivate at least three Acres of Land for every fifty acres so taken up, within three years at the furthest, upon forfeiture of every such grant. If your Majesty shall think fit to Approve thereof then we further propose, for the more convenient and equal setting out such Lands, That the Governor Lieutenant Governor collector Secretary and Surveyor General of that Province for the time being (the Surveyor General always to be one) or any three or more of them to be empowered to set out the lands so to be Regranted, they having regard to the profitable and unprofitable Acres, so that each grantee may have a proportionate number of one sort and t'other, as was done upon the Planting and Settling Your Majesty's Kingdom of Ireland.

And that the production of Naval Stores in these Parts may not receive any impediment by such grants, We further humbly Offer, that in all new patents the grantees be restrained, under the Penalty of forfeiting their Patent, from burning the Woods to clear the land. And that there be a particular reservation of all Trees of the Diameter of twenty four Inches and upwards, at twelve inches from the ground, for Masts for Your Majesty's Royal Navy, as also of such other Trees as may be fit to make Plank, knees, etc. for the use of Your Majesty's Said Navy.

And in order thereunto We humbly offer that Your Majesty be pleased to approve and confirm the said Act for vacating Col. Fletcher's Extravagant Grants.

All which is nevertheless most humbly submitted.

Dartmouth
Herbert
Ph. Meadows
Jn. Pultney.

Whitehal
July the 29th, 1707.

— Col. Hist. N. Y. Vol. v. pp. 21-26.

DUTCH CHURCH OF NEW YORK.— ON BAPTISM OF ILLEGITIMATE CHILDREN.

August 7, 1707.

The Consistory met and called upon God's name. Resolved, unanimously, in order to obviate scandal in reference to the baptizing of illegitimate children.

1. That no children born out of wedlock shall be baptized, if the minister is aware of the fact, until the parents, or at least the mother, have acknowledged before the Consistory, the greatness of their sin, and been warned to repentance and conversion, and have also made declaration of the same.

2. Furthermore, the witnesses (sponsors) must be persons irreproachable, and known as Christians.

3. They shall, when it is required, promise in the presence of the Consistory, and before the child is publicly baptized, (as well as at the public baptism) to bring it up in true Christian doctrine, and in the fear of the Lord.— Lib. A. 223.

TRINITY CHURCH.

Aug. 21, 1707. Ordered "that since the New Version of Psalms are printed, next Sunday come seven night, the said New Version by Dr. Brady and Tate be sang in Trinity Church and that no other Psalms be sung in the said Church."— Records, i. 59. Dix, 165.

ACTS OF THE CLASSIS OF AMSTERDAM.

Suriname and New York.

1707, Sept. 5th. The business of Suriname and New York remains in statu. ix. 155.

1707, Oct. 3rd. As to the affairs of Suriname and New York, the Rev. Classis is expecting further deliverance from the Messrs. Directors, and from Pensionary Buys, respectively. ix. 156.

[A report was expected from Pensionary Buys on the Rights of the Dutch Church. See May 24, 1706].

ANGLICAN CHURCH IN WESTCHESTER CO. AND ON LONG ISLAND.

Rev. Mr. Bartow to the Secretary of the Society for Propagating the Gospel in Foreign Parts.

W. Chester, N. Y. 1st December 1707.

..... The first half year being Winter I lodged at a public house preaching once every Sunday & upon occasion visiting the sick — After winter was over I lived at Coll. Graham's six miles from the Church and, all the summer preached twice every Sunday sometimes at West Chester & sometimes at Jamaica on Long Island about two miles distant from Mr. Graham's at my own charge, nor have I had any board given me since I came & once I met with great disturbance at Jamaica. Mr. Hobbart their Presbyterian Minister having been for some time at Boston returned to Jamaica the Saturday night as I came to it, and sent to me at my lodging (being then in company with one Chief Justice Mr. Mumpesson & Mr. Carter her Majesty's Comptroller) to know if I intended to preach on the morrow, I sent him answer I did intend it — The next morning the bell rang as usual but before the last time ringing Mr. Hobbart was got into the church & had begun his service of which notice was given me whereupon I went into the church & walked straightway to the pew expecting Mr. Hobbart would desist being he knew I had orders from the Government to officiate there, but he persisted & I forbore to make any interruption — In the afternoon I prevented him, beginning the service of the Church of England before he came who was so surprised when after he came to the Church door & saw me performing divine service that he suddenly started back & went aside to an orchard hard by, & sent in some to give the word that Mr. Hobbart would preach under a tree, then I perceived a whispering through the Church & an uneasiness of many people some going out, some seemed amazed not yet determined to go or stay in the meantime some that had gone out returned again for their seats & then we had a shameful disturbance hawling & tugging of seats shoving one the other off, carrying them out & returning again for more so that I was fain to leave off till the disturbance was over & a separation made by which time I had but about half of the congregation the rest remaining devout & attentive the whole time of service after which we lock't the church door & committed the key into the hands of the Sheriff; we were no sooner got into an adjoining house but some persons came to demand the key of their meeting house which being denied they went and broke the Glass window & put a boy in to open the door & so put in their seats & took away the pew cushion saying they would keep that however for their own Minister the scolding & wrangling that ensued are by me ineffible — The next time I saw my Lord Cornbury he thanked me & said he would do the Church & me justice, accordingly he summoned Mr. Hobbart & the head of the faction before him & forbad Mr. Hobbart ever more to preach in the Church, for in regard it was built by a publick tax it did appertain to the Established church (which it has quietly remained ever since & now in possession of our Rev. Brother Mr. Urquhart) My Lord Cornbury threatened them all with the penalty of the Statute for disturbing divine service, but upon their submission & promise of future quietness & peace he pardoned the offence.

*** The above letter has reference apparently to the Riot of July, 1703, noticed in the order of Council of the 27th of that month. See Ante.— Doc. Hist. N. Y. Vol. iii. pp. 131-132.

OBSERVATIONS OF THE BISHOP OF LONDON REGARDING A SUFFRAGAN FOR AMERICA. DECEMBER 1707.

The present disorders now arising in some of ye Plantations, and likely to increase to an entire discouragement of the Clergy there already Established, doe, I presume, fully convince the necessity of having a Bishop Established in those parts.

The only question therefore is, what sort of Bishop will be most proper first to settle there. An absolute Bishop, as that of the Isle of Man, will not be so proper, at least to begin with, for these reasons.

1. It will give a great alarm to the several colonies, as it did in King Charles ye 2nd time, when there came over Petitions and addresses with all violence imaginable.

2. Because the grounds of that great opposition are generally still ye same.

3. For the true reason of their averseness to a Bishop, is the great apprehension they have of being restrained from that Licentiousness they now too often put in practice.

4. As in Virginia they seldom present a minister to the Governor to be inducted, but keep him as a probationer all the while he stays with them, that they may make what Composition they please with him for his allowance, and it may be give him leave to make up the rest by taking care of a Neighbouring Parish.

5. Besides, all over the Plantations they frequently take other men's wives, are guilty of Bigamy and incest, which they are apprehensive would be more strictly enquired into, had they a Bishop to inspect over them.

Now a Suffragan would come among them with all necessary power to restrain vice and keep good order, without any noise or clamour.

1. They having been already used to a Commissary, a Bishop will come in upon them more insensibly, if he comes over by the same authority, and under ye same Jurisdiction as the other did.

2. Confirmation, Consecration of Churches and conferring Holy Orders are powers they desire to have among them; and when they come in only by the change of a Title, it will be cheerfully received as a thing of their own seeking.

3. It will be the safest way to take at first for a proof how it will take amongst them, and all faults and defects may more easily be corrected and amended; because it will nôt be neer so troublesome to question or remove a Suffragan Bishop as another; nor will his being put out of office be neer so inconvenient.

4. Besides the beginning of any new establishment ought to be carried on gradually, which will make all steps easier and in case of disappointment the matter will not be so grievous.

This is what occurs to me at present of such observations as I apprehend proper to be laid down.— Col. Hist. N. Y. Vol. v. pp. 29, 30.

(December 1707.)

The Records of the Board of Trade. List of Items Relating to the Palatines.

[Volume 20. Journal M. Jan. 2, 1707/8 to Jan. 28, 1708/9.]

May 27, 1708. A list including names, ages and qualifications of Palatines was presented. Page 157.

May 27, 1708. A list of 14 persons, with their ages and qualifications was presented; 12 from the Palatinate and two from Holstein. Page 157.

June 14, 1708. An agreement was drawn up with Joshua Kocherthal and John Christian Jacobi concerning the dividing of the money among the Palatines. Page 185.

1708-1711

June 14, 1708. A paper was signed by the Lutherans empowering Kocherthal to receive such sums of money as should be ordered for them. Page 135.

June 28, 1708. A list of names and trades of 4 Lutherans lately arrived from Germany, also a list of names and trades of 12 others before mentioned was presented to the Board of Trade. Page 222.

Volume 21, Journal N. Feb. 1, 1708 to May 26, 1710.

May 16, 1709. Memorial of Mr. Ludolph and Justice Chamberlayne.

May 12, 1709. Revs. Tribbeko and Ruperti presented a memorial setting forth the condition of 852 Palatines. Page 95.

May 21, 1709. A list of these Palatines was presented to the London Board of Trade, Page 104. 806 names.

May 25, 1709. An abstract of this list was made containing names of 60. Page 112.

June 1, 1709. Rev. Trebbeki made a second list of Palatines containing 1193 names. This list also gives their ages and qualifications. Page 119.

June 27, 1709. A list of persons arriving in London June 2nd & 11th together with an abstract of the two former lists was presented to the Board. Page 139.

Dec. 20, 1709. An instrument was drawn up and signed by the Palatines holding them to the terms of Dec. 5th. Page 315.

Volume 22. Journal O. June 1, 1710 to October 31, 1711.

Jan. 16, 1710. At this time there were 2227 Palatines in New York. Lots there were 40′x50′. Page 186.

Jan. 25, 1710/11. Du Pre's account of the Palatines. Page 205.

1708-1711

Jan. 26, 1710/11. Copies of all papers in the office of the London Board of Trade relating to the Palatines were sent to the House of Commons. Page 209.

The above taken from the records of the London Board of Trade 1682–1785 in library of Historical Society of Pennsylvania, Philadelphia, on March 6th, 1897.

Wm. Fegley.

Partial list of the Documents preserved.

No.	New York Bundle Y & Z.
Z. 35	Letters of Lord Lovelace, Dec. 18, 1708.
39	Letters of Lord Lovelace, March 4, 1709.
50	Letter of thanks from Kocherthal, Aug. 29, 1709.
70	Letter of Sunderland to Pres. of Council of New York, Nov. 10, 1709.
74	Memorial of Hunter about settling 3000 Palatines in New York, Nov. 30, 1709.
75	Additional memorial of Hunter.
76	Letter from Sunderland about instruments to be drawn for Palatines to sign.
77	Rough draught of a covenant for Palatines.
80	Letter of Attorney General enclosing amended draught of agreement, Dec. 1709.
85	Letter of Sunderland signifying the Queens approbation about Palatines, Jan. 1710.
91	Some observations on vine planting in America by Hockenthal.
97	Letter of Gov. Hunter announcing his arrival in New York, Jan. 16, 1710.
98	Letter of Hunter, July 24, 1710.
100	Letter of Col. Quary to Mr. Pultney, July 5, 1710.

Partial list of the Documents preserved.

No.		Miscellanies Bundle D & E.
D. 54	1	Letter of Sunderland, May 3, 1709.
D. 55	2	Letter to Sunderland, May 5, 1709.
D. 56	3	Memorial of the two Lutheran Ministers, May 12, 1709.
D. 57	4	List of 852 names.
D. 58	5	Letter of Sunderland, May 15, 1709.
D. 59	6	Memorial from the United Gov. Assistant Society of London for Royal Mines.
D. 60	7	Letter of Mr. Taylor, May 23.
D. 61	8	Letter of Mr. Chamberlayne with account what had been done for Palatines, May 25, 1709.
D. 62	9	Abstract of List of Palatines, May 25, 1709.
D. 63	10	Report of Attorney and Solicitor General, June 1.
D. 64	11	Second list of Palatines with 1193 names with letter of Mr. Bayle, June 1, 1709.
D. 65	12	Petition of Gov. Assistants of Royal Mines with letter of Bayle, June 2, 1709.
D. 66	13	Letter of Sunderland accompanying proposal of Chamberlayne, June 13, 1709.
D. 68	14	Additional proposal of Chamberlain, June 20, 1709.
D. 68	15	Third list of Palatines arrived June 2.
D. 69	16	Fourth list of Palatines arrived June 11. June 21, 1709.
D. 70	17	Abstract of fourth list
D. 71–74	18	Four long money accounts of Tribbeke, June 21, 1709.
D. 75	19	Memorial of Mr. Tribbeke, June 23, 1709.
	20	Memorial of Society for Royal Mines employing Palatines in mines of Wales.

No.

D. 75 21 Copy of her Majesty's warrant of June 4 allowing 24 pounds additional to the 16 pounds.

22 Copy of her Majesty's warrant dated June 14 allowing 40 pounds above former forty.

ANGLICAN CHURCH AT RYE.

Mr. Muirson to the Secretary of the Society for Propagating the Gospel.

Jan. 9, 1708.

Honored Sir:— You desire me to give an account of all those persons that contribute to my support in these parts. That I can easily do; they are but few, for Since I came into the country, I have not received in all above eighteen pounds though there is a salary of fifty pounds per annum, New York money, established by Act of Assembly upon the minister of this parish: but the people being very poor, and the building of our church having cost a great deal, I thought it more proper to bear with them, than to exact by force what is due; and So Suffer rather in my own condition, than that the house of God should not be finished, which now, to my great comfort, is completed, and a Stately fabric it is indeed. It was built by the Inhabitants of the Town of Rye, without the help of the parish. And as for Subscriptions from other parts of the Government, we have had none but I expect Some at York for making the pulpit, communion table, and finishing the Seats.

You direct me to bring to church the negroes and Indians of this parish, and to consult with Mr. Neau about the most proper means for their instruction. Mr. Neau is a good, religious man, his conversation is desirable and edifying. I always have, and ever shall esteem it my happiness to keep a Settled correspondence with him; for I know he will joyfully do anything that may contribute to the conversion of infidels to christianity. But there are only a few negroes in this parish, Save what are in Colonel Heathcote's family, where I think there are more than in all the parish besides. However, So many as we have, I shall not be wanting to use my endeavors for their good.

As to the Indians, the natives of the country, they are a decaying people. We have not now in all this parish twenty families; whereas, not many years ago, there were several hundreds. I have frequently conversed with Some of them, and been at their great meetings of powowing, as they call it. I have taken some pains to teach Some of them but to no purpose; for they seem regardless of instruction; and when I have told them of the evil consequences of their hard drinking, etc., they replied that Englishmen do the same; and that it is not So great a Sin in an Indian as in an Englishman; because the Englishman's religion forbid's, but an Indian's does not. They further say they will not be Christians nor do they see the necessity for So being, because we do not live according to the precepts of our religion. In Such ways do most of the Indians that I have conversed with either here or elsewhere, express themselves. I am heartily sorry that we should give them such a bad example, and fill their mouths with Such objections against our blessed religion. But to prevent this, as likewise many disorders that are among us, I know of no better way than that the honorable Society would be pleased to recommend to our Governor, my Lord Cornbury, or if he is called home, to his Successor, to make some Acts of Assembly against the many vices and immoralities that are too common in most places of this Government, or to take care that the wholesome laws of our realm be put in execution against the offenders. Swearing and drinking and Sabbath breaking, are chiefly predominant, which are all owing to the evil example and great neglect of our magistrates; and that, again, is owing to the neglect and indifferency of our Superior Officers, who mind but little whether our justices discharge their duty in that affair or not.

These things put a great Stop to the growth of piety and godliness among us, and it is an objection that I frequently met with from Several dissenters, both in this and in the neighboring Colony, that many of the members of the Church of England are irregular in their lives, and therefore they ought not and will not join. The consequence is unjust and groundless being the unworthiness of one or more communicants, is not charged a Sin upon him who receives it in a fit and becoming manner. Yet, however, among ignorant and unthinking people, and even Sometimes among the more knowing too, it is a great hindrance and stumbling-block, and is partly the reason that Some of your missionaries have So few communicants.

I thank God, I have no great reason to complain of my own people, nor do I mention these things for their sakes only, but for the good of the whole, And I heartily wish that the honorable Society would do their endeavor that a good governor may be Sent; one that will discharge his place faithfully, and take care that others under him would do the same. This will be a means of bringing about a happy reformation, and will wonderfully conduce to the interest of our Church in these parts.

Sir, I entreat your acceptance of my most humble and hearty thanks for the kind and Christian advice you were pleased to tender me in relation to Connecticut. Such measures as you propose, I have all along observed; and I am sure no man in that Colony can justly accuse me of the contrary. I know that meekness and moderation is most agreeable to the mind of our blessed Saviour, Christ, who himself was meek and lowly, and would have all his followers to learn that lesson of him. It was a method by which Christianity was at first propagated, and it is still the best policy to persuade mankind to receive instruction. Gentleness and Sweetness of temper is the readiest way to engage the affections of the people; and charity to those who differ from us in opinion, is the most likely to convince them that our labours are intended for the welfare of their Souls; whereas passionate and rash methods of proceeding will fill their minds with prejudices against both our persons and our principles, and utterly indispose them against all the means we can make use of to reclaim them from their errors. I have duly considered all these things, and have carried myself civilly and kindly to the Independent party, but they have ungratefully resented my love; yet I will further consider the obligations that my holy religion layd upon me, to forgive injuries and wrongs, and to return good for their evil.

Thus I hope, by God's assistance, I shall behave myself, and avoid the doing anything that may bring blame upon that godly Society, whose missionary I am, or hinder the progress of that glorious work they have undertaken; and ever since I have been invited into that Colony, I have been so far from endeavouring to intrench upon the toleration which Her Majesty has declared She will preserve, that, on the contrary I desired only a liberty of conscience might be allowed to the members of the National Church of England; which, notwithstanding they Seemed unwilling to grant, and left no means untried, both foul and fair, to prevent the Settling the Church among them. For one of their Justices came to my lodging, and forewarned me, at my perill, from preaching; telling me that I did an illegal thing in bringing in new ways among them. The people were likewise threatened with prison and a forfeiture of five pounds for coming to hear me.

It will require more time than you will willingly bestow on these lines, to express how rigidly and Severely they treat our people, by taking their estates by distress when they do not willingly pay to support their ministers. And though every Churchman in that Colony pays his rate for the building and repairing their meeting houses, yet they are So maliciously Set against us, that they deny us the use of them, though; on week days; they tell our people that they will not suffer the house of God to be defiled with idolatrous worship and Superstitious ceremonies. They are so bold that they Spare not openly to Speak reproachfully and with great contempt of our church. They say the Sign of the Cross is the mark of the beast, and the sign of the devil; and that those that receive it are given to the devil. And when our people complain to their magistrates of the persons who thus speak, they will not so much as sign a warrant to apprehend them, nor reprove them for their offence. This is quite a different character to

what, perhaps you have heard of that people; for I observe particularly one expression of your letter, where you Say they are an ignorant, hot heady, but a well meaning people. That they are ignorant, I can easily grant; for if they had either much knowledge or goodness, they would not act and Say as they do; but that they are hot heady, I have too just reasons to believe; and as to their meaning, I leave that to be interpreted by their unchristian proceedings with us, whoever informed you so, I may freely Say, that he was not so well acquainted with the constitution of that people, as I am who give you the contrary information. I beg that you would believe that this account (though seemingly harsh and severe, yet no more than is true,) does not proceed from want of charity either toward their souls or bodies, but purely for the good of both. And to give you better information concerning the state of that people, that proper remedies may be taken for curing the evils that are among them, and that our Churchmen in that Colony may not be oppressed and insulted over by them; but that they may obtain a liberty of conscience, and call a minister of their own communion, and that they may be freed from paying to their ministers, they may be enabled to maintain one of their own. This is all these good men desire.

I have lately preached to a Dutch Congregation about eighteen miles from this town; they seem to be well disposed to the church, and I intend to give them frequent visits on week days, but more of this hereafter. [Probably Harlem.]

Mr. Cleator is still with us; he continues faithful in the discharge of his duty, (he is, according to your instructions,) very useful and serviceable to me upon all occasions. He reads divine service and sermons to the people, when the affairs of the Church call me abroad. In short, I believe him to be a very good man, and that he justly deserves your bounty. I hope by this time Mr. Moore and Mr. Brooke are with you two good men indeed who suffered for discharging their office. I intended to have laid down some arguments to show the necessity we have of a bishop among us; but I think their treatment will be sufficient for all. And if some speedy methods be not taken, I cannot tell how soon theirs may be our fate. There was a time when our Governor looked with a favorable countenance upon us; but tempora mutantur, I pray God to put it into the hearts of our Superiours at home to send us a head to bless and protect the whole

Honored Sir, Your most assured friend and very humble Servant,

Geo. Muirson.

— Doc. Hist. N. Y. Vol. iii. pp. 566-568.

Rye, 9th Jan. 1707-8.

Acts of the Classis of Amsterdam.

Letter from Antonides.

1708, Jan. 10th. A letter was also read from Rev. Antonides. In this it was related that the irregularities which had been committed there, had been somewhat remedied according to the regulations of the Netherlands churches. There was hope of full restoration, (to ecclesiastical order) if the Rev. Classis would be pleased to keep its hand on the business. The Rev. Classis most earnestly recommends this matter to the Rev. Deputati ad Maritimas. Let them be watchful in this business, (and keep the civil power) in the place where it belongs. The necessary ex-

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penses therefor shall be taken out of New York moneys which have been sent over for that purpose; even as out of that money, have twenty five guilders been assigned to the Rev. Deput. for the payment of expenses already incurred. ix. 158.

TRINITY CHURCH LOANS MONEY TO BUILD A CHURCH IN CONNECTICUT.

1708, Jan. 26.

The loan of one hundred pounds sought, for two years, to build a church at Stratford, Ct. Records, i. 59. "This record is an interesting one, as it marks the beginning of that policy which resulted in the loss of the Corporation, through gifts and grants in all directions, and to an innumerable company of applicants, of nearly two thirds of their entire estate. The policy was not changed till some thirty years ago, (about 1868); had it not been, little, if any of the original endowment would have been left; our down town churches would have been sold and removed, and the parish might have been in a state of bankruptcy.— Dix, 165.

A Full & Just Discovery of the weak & slender foundation of a most Pernicious SLANDER Raised against the French Protestants Refugees Inhabiting the Province of New York generally, but more particularly affecting Capt. Benjamin Faneiul, A Person of considerable note amongst them.

Feb. 10, 1708.

Printed and Published by Licence of his Excellency Edward Viscount Cornbury, Capt. General and Governor in Chief of the said Province, in favour of Justice.

To his Excellency Edward Viscount Cornbury, Captain General and Governour in Chief of the Provinces of New York, New Jersey, and the Territories depending thereon in America and Vice Admirall of the same.

The Humble Petition of some of the French Protestant Refugees Inhabiting in the City of New York, in behalf of themselves and others.

Humbly sheweth unto your Excellency:

That there is lately arrived in this city one Morris Newinhuysen, who, in the year 1706, being Mate on board a vessel bound from hence to England, was taken by the French, and made Prisoner of War.

That since his arrival a very infamous, pernicious, and detestable Report is clandestinely and industriously spread abroad amongst the Inhabitants of this City and Province, of a certain Correspondence said to be maintained by some of the French Protestants here, with the Inhabitants of France, tending to the taking and destruction of this City by her Majesty's declared enemies, which has been discovered by the said Newenhuysen by Letters which were found (as is said) on board the said Vessel, and were by him seen, opened, and read after his being taken. Which your Excellency's Petitioners are in great hopes will prove altogether false and untrue. It being a crime of so high a nature in itself, and so much abhorred by your Excellency's Petitioners, and being as yet unable, by legal proof, to fix this Slander and Infamy on any particular Person, and so very uneasie under so general an Accusation, and having good reason to believe that it takes its original and rise from the said Morris Newinhuysen,

They therefore make their humble Application to your Excellency, humbly praying, may it please your Excellency to cause the said Morris Newinhuysen, and all others who may appear concerned, to be strictly examined upon the same Report, that if any such Offenders, in this respect, be found out, they may be punished according to the nature of their Crime, and the innocent be protected

and secured from the great Damage and hurt of the Infamy of so vile and great a Crime, in such Methods as shall seem most agreeable to your Excellency's great Prudence and Justice. And your Petitioners, as in duty bound, shall ever pray, etc.

Stephen D'Lancey,
Elias Nezereau,
Abraham Jouneau,
Thomas Bayeux,
Elias Neau,
Paul Droilet,
Augustus Jay,
Jean Cazale,
Banjamin Faneuil.

February 10, 1707/8.

Followed by several affidavits.— Doc. Hist. N. Y. Vol. iii. pp. 259, 260.

ACTS OF THE CLASSIS OF AMSTERDAM.

New York.

1708, April 2nd. The case of New York remains in statu. ix. 160.

CLASSIS OF AMSTERDAM.

Acts of the Deputies, 1708.

From a letter from New York, May 23, 1706. From a letter from Rev. du Bois of New York.

1. This states that it had greatly pleased him and the Consistory of New York, that the Classis of Amsterdam had provided two praiseworthy and learned ministers, the Revs. Antonides and Beys, for the churches of Long Island and of Kingston.

2. It thanks the Classis for its love and affection as displayed, in regard to the welfare of these churches.

3. It makes known how that he (du Bois) with the Revs. Antonides and Beis and the Consistory of Flatbush, had called on the Hon. Governor, to offer their respects, (services) to his Excellency; but that they had been badly received by his Excellency.

4. That his Excellency was not willing to permit them to exercise their office, without having received a license from him, and on such terms as they could not have accepted. The aid of Classis was requested.

5. The letter says concerning the congregation of New Albany, that he (Du Bois) knows nothing more than that it is in peace;

that the pastorless church of Schonegtade was inclined and ready to invite a minister from the Fatherland, and was awaiting only the result of the action of Classis. The other congregations were growing, and were able to maintain ministers.

6. It further makes known that he (du Bois) had caused to be printed a compendium of the Christian doctrine, drawn from the Heidelberg Catechism, and submitted it to the judgment of the Rev. Classis.

7. It makes report on the state of his own church, (New York), which was at rest and peace. There was but one school-master in the city, but it needed more of them. A request had been made (to Cornbury) to be allowed to have one more, but this could not be secured. Therefore the decline of the congregation was apprehended from the decline of nurturing schools. Finally, request was made with all earnestness for the help and intercession of the Rev. Classis. The letter ends with a wish for a blessing. xxi. 488.

[This letter was written May 23, 1706; but it was probably delayed by Cornbury, as it was two years old, when received.]

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

Extract from a letter of John Godfrey Dailly,* of the Cape of Good Hope.

1708, April 13th. 1. He relates his safe arrival, having been on the journey eight months and five days; or since May 13, 1707.

2. That Rev. Bik, on his arrival there, was laboring alone. He then left for his own church at Stellenbos.

3. That the church consisted of about one hundred and seventy members.

* This letter with other items of Jan. 11, 1707, is added because of the similarity of name to that of Godfridus Dellius, as it may bring to light some connection. Was this man a son of Godfriedus Dellius of Albany?

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4. That, to his regret, the church was divided into two parties, each of which was too passionate.

5. That he held himself neutral in the hope of restoring peace and unity.

6. He could wish that Rev. le Bouq had acted somewhat more prudently.

7. He concludes with a wish for blessings. xxi. 499.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

Letter to Dailly at the Cape. 1708?

Reverend, Pious, Very Learned Sir, and Brother in Christ:— Your favor of April 13th of this year (1708?) greatly rejoiced us, because we perceived therefrom your safe arrival after a difficult and long voyage. Our prayer unto God is, that He will bless your work and make it fruitful unto the gathering of many souls. It grieves us to the heart that there is such dissension in the church, towards which it appears the passionateness of Rev. le Bouq has contributed much. That there is great bitterness evinced by the letter from the consistory, which is in pretty harsh style. We are glad that you keep yourself neutral; for that is the right way to pacify such minds. We also live in the hope that you will soon cause to revive, by your wisdom which is from above and peaceable, that peace and unity which so well befit the Church of Christ. Rev. Kalde has defended himself before us in such a manner that we took satisfaction in it. But since Rev. le Bouq has sent us long papers in which were contained matters laid to the charge of Rev. Kalde, and time has not yet permitted these to be carefully examined, Rev. Kalde has agreed to defend himself against everything that may be brought against him, even as he has already defended himself satisfactorily generally, upon the most serious points; and we

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have let him go from among us with commendations. We are still groaning under the severe war,* although we have cause to thank God that he has blessed our arms in this campaign.†

In the place of the deceased Rev. Jacob Streso, there has been called here at Amsterdam Rev. Hermanus van de Wal, from Zutphen. In the place of Rev. Schaek, also deceased, the Rev. Nicholas Wiltens has been called from Bois-le-duc; and in the place of Rev. Homoet, who has become emeritus, Rev. John d'Outrern of Dort. We conclude with the prayers to God, that He will strengthen you in soul and body, make you acceptable in person and labors, and pour out upon you (lit. inundate you) with all blessings. xxi. 499–500.

ACTS OF THE CLASSIS OF AMSTERDAM.

New York.

1708, May 7th. The case of New York remains in statu; as also that of Suriname, according to the previous acta. ix. 162.

ORDER OF COUNCIL FOR NATURALIZING AND SENDING CERTAIN PALATINES TO NEW YORK.

At the Court of Kensington ye 10th of May 1708.
Present,

The Queens Most Excellent Majesty in Councill.

Upon reading this at the Board a Report from the Lords Commissioners of Trade and Plantations dated the 28th of April last in the Words Following Vizt.

May it please your Majesty:—

Having in obedience to your Majesty's Commands Signified to us by the Right Honorable Mr. Secretary Boyle considered the Petition of Joshua Kockerthal the Evangelical Minister in behalf of himself and severall poor Lutherans come hither from the Lower Palitinat in Germany praying to be transported to some of your Majesty's plantations in America; we humbly take leave to represent to your Majesty that they are in number forty one: Vizt. Ten Men, Ten Women and Twenty one Children, That they are very necessitous and in the utmost want not having present anything (but what they get by Charity:) to subsist themselves. That they have been reduced to this miserable Condition by the Ravages Committed by the French in the Lower Palitinat, where they lost all they had, That they have produced to us severall Testimonials from the Bayliffs or Principall Magistrates in the Villages where they dwelt, which by the assistance of the Ministers of the Lutheran Church here we have Examined and find that they give

* War of the Spanish succession, 1702-1713.
† All of Marlborough's campaigns were thus blessed.

a good character of the said Minister and the others with him. Whereupon we would have offered that those People might be settled in Jamaica or Antego there being large Tracts of Land not taken up or Inhabited, and great want of white People but in regard that the Climate of those Islands is so much hotter than that part of Germany from whence they came It is to be feared it may not be agreeable to their Constitutions, and therefore We humbly propose that they be sent to Settle upon Hudson's River in the Province of New York, where they may be useful to this Kingdom particularly in the production of naval stores and as a frontier against the ffrench and their Indians. And this your Majesty be enabled to do by granting them the Usuall Number of Acres of Land if your Majesty Shall please to Confirm the Act passed at New York the 2nd of March 1698/9 Entituled An Act for Vacating Breaking and annulling Severall Extravagant Grants of Land made by Coll. Fletcher late Governor of that Province, as we humbly offered to your Majesty by our Representation of the 29th of July last without which there is no land but what is Engrossed by the patentees of the said Extravagant Grants.

And in case your Majesty shall approve of their going to New York, we humbly represent to your Majesty that the Cheapest way of Transporting them will be in the Man of War and Transport Ship that shall be ordered to goe with the Lord Lovelace, for we do not find that they can be carryed thither by any other way under Eight or Ten pounds per head for the Men and Women and proportionably for the Children.

And we do further humbly offer that they be suppleyed here with the necessary Tools for agriculture to be sent with them, to Enable them to begin and make Settlements.

As these people are in the utmost Necessity they will not be able to Subsist there till they can reap the fruit of their Labour (which will not be till after one years Time) unless assisted by your Majesty's Bounty, or that the Province of New York contribute towards their Maintenance during that time, but as we are informed that Province is at present very poor and much in debt there will be no reason to expect any great supply from thence.

We further offer, That before their departure they may be made Denizens of this Kingdom for their greater Encouragement in the Enjoyment of the Priviledges accruing by such Letters of Denization. Which is most humbly submitted.

Stamford, Ph. Meadows
Herbert I. Pulteney.

Her Majesty in Councill approving the said Report and taking into Consideration the great sufferings and Poverty of the said poor Lutherans is graciously pleased to Order, that they be made Denizens of this Kingdom according to the abovementioned Report, and one of Her Majesty's Principall Secretarys of State is to prepare a Warrant for Her Majesty's Royall Signature Directing Mr. Sollicitor Generall to prepare a Bill in order to pass the great Seal for making the Petitioners free Denizens accordingly; and Her Majesty is further pleased to order that the Petitioners be not obliged to pay any Fees or other Charges for passing the said Letters of Denization.

Edward Southwell.

— Doc. Hist. N. Y. Vol. iii. pp. 327, 328.

TRINITY CHURCH TO THE BISHOP OF LONDON CONCERNING THE QUEEN'S FARM.

June 2 (1708). Trinity Church takes the following action:

"That this Board do represent to the Bishop of London the Patent for the Queen's Farm and Garden and Act of Assembly relating thereto". Records i. 66.

"That from the expiration of the Revenue of this Province Mr. Vesey be paid twenty six pounds per annum out of the rent of the Queen's Farm, if the Government do not pay the same, for his house rent".....

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Mr. Jamieson was to reply to a letter from the Archbishop of Canterbury and make known to him "the state of the Church". Records i. 66.

The Assembly having taken action hostile to the Church, a letter to the Bishop of London was prepared by the Vestry of Trinity Church and read June 17, (1708.) The Assembly had voted

....."That no Governor thereafter should have power to Grant or Demise for longer time than his owne Government, the said Farm and Garden, as being amongst other things, the Denison of her Majesty's Fort in New York, and declare all other Grants of said Farm or Garden to be void ipso facto"; but Governor Cornbury had this Act repealed. The letter then gives the financial condition of the Parish, and says that Mr. Vesey had "an allowance for his house rent out of the Revenue of this Province; our Church at the time of its first being granted being considerably indebted, by building of their Church and Steeple, were not in a capacity to build for the minister a Dwelling house; the payment of this allowance had likewise been stopped and interrupted, which put us upon the necessity of supplying that defect out of our weekly contributions for some time, until the arrival of the Viscount Cornbury, who soon after got an Act passed for the better establishment of this maintenance of our Minister, by which instead of one hundred pounds per annum, is provided for Mr. Vesey during his life or continuance amongst us, one hundred and sixty pounds per annum; and his Lordship did likewise make good to him the former allowance out of the Revenue, twenty six pounds per annum, two last years only excepted; the Garden being about a quarter of a mile from the Fort, about half an acre of ground out of Fence, a common place for dung and rubbish, of no benefit to any Governor; but, adjoining upon the south side of the Church-yard, and very commodiously situated for a dwelling house and garden to our Minister; afterwards, to wit, the 23rd of Nov. 1705, before that Law about extravagant Grants was approved, and the other repealed, his Lordship did Grant to us a Patent for the said Farme and Garden, forever, under a small quitrent, and this condicon thereunder written,—that if his Majesty's Captain-General and Governor in Chief for the time being, of the said Province, should at any time thereafter cease or forbear the yearly payment of twenty six pounds for the said House rent, which has been paid out of the Revenue in the said Province, and at such time, no suitable house should be erected. Which Revenue of the Province of New York, on the 18th day of May last (1708.) did expire by its own limitation and so remains discontinued. Now so it is please your Lordship.

The Acts of the Assembly of this Province being transmitted for her Majesty's Royal assent or disallowance. We are lately informed her Majesty has been graciously pleased on some precedent consideration to approve and allow that Act made against the extravagant Grants and to repeal the other Act of Assembly, which did repeal the same, by which means we are apprehensive the foundation of the Patent of the year 1705, granting the said Farme and Garden is like to (be) disputed.

We demised said Farme for five years at thirty pounds per annum which is not yet expired, and upon the determination of the Revenues. We passed a vote at our meeting in a full Vestry for payment of the twenty six pounds to Mr. Vesey for his house rent. Since the granting of this Patent for the Farme and Garden we put the Garden into Fence, and built therein a stone wall which cost us upwards of fifty pounds and have let it for ten years, without any rent, on condition to improve the same with fruit trees and walks against such time we shall be able to build a dwelling house in the front thereof for our Minister. If it be her Majesty's Royal pleasure the Farme or Garden, or both, should continue the denisons of the succeeding Governor we readily submit to her gracious will and pleasure; but if her Majesty's Royal intention or purpose in affirming and repealing of these two laws was for other good ends and purposes, we doubt not but that her Majesty will be graciously pleased to give directions for settling us upon a surer foundation in the peaceable enjoyment of ye said Farme and Garden".

The Vestry then beg the good offices of the Bishop in presenting the subject to the Queen, while they further add,

"neither can we omit reminding your Lordship, how we are still obliged for the loan and use of the Communion Plate of her Majesty's Chapel in the Fort in New York, in that our Books, Vestments, are almost worn out, and how we have been granted by her Sacred Majesty for a supply of those things to our Church in particular, but by what ill fate or accident we know not, have them not to this day".

They also send "a copy of that paraph of the Viscount Cornbury's Commission for New York relating to the power of granting lands".— Dix, 169-171.

SECOND PETITION OF THE REVEREND JOSHUA KOCHERTHAL TO THE QUEEN. [JUNE 22, 1708.]

To the Queen's most Excellent Majesty.

The humbie Petition of Joshua de Kocherthal Minister, on behalf of himself and other Distressed Persons, lately arrived from Palatinate and Holstein.

Most humbly Sheweth That your sacred Majesty being pleased to receive the Petitioners late humble Petition with such great clemency and Royal favour, he is thereby incouraged to prostrate himself once more before your Majesty, and to inform your Majesty with the utmost submission, that fourteen Persons more three whereof are natives of Holstein, are arrived here unexpectedly from the Palatinate who having suffered under the Calamity which happened last year in the Palatinate by the Invasion of the French, in this their Deplorable Condition are desirous to settle themselves in some of your Majesty's Plantations in America, but by reason of their extream Poverty, they cannot Defray their charges for passage thither, they humbly Implore your Royal Majesty, that they may be permitted to go thither in company with the forty one persons, to whom Your Majesty has most graciously allowed a free passage thither; and that they may also enjoy the same Royal Mercy and Priviledges. And whereas your petitioner cannot hope for competent subsistence in America, after his arrival there, he most humbly entreats Your Majesty to grant him such Sallary, for the support of himself and family, as Your Majesty in your great Clemency shall think fit.

And your Petitioners (as in Duty Bound) shall ever Pray, etc.— Col. Hist. N. Y. Vol. v. p. 44.

MR. BOYLE TO THE LORDS OF TRADE.

To the Right Honorable The Lords Commissioners of Trade and Plantations.

My Lords.

Having laid before the Queen the Inclosed Petition of Joshua Kocherthal, Minister concerning several other Distressed Protestants newly arrived from the Palatinat & Holsteyn who are likewise desirous to be transported to Her Majesty's Plantations in America, in the same manner and with the same advantages as have been already granted to those who came before out of the Palatinate, Her Majesty has thereupon commanded me to trans-

mit the said Petition to your Lordships that you may examine whether the fourteen persons therein mentioned are proper objects of Her Majesty's Royal Compassion, as the others were. And in such case Her Majesty's pleasure is, that these which are last arrived should be taken care of, in the same manner as the former. I am,

My Lords, Your Lordships most humble Servant,

H. Boyle.

Whitehall,
June 22nd, 1708.

— Col. Hist. N. Y. Vol. v. p. 44.

BOARD OF TRADE TO MR. SECRETARY BOYLE.

To the Right Honourable Mr. Secretary Boyle.

Sir: In Obedience to Her Majesty's Commands signified to us by Your letter of the 22nd Instant upon a second petition of Joshua de Kocherthal, to Her Majesty, in behalf of himself and fourteen other distressed Protestants lately arrived from the Palatinate and Holsteyn, Praying that they may in Company of the forty one Lutherans already provided for, be transported to Her Majesty's Province of New York, and partake of the like allowance and Advantages the said Lutherans are to receive, as well during their stay here as at their Arrival in the said Province; We have considered the same and find that the Testimonials which they have produced under the hands and Seals of the Ministers Baylifs or Principal Magistrates in the Villages where they dwelt, do give a good charecter of the said Poor Protestants, and certify that they are reduced to the utmost want, having lost all they had by the frequent Incursions of the French and Germans near Landau; find further that two of them have Entred themselves into the service of the Lord Lovelace, so that there are but twelve to be provided for.

Whereupon We humbly Offer that the said twelve Poor Protestants are fit Objects for her Majesty's Bounty, and that if Her Majesty shall be graciously pleased to allow them the same

as is already granted to the others, for their subsistence, and that they be transported with the Rest to New York. We further humbly Offer that before their Departure they be likewise made free Denizens of this Kingdom, for their greater incouragement in the Injoyment of the Privileges accruing by such letters of Denization. We are Sir,

Your most humble Servants

Herbert Ph. Meadows Jno Pulteney Ch. Turner.

Whitehall, June 29th, 1708. — Col. Hist. N. Y. Vol. v. pp. 53, 54.

BOARD OF TRADE TO LORD LOVELACE.

To the Right Honourable the Lord Lovelace.

My Lord.

.....

Whitehall,
June 28th 1708.

P. S. Her Majesty having been pleased by Her Order in Council of the 26th of June 1708 to confirm One Act past at New York the 2nd of March 1698/9, Entituled an Act for Vacating, breaking and annulling several Extravagant Grants of Land, made by Col. Fletcher late Governor of this Province under His Majesty, And to Repeal one other Act also past at New York, the 27th of November 1702, Entituled, an Act for Repealing Several Acts of Assembly and Declaring other Ordinances Published as Acts of Assembly to be Void. We inclose to your Lordship Her Majesty's said Order which you are to cause to be published and Entred in the Council Book as usual.

By their Lordship's Order,

Wm. Popple, Jr.

— Col. Hist. N. Y. Vol. v. pp. 46, 48.

LORD CORNBURY TO THE BOARD OF TRADE.

Reasons of Emigration from Long Island to New Jersey.

(July 1, 1708.)

To the Right Honourable the Lords Commissioners for Trade and Plantations.

My Lords:

.....

Two sorts of people remove out of this Government into the neighbouring Provinces, the first are trading men, of these but few are removed since I came hither; The other sort are Husbandmen. Of this sort many are Removed lately, especially from King's County on Long Island; And the reasons why they remove are of two kinds; The first is because King's County is but small and full of people, so as the young people grow up, they are forced to seek land further away, to settle upon; The land in the Eastern Division of New Jersey is good, and not very far from King's County, there is only a bay to crosse: The other reason that induces them to remove into New Jersey is because there they pay no

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taxes, nor no duties; The most effectual way to prevent the Removal of the first sort of people, would be to bring all the Colonies and Plantations upon the Continent of America under the same duties and customs, for goods imported and exported; If this were once settled the trading Men would then consider which is the healthiest, pleasantest, and most convenient place for Trade; whereas now the Chief Consideration is, where the least Duties are paid; Of this we have had several instances lately; since the French destroyed Nevis several families have removed from that Island, with intent to settle in this place, but when they have found what Duties people have paid, and do pay here, and that at Philadelphia they pay none at all, they remove thither. As for the Husbandmen, I cannot see how they can be hindered from removing out of one Province into the other.— Col. Hist. N. Y. Vol. v. pp. 55, 56, 57.

PETITION OF THE REVEREND MR. KOCHERTHAL TO THE QUEEN.

To the Queen's Most Excellent Majesty.

The Petition of Joshua de Kocherthal High German Minister of the Gospel.

Most humbly Sheweth That a Petition having of late been presented unto Your Majesty by Your Petitioner, for himself and on the behalf of Eleven persons more, who are lately arrived here from the Palatinate, Your Majesty thereupon was most graciously pleased to order that the matter should be enquired into, in the Council of Your Majesty's Plantations; But no mention being made in the said order about Your Petitioner, and the time for transportation of the said persons drawing near, Your Petitioner finds himself obliged with all submission to represent to Your Majesty that after his arrival in the West Indies, it will be very difficult, if not impossible for your Petitioner to subsist or live upon his own means, or by the assistance of the said persons, who are all very poor People, Unless Your Petitioner be upheld and maintained in his Station by a Supporting hand.

Your Petitioner therefore most humbly Prays that Your Majesty will be most graciously pleased to order and direct that a certain competent Salary may be allowed and paid unto your Petitioner, whereby he, with his wife, and three children may conveniently subsist and live after their arrival in America.

And whereas Your Majesty has most charitably been pleased to Order that a Sum of Twenty Pounds should be given unto every Minister or Preacher before his Departure to America to buy Cloaths and Books, Your Petitioner also Prays, that the said Sum of Twenty Pounds Sterling, may be paid unto your Petitioner, in order to provide himself with necessary Books and Convenient Clothing. And Your Petitioner shall ever pray, etc.

Joshua De Kocherthel.

July 7, 1708. — Col. Hist. N. Y. Vol. v. p. 62.

REPORT OF THE BOARD OF TRADE ON THE PRECEDING PETITION [OF REV. JOSHUA KOCHERTHAL].

To the Right Honourable Mr. Secretary Boyle.

Sir:

In obedience to Her Majesty's Commands, signifying to us by your reference of the 4th Instant, upon the Petition of Joshua de Kocherthel, the High German Minister, Praying that Her Majesty would be graciously pleased to allow him a Salary, for the better subsistence of himself and family at New York, and that her Majesty would be pleased to allow him a Salary, for the better subsistance of himself and family at New York, and that Her Majesty would be pleased to order him the sum of twenty pounds before his Departure from hence, for providing himself with Cloaths, and Books, as has been done to other Ministers going to the Plantations; We have considered the same, & thereupon Desire that you will please to lay before Her Majesty, that we find no precedent of a Salary being

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settled here upon Foreign Clergymen in the Plantations, Only that at New York the French Minister there has, as we have been informed, a Salary of twenty or thirty pounds a year paid him out of the Revenue of that Province, But by what order, or how that was done, We do not find. However as the said Kocherthal is very poor, and not capable of maintaining himself, his wife and three children, by his own labour, and that the Lutherans who go over with him are not in a condition to make him any allowance, We humbly offer that Lord Lovelace have Directions to Grant to the said Minister a Reasonable portion of land for a glebe, not exceeding five hundred acres, And that he be permitted to sell a suitable Proportion thereof for his better Maintenance, 'till he shall be in a condition to live by the produce of the Rest.

As for the twenty pounds he desires we find that it is usually allowed to English Ministers going into the Plantations and as the said Kocherthal is an object of Her Majesty's Charity, We further humbly Offer that Her Majesty be graciously pleased to allow him the said twenty pounds according to the prayer of his petition. We are Sir,

Your most humble Servants,

Herbert Ph. Meadows, Jno. Pulteney.

Whitehall,
July 13th, 1708.

— Col. Hist. N. Y. Vol. v. pp. 62, 63.

ADDITIONAL INSTRUCTION FOR LORD LOVELACE [IN REFERENCE TO VACATING FLETCHER'S LAND GRANTS.]

(Annie R.)

Additional Instruction to our Right trusty and Wellbeloved John Lord Lovelace, Baron of Hurley, Our Captain General & Governor in Chief of Our Province of New York, and the Territories depending thereon in America. Given to our Court at (Windsor) the (Twentieth) day of (July) 1708, In the Seventh Year of our Reign.

Whereas We have thought fit by Our Order in Council of the 26th of June 1708 to Repeal an Act past at New York the 27th of November 1702. Entituled An Act for Repealing several Acts of Assembly and Declaring Other Ordinances published as Acts of Assembly to be Void; And whereas by the said Order, We have likewise thought fit to confirm and approve an Act past at New York the 2nd of March 1698/9 Entituled, An Act for Vacating, Breaking and Annulling several Extravagant Grants of Land, made by Colonel Benjamin Fletcher, late Governor of this Province under His Majesty, by the Confirmation of which Act. several large Tracts of Land (as by the said Act will more fully appear) are Resumed to us, and are in our Disposal to Re-grant as we shall see Occasion; Our Will and Pleasure therefore is, that you may Regrant to the late Patentees of such Resumed Grants, a suitable number of Acres, not exceeding two thousand to any one person; And that in such Grants, as well as in all future Grants, there be a Reservation to us, Our heirs and Successors of a Yearly Quit Rent of Two Shillings and Sixpence for every hundred acres, with a Covenant to Plant, settle and effectually Cultivate at least three Acres of Land for every fifty Acres, within three Years after the same shall be so granted, upon forfeiture of every such Grant.— Col. Hist. N. Y. Vol. v. p. 54.

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AN ACT FOR SUPPRESSING OF IMMORALITY, RECEIVED BY THE COUNCIL. COUNCIL JOURNAL, 250–2, ENACTED, SEPT. 18, p. 263.

(Passed, September 18, 1708.)

WHEREAS Prophainness and Immorality have too much abounded within this Colony to ye Shame of Christianity, and the great grief of all good and sober men, for the Suppressing whereof for the future.

Be it Enacted by the Governour Councill and Assembly now met and assembled, and by the Authority of the Same, that all Christians whatsoever within this Province, who shall be convicted of Drunkenness, Cursing or Swearing by the Information of Every Constable within their Respective precincts, or of any other person whatsoever before any one of Her Majesty's Justices of the Peace of the City or County where such fact is Committed, by the Confession of the Offender, or the Oath of Attestation of one Credible Witness (which every Justice of the Peace is hereby Authorized to Administer) every person so Convicted Shall be fined by the said Justice of the Peace for Drunkenness Cursing or Swearing, in the Sum of three Shillings money of the Province of New York for each offence, all which fines to be Immediately Levyed upon the offenders Goods and Chattles by the Constable aforesaid by warrant from the said Justice of the Peace, and for want of effect to make such Distress the said Constable by Warrant from the said Justice of the Peace, shall Commit the offender to the Stocks for the Space of four hours, for Drunkenness, and two hours for Cursing or Swearing And each Distress so made as above said to be by the said Constable Sold at a public Out Cry (unless redeemed by paying the fine within three days) and after full payment of Said fine the Overplus if any be shall be returned to the owner; and all such fines to be by the Constable aforesaid Immediately paid to the Overseers of the Poor of the said City or County where such fact is Committed for the use of the Poor of that City or County for all which fines the Overseers of the Poor Shall be Accountable Yearly to the Justices in their Generall Quarter Sessions of the Peace And every Negro, Indian or other Slaves: That shall be found guilty of any of the abovesaid facts or talke Impudently to any Christian Shall Suffer So many Stripes at some publick place as the Justice of the Peace in such place where such offence is Committed Shall think fit: not exceeding forty Any Law Custome or usage to the Contrary hereof in any ways notwithstanding.— Colonial Laws of New York, Vol. 1. pp. 617, 618.

AN ACT FOR PREVENTING THE CONSPIRACY OF SLAVES.

(Passed October 30, 1708.)

BEE it Enacted by the Governour Councill and Assembly and it is hereby Enacted by the Authority of the Same, that all and every Negro Indian or other Slave or Slaves within this Colony who at any time after the Execrable and Barberous Murder committed on the Person and Family of William Hallet Junr late of New Town in Queens County Gentleman Deceased have has or shall Murder or otherwise kill unless by Misadventure or in Execution of Justice or Conspire or attempt the Death of his her or their Master or Mistress or any other of her Majesty's Leige People not being Negroes Mulattos or Slaves within this Colony and shall thereof be Lawfully Convicted before three or more of her Majesty's Justices of the Peace One whereof to be of the Quorum who are hereby authorized and Empowered to hear and determine the same and put their Judgements in Execution according to this Act or before and Court of Oyer and Terminer or Gensuch manner and with such Circumstances as the aggrevation and Enormity of erall Goal Delivery he she or they so offending shall Suffer the pains of Death in such manner and with such Circumstances as the aggrevation and Enormity of their Crime in the Judgement of the Justices aforesaid of those Courts shall merit and require AND be it further Enacted by the Authority aforesaid that the Owner or Owners of Such Negro or Indian Slave or Slaves to be Executed by Virtue of this Act shall be paid for the same in the like manner and under the same Regulations as is declared in and by an Act of the Generall Assembly of this Colony made in the fourth year of her Majesty's Reign, Entituled an Act to Prevent the running away of Negro Slaves out of the Citty and County of Albany to the French at Canada Provided the Value of such Slaves shall not exceed the price of twenty five Pounds Lawfull money of this Colony, nor the Charges of Prosecution above five Pounds.— Colonial Laws of New York, Vol. 1. p. 631.

CHARACTERIZATION OF LORD CORNBURY.

1702-1708.

"Lord Cornbury's administration, which began with hopeful auguries, closed in disgrace: Though not without good qualities, he was a vain and imperious man, and succeeded in disgusting the people of New York by his unseemly behavior. There seems to be no reasonable ground to doubt the story that, on one occasion, he was guilty of the gross absurdity of appearing in public, in female dress".

Says Lewis Morris, Feb. 9, 1707, writing to the Secretary of State, and speaking of Cornbury: "Of whom I must say something which perhaps no body will think worth their while to tell, and that is, his dressing publicly in woman's clothes every day, and putting a stop to all public business, while he is pleasing himself with that peculiar but detestable magot.— (Whim, fancy.)"

This silly freak might have been overlooked and forgotten; he cannot, however, be so easily excused for acts of persecution directed against several clergymen of the day. The case of the Rev. Francis Mac Kemie, a Presbyterian, whom he threw into prison for preaching in a private house without his consent, was a flagrant instance in point. It is, however, a pity that it should have been wrested for the purpose of attack upon our (Episcopal) Church by writers of a partizan class. The trouble was a purely personal one between the Governor and an imprudent (?) man, who had irritated Cornbury's vanity. Clergymen of the Church of England were occasionally treated worse than Mac Kemie, and on slighter grounds".

For example: "The Rev. Thoroughgood Moor, Missionary of the S. P. G. in New Jersey, was dragged from Burlington to Amboy and thence taken prisoner to the Fort in New York, and suffered the greatest indignity. See also Brodhead's so-called 'Impeachment of Cornbury as a Forger', Hist. Mag. 1863, vii. 329; Force's Hist. Tracts, iv. 4; Smith's New York, i. 186-190; and Centennial Hist. of P. Epis. Ch., Diocese of N. Y., 60; Brigg's Hist. of Presbyterianism, 152".— See Dix's Hist. Trinity Ch. 166. Col. Docs. iv. 1077, v. 38, 318.

The proceedings of Lord Cornbury can hardly be read with calmness at the present time. His conduct towards the Presbyterians at Jamaica, Long Island, in seizing by violence their church edifice, and the suits and fines which unjustly followed, when the owners sought to regain possession; and his request to have the Presbyterian parsonage for his temporary use, and his abuse of the kindness of Rev. Mr. Hubbard, who granted it, and then its confiscation; these things greatly embittered the people against him. They resented and he prosecuted. He detested all who were not of his own sect. He even insisted that neither the ministers or schoolmasters of the Dutch, although the most numerous persuasion in the province had a right to preach or instruct without his gubernatorial license; and some of them tamely submitted to his tyranny. Hon. Wm. Livingston has preserved an account of his intolerance in a series of articles styled "The Watch Tower", published in the New York Mercury in 1755.

Smith's New York, 172.

See Wm. Livingston's "Independent Reflector" or "Weekly Essays on Sundry Important Subjects" 1753. Hon. Henry C. Murphy's copy was purchased at the sale of his books, by E. T. Corwin, and is now in the Sage Library at New Brunswick, N. J.

1708, July 31 — Aug. 9. SYNOD OF NORTH HOLLAND, HELD AT ENKHUYZEN. NO ALLUSIONS TO AMERICA.

LETTER FROM THE LORD LOVELACE, GOVERNOR OF NEW YORK, DATED DEC. 18, 1708.

Giving an account of his passage. The Palatines Trade Papers, Bundle Z. 35.

My Lords:—

I do myself the honor to acquaint your Lordships that I very happily arrived here this morning having been nine weeks and odd days in the passage. The Kingdale in which I came being separated from the fleet got into Buzard Bay in New England and getting pilots there gained our passage through the Sound between Long Island and the main, landed at Flushing. I do not yet hear of the arrival of any other ship of our fleet except the Unity which struck on the bank at Sandy Hook. She was left by all her seamen, but has since got off and is gone to sea again, we have not since heard of her, but hope she is safe having two good pilots from hence on board.

Our winter set in very hard and ports and rivers are full of ice. I am in pain for the Germans and recruits on board the Globe, they wanting water and the weather not permitting us to assist them. This coast is so terrible in the winter I think no ship ought to be sent hither from England after August at fartherst. Our poor seamen were so benumbed with the cold, that at last we had but 25 men fit to do any duty and the soldiers which we had on board assisted. The ship had been in great danger. I shall take care to send the despatches I have for the several Governors on the Continent and to conform myself to the several instructions I have received from your Lordships. Being with great respect,

Your Lordships most faithful humble servant,

Lovelace.

New York, Dec. 18, 1708.

ADMINISTRATION OF GOV. LOVELACE.

Dec. 18, 1708 — May, 1709.

ACTS OF THE CLASSIS OF AMSTERDAM.

Indian Affairs.

1709, Jan. 8th. The Committee on Foreign Affairs read, and delivered to the Rev. Assembly, extracts from the letters on Indian Affairs. The Rev. Assembly thanked the Deputies for the trouble they have taken and requests them to prepare for the Rev. Assembly a preliminary report and extracts from letter of Rev. Le Bouck. ix. 186.

PETITION OF DOMINE ANTONIDES' ELDERS.

Jan. 21, 1709.

To his Excellency John lord Lovelace, Baron of Hurley, Capt. Generall & Governour in Chief in and over her Majesty's Province of New York & the Territories depending thereon in America & Vice admiral of the same etc. in Councill.

The humble Petition of Elders & Deacons of the Dutch Reformed Protestant Churches of the towns of Brookland Flatbush & Flatlands in Kings County on the Island of Nassaw

Sheweth

That your petitioners according to the Constitucons usages and customs of the Dutch Reformed Protestant Churches always practiced in this Province, did some time after the desease of Mr. Wm. Lupardus their late minister, make applicacon to the Classis of Amsterdam to send them another fit person in his room, which accordingly sent Mr. Vincentius Antonides who arrived here on the first of January 1705/6.

But so it is may it please your Excellency that Mr. Bernardus Ffreeman being only called Minister for the town of New Utrecht in the said county has entred upon two of the said Churches without any lawfull call and has continually obstructed their said Minister in the Exercise of his function and entirely overturned the Government & Discipline of the said churches to the great grief of your Petitioners & discouragement of their said Minister.

Your Petitioners therefore humbly pray your Excellency that the matter aforesaid mostly relating to the Eccliesiastical Government and discipline of the said Dutch Churches may be examined into and that your Excellency would be pleased to that end to direct some of her Majesty's Councill to be joyned with the Deputies of the Dutch Churches of this Province by your Excellency's leave to be assembled to hear the same according to the constitucons aforesaid and report their opinion of that affair to your Excellency to the end that they may be relieved as the justice of their case may require.

And your Petitioners as in duty bound Shall Ever Pray etc. in the name and by order of the Elders & Deacons aforesaid.

Joseph Hegeman, Jeronimus Remsen, Pieter Nevijus.

New York
21 January, 1708/9.

— Doc. Hist. N. Y. Vol. iii. p. 94.

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ORDER OF COUNCIL THEREON.

(Council Minute X.)

(1709)

Att a Council held att Fort Anne in New Yorke the 27th day of January 1708-9.

Present his Excellency John Lord Lovelace Baron of Hurley, etc.

Mr. Van Dam
Mr. Wenham
Mr. Mompesson
Mr. Barberie
Mr. Phillips
Mr. Peartree
Mr. Prevost Esqrs.

Upon reading the petition of the Elders and Deacons of the Dutch Reformed Protestant Churches of the towns of Brookland fflatbush and Flattlands it is ordered that Mr. Van Dam, Mr. Philips and Mr. Prevost taking to their assistance the Minister & Elders of the Dutch Church of New York do assemble at such convenient times & places as the said Mr. Van Dam, Mr. Phillips and Mr. Prevost or any two of them shall appoint to Examine Inquire into and hear the petitioners on the subject matter of the said Petition as also the said Mr. Freeman and all others concerned in the said affair & to make their Report on the whole to this Board.

And that the Petitioners so serve Mr. Freeman with a copy of the said Petition & this Order.— Doc. Hist. N. Y. Vol. iii. p. 95.

PETITION OF DOMINE FREEMAN'S ELDERS.

Feb. 3, 1709.

To his Excellency John Lord Lovelace Baron of Hurley Capt. Generall & Governour in Chief of the Provinces of New York and New Jersey and all the Territories and Tracts of Land Depending thereon in America and Vice Admirall of the same etc. In Council.

The humble Petition of Cornelius Sebrink Anglebert Lott and Cornelius Van Brunt for and on the behalf of themselves and the Major parte of the ffreeholders of the Dutch Congregations in Kings County on the Island Nassaw.

Sheweth That Mr. Freeman our Minister and your Lordshipps Petitioners were lately served with an Order of your Excellency in Councill grounded upon the Pretended Elders and Deacons of the Dutch Reformed Protestant Church of the Towne of Brookland Flatbush and Fflatlands. That several of the allegations in the said Petition sett forth are misrepresented as your said Petitioners can plainly make appeare, If your Lordshipp would be pleased to give them a hearing thereof. That your Excellency's Petitioners are humbly of opinion that all Ecclesiasticall affairs And the Determination of all things relating thereto in this Province lies solely before your Lordshipp. That your Petitions have had several hearings upon the subject matter of the said Petition before the Late Governour Viscount Cornbury where the said Pretended Elders could never make good their said Alligations though with their utmost Diligence they have Endeavoured it. That the said Order imports that several Gentlemen shall have the hearing and Examining the pr'misses And report the same to that Honorable Board which opportunity of setting forth their case your Petitioners should be Glad to Embrace were it not that several Persons therein appointed have declared themselves to be parties against your Petitioners in the matter depending. And therefore with great submission your Petitioners Humbly conceive that they are not proper judges thereof.

May it therefore please your Excellency of your great Clemency to take the pr'misses into your wise consideration And since the matter seems wholely to ly before your Lordshipp your Petitioners humbly pray that the said Order may be

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superceeded And that your Excellency would be pleased to appoint a time for hearing your Petitioners upon the said subject matter to whose wisdom and judgement your Petitioners In all humble manner freely submits themselves. And in duty bound shall ever pray.

Cornelis Seberingh, Engelbardt Lott.— Doc. Hist. N. Y. Vol. iii. p. 95.

ORDER THEREUPON.

At a Council held etc. 3rd day of Feb. 1708. [1709.]

Present as before except Mr. Van Dam.

Upon reading the Petition of Mr. Seabring and others on Behalf of themselves and the major parte of the ffreeholders of the Dutch Congregation in Kings County etc.

It is ordered that the Petitioners on the afore recited Peticon and also the Petitioners on the Peticon now read do severally forthwith give in the names of Two men to the said Mr. Van Dam Mr. Phillips & Mr. Provost or one of them to be assistant to the said Mr. Vandam Mr. Phillips and Mr. Prouost in the examination of the subject matter of the aforesaid Petition who are to act thereon Pursuant to the Directions of the aforesaid order of this Board.

And that the Petitioners on the Petition now read Do serve the Petitioners on the afore recited Peticon with a copy of their Peticon and this order.— Doc. Hist. N. Y. Vol. iii. p. 96.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

Classis of Amsterdam to Rev. Bernardus Freeman, February 4th, 1709. xxviii. 73.

Sir:—

Notwithstanding your departure to the West Indies in opposition to the wishes of our Classis, we have, at your request, and upon the report that your ministry was not unfruitful, sent a praiseworthy testimonial in your favor. It therefore appeared the more strange to us that you finally, as it seems, have withdrawn from the jurisdiction of our Classis, and have caused many troubles in the churches of Long Island, and are apparently paving the way for the ruin of those churches. You had certainly once declined the call to that Island, and your church at Schenectady had made out a new call to you on other conditions. The churches of Long Island thereupon sent to us for a pastor, according to ancient custom. We put it to your conscience, therefore, to answer, whether your present call to the church of New Utrecht is legal. It seems unaccountable to us how you can in-

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trude yourself into those churches of Long Island, on the strength of a call once declined. Moreover, what grieves us to the very soul, is, that in order that you might dispossess a legally called pastor, as the Rev. Antonides certainly is, you should, in order to further such an object have sought a civil license. You have thereby imperiled the liberties of the churches in that province. May God forgive you this evil deed. We hope its original suggestion is to be ascribed to certain hot-heads rather than to you. We now beg of you to change your plans, and be not troublesome to the Rev. Antonides in his office and duties.

Since matters are thus, however, we earnestly desire to see you live in friendship with Rev. Antonides, and without causing him to suffer any great loss. As we are informed, there is abundance to enable them to act thus, as the churches are well able to support two pastors. Thus doing, you will enable us to forget all the past, which we will cover up in love, and thus will you also greatly promote the well being of those churches. We have the greater reason to expect this, because we have learned from Mr. van Bancker that you had written a letter to our Classis, which has fallen into the hands of the enemy. In the meantime, with our full benediction, we remain, etc., etc.

Amsterdam, in our Classical Assembly, February 4, 1709.

Your affectionate and obedient Fellow-brethren,

The Classis of Amsterdam.

In the name of all,

Fl. Bomble.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

The Classis of Amsterdam to Rev. Gualterus Du Bois, February 4, 1709. xxviii. 74.

Reverend Sir:— Your pleasant letter of October 17th, 1707, as well as the order of the Lord Governor, came safely to hand. We are grieved that that order has been so suddenly sprung upon

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us, especially because it takes away all liberty from the Netherland churches in the province of New York. (See Doc. Hist. N. Y. iii. 89–115. 4to. ed.) We will diligently strive to bring matters into the old shape; but we fear this cannot be accomplished so soon, that thereby the present differences on Long Island may be adjusted. While those differences remain, it will be a great hindrance to us in attaining our object. It cannot be expected that our efforts will bear much fruit, if pressure is brought to bear against us, both on the part of the churches, and with the Governor in their favor. It is therefore, in our judgment, in the highest degree necessary to effect a reconciliation between Revs. Antonides and Freerman. We therefore most affectionately beseech you, that you and your good friends will use all diligence to this end. We hope for favorable results to your efforts, because the churches are in a very prosperous condition, and inclined to support both pastors. We also understand that Freerman's friends are sorry for their past conduct, by which the liberty of the Church has been lost. We therefore hope that, the differences being adjusted, both parties will labor to restore the relations of the Church to the old footing. Divisions will be very injurious. Your counsel and prudence will be of great importance in this business, and will help promote the general welfare of the churches for the future. The Lord preserve you and bless you, your family, and your ministry. We remain, Reverend Sir,

Your most affectionate and obedient Brethren, constituting the Classis of Amsterdam, In the name of all,

Fl. Bomble
Cl. Stresg
Jac. Best
..... Junius } Deputati ad res maritimas.

Amsterdam, done in our
Classical Assembly,
February 4, 1709.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

The Classis of Amsterdam to the Rev. Vincentius Antonides, February 4, 1709. xxviii. 75.

Reverend Sir:—

Your letters both to the Rev. Classis, and to Rev. Bomble of December 11, 1707, as well as of May 6, 1707, and the accompanying paper; also the letter to Rev. Du Bois of April 14, 1707, with a copy of the order of the Lord Governor (Cornbury), which is an order of very recent occurrence;— all these have been read and considered in our Assembly. We have written you our views in regard to them; but have heard with regret that the vessel and letters have fallen into the hands of the enemy. This is the reason why we repeat them in this letter.

We are grieved that there is such a division on Long Island, although in this matter you are not at fault. It is a matter of regret to us that the Governor has so soon changed the order once given in your favor. His order does, indeed, really take away the liberty of the Netherland churches, for it bears plainly on its forehead the proof that the people in the King's dominions have no independent authority to call a minister; that you are only permitted to conduct your services at the option of others. Two painful facts confront us here: First, The division occasioned through the Rev. Freerman and his allies; Secondly, The taking away of the liberty of the Church.

The first is purely personal, and respects the holy service and its necessary compensation. This, indeed, is felt most sensibly. Hence the intruding party, in order to gain control in this matter has not scrupled to sacrifice the liberty of the Church. Nevertheless every thoughtful mind must heartily dread the loss of such liberty, as closely connected with the downfall, lamentable indeed, of those flourishing churches.

Now to preserve or restore the liberty of the Church, nothing is more essential than peace and union in the churches. Therefore we beseech you and your friends to yield in every thing possible, in order to promote peace. We are also informed that the churches of Long Island are large and numerous and strong, so that they really need two pastors, and that they are abundantly able to support them; and that if a few headstrong men did not prevent it, peace could readily be reestablished, and you retain all your emoluments. But even if there should be something lacking of these, we nevertheless hope that it would not be on account of a mere matter of support, that peace could not be arranged, if you only had an honest living.

Those who have pushed forward this matter of Freerman to the destruction of all peace, now see their error, and wish that the business of the churches was on its old footing; yet passion and party spirit may easily keep them in their bad course, that they may attain their end. But nothing can more readily nullify all our diligence and efforts to regain your liberty, than that the same be undermined from within.

With pleasure do we hear, even from the mouth of Freerman's friends, of your good savor and progress. Hence you need fear the less to make some concessions, and thus your enemies may in time become your friends. You and your good friends can also readily see that we have no power, in the domains of another nation, to take special action against Freerman, especially since he has the government on his side.

The formation of a Classis among you, to correspond to ours at home, is yet far in the future, and we hardly dare to think of it. We shall really be doing very well, if we so much as succeed in getting this business of the Church back into its previous condition, to which we will give all diligence. Hitherto, to our sorrow, we have not made much progress therein; yet we do not despair. If we do not succeed in one way, we will try in another. You can

readily understand, however, that through these efforts, the divisions would be healed very slowly.

Our Classis has long since paid the money advanced by Mr. Dorville, because of his urgency for it. We have also been pleased to accept your excuses, and trust that you may give order for our reimbursement at the earliest opportunity. If you were able to accept an order, that it be paid from the money transferred for the service of the Church, such arrangement would be agreeable to us.

At Amsterdam, Rev. Schaak has died, and Rev. Homoet has become emeritus. In their places have been called Revs. Outreyn of Dorth, and Wiltens of 's Hertogenbos. Rev. Drissive has been called to Dorth, and Rev. Morasiere from Dorth to Utrecht. God has graciously and wonderfully blessed our arms in the recent campaign. May he grant us an honorable peace; and bless your person, your service and your family. Herewith, we remain,

Rev. Sir and Brother,

Your affectionate and obedient,
The Classis of Amsterdam,
In the name of all,

Fl. Bomble
Cl. Stresg
J. Best
J. Jemius
} Dep. ad res Exteras.

Amsterdam,
In our Classical Assembly
February 4, 1709.

EXTRACT OF A LETTER FROM THE LORD LOVELACE, DATED MARCH 4, 1708/9. [1709.] THE PALATINES.

Trade Papers, Bundle Z. 39.

I have not yet been able to divide the lands among the poor German Protestants, the snow being upon the ground and no distinction can yet be made between profitable and unprofitable

land. I have been forced to support them by my credit here though I have not any directions about that matter neither from your Lordships nor the Lords Commissioners of Trade, yet I hope your Lordships will please to order the payment of such bills which I must draw upon my agent Mr. Gough to answer the charge of their support.

PROPOSALS ON THE PART OF DO. FREEMAN'S FRIENDS FOR PEACE.

March 5 1708 [1709.]

Offered by Cornelius Seabring, Ingelbert Lot, and Cornelius Van Brunt in behalf of themselves and others, Members of ye Dutch Churches of Flatbush, Brookland, and New Utrecht in Kings County on the Island of Nassaw (who have hitherto adhered to the Interest of Domine Bernardus Freeman, their Minister) pursuant to a due authority to them the said Seabring, Lot, & Van Brunt for that purpose given; for the more perfect and effectuall accommodation of the difference between ye said Churches who have hitherto adhered to the Interest of Domine Vincentius Antonides in the articles following:

1. First, that all differences and Animosities between the said Members which have hitherto hapned, be on either side no further talked of, but entirely buryed in Oblivion.

2dly. That Domine Bernardus Freeman from the time the agreement intended shall take effect may in all things relating to the three Dutch Churches of Flatbush, Brookland, and New Utrecht, or any other Neighboring Churches, be admitted and put into equal State and Condition with Domine Vincentius Antonides (to wit) in Service, in Sallary, in House & Land & all other Proffits.

3. That in order to put an end to ye Dispute concerning the present Consistory of Flatbush & Brookland; those persons which Mr. Freeman now deems to be a Consistory, & those persons which Mr. Antonides now Deems to be a Consistory Do severally Elect two Elders & Deacons of each part, in the presence & with the concurance of one or both Ministers if they both please to attend, and that those Eight Elders & Deacons so to be elected, shall from thence forth be and remain Elders and Deacons for the said two Churches of ffiat Bush & Brookland for the first ensuing year & that at the end of ye said year to comence from the said election, half of them shall be removed & four others chosen in their stead, and at the end of two years after said first election, the other half shall be removed, & other four shall be chosen in their stead, & so successively every year according to ye usuall custom, the said Elections to be made by the votes of both the said Ministers & the Consistory for the time being: and that whenever the said Ministers shall meet upon any such or other Publick Service, the one shall preside one time, and ye other the next time & so alternately.

4. That to the time of ye Election of ye said New Consistory, so to be made by both parties as aforesaid, each party shall, of their own parts respectively bear pay & discharge the Sallary, Perquisites, & other things due to ye respective Ministers, vizt. Those who have hitherto sided with Mr. Freerman shall clear all arrears to him: & those who have hitherto sided with Mr. Antonides, all arrears to him.

Cornelis Seberingh,
Engelbardt Lotte,
Cornelis Van Brunt.

— Doc. Hist. N. Y. Vol. iii. pp. 96, 97.

New York March 5th 1708. [1709.]
Endorsed "Proposals on the part of Mr. Freeman's friends. 1708."

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PROPOSALS ON THE PART OF REV. ANTONIDES FRIENDS FOR PEACE. [March] 1708. [1709.]

ARTICLES.

Exhibited by the Elders & Deacons of the Dutch Reformed Protestant Church of the towns of Brookland, flatbush, and flatlands on the Island of Nassau, for the Reconciling the differences which have of late been amongst the Dutch Churches on the said Island.

1st That all parties do consent that Mr. Antonides according to the rules of the said Church is the duly called Minister of Brookland, flatbush & flatlands, and that the Elders & Deacons which were lately chosen by Mr. Antonides with the assistance and consent of those Elders & Deacons which he formed there at his arrivall are yet still the true Elders & Deacons, and that what ever has been acted to the contrary by Mr. Freeman & others was always null & void & is so still; That therefore the collections gathered in the Churches of Brookland & Flatbush by the friends of Mr. Freeman be delivered to the Consistory of Mr. Antonides to be disposed of according to the rules of the Church.

2dly That all parties do consent that the Call made for Mr. Freerman by those of New Utrecht does limit him to the Congregation of that Town only.

3dly That all parties do consent, that no such lycence, or the other order which the Lord Cornbury has granted to Mr. Freeman whereby the Effects of the said Churches at his pleasure were to be delivered up to Mr. Freeman, never were nor yet are of any force or validity in the Dutch Churches of this Province, but Tended to the ruin of the liberty of the said Churches in this Country; That they do allso reject this Position, That all the Ecclesiasticall Jurisdiccon of the Dutch Churches in this Province is wholly in the Power of the Governor according to his will & pleasure. That yet nevertheless all parties do firmly own that the Dutch Churches in this Province are accountable to the Government for their peacable & good behaviour in their Doctrine, Discipline and Church Government; that is to say, as farr as it does consist with the Rules & Constitucons of their own nationall Church alwayes enjoyed at New York, As well as they have the right and Priviledge to be protected by the Civill Government in the free exercise of their Religion according to their own Constitution.

4thly That all parties consent to subscribe the Church Order of the Classis of Amsterdam, & those practised on the Island of Nassaw not being contradictory thereto, & that in case any matter in difference cannot be decided amongst themselves the same be referred to the other Dutch Churches of this Province & if not by them decided the same to be submitted to the Classis of Amsterdam, whose decision is to be binding.

5thly That all parties reject the expression made by Mr. Freeman at a certain time, viz. that when the Church Order were for his advantage he observed them, but if they were against him he went round about the same & could tread them under his feet.

6thly That then Mr. Freeman shall be in a condicon to be called to those congregacons on the said Island where he is not yet called according to the rules of the Church, and shall be called accordingly, Provided Mr. Freeman's friends do first find out sufficient means thereto and a dwelling house and do perswade the Congregacons aforesaid to desire the Consistory to call him in an Ecclesiasticall manner.

7thly To the end there may be a perfect peace in all the Dutch Churches on the said Island all parties, together with the friends of Mr. Freerman at Jamaica are to consent that the Elders & Deacons that were there when Mr. Du Bois preached there the last time are yet the true Elders and Deacons & that then both Ministers may be called there.

8thly That all parties consent that these articles being interchangeably signed be read to the respective Congregations from the Pulpit & authentiq copies thereof sent to the other Dutch Churches in this Province to be by them kept & that notice hereof be given to the Classis of Amsterdam with the request of both parties for their approbation.

Lastly. If Mr. Freeman and his friends should not be pleased to consent to the above articles that then Capt. Joannes De Peyster be desired to produce the resolucon of the Classis of Amsterdam, whereby peace is said to be recommended according to the order of the said Classis, as Mr. Freerman intimates in his letter without date to Mr. Antonides that Capt. De Peyster aforesaid had shewn the same to him, together with the means to attain such a Peace.

By Order of the said Elders and Deacons,

Abrah. Gouverneur,
Joseph Hegeman,
Jeronemus Remsen,
Pieter Nevius.

Endorsed,

"Proposals on the part of Mr. Antonides's friends. 1708." [1709.]

— Doc. Hist. N. Y. Vol. iii. pp. 97, 98.

CHURCH OF NEW YORK.

March 30, 1709, One P. M.

At the opening, Do. Du Bois related that he with Mr. Rosevelt, on Saturday afternoon, met at the Vlakte Kenyerend John van der Huil and Capt. John De Peyster; and that among other things, Capt. De Peyster said to him, that he had received from Marte Schenck two open letters which had come from the Classis of Amsterdam; one of these was for Do. Freeman; the other for Do. Du Bois and Do. Antonides; but that he had closed them up in cover in a proper shelf and had sealed them with a new seal; and that his intention was to bring both the ministers together, and in the presence of them all, to break open and deliver the letters. But Do. Du Bois had to-day heard from Do. Antonides that he was informed that Capt. de Peyster had given the letters to the Mayor of the City, where they have been openly read in the presence of several others. Whereupon, he had called the Consistory together to get their advice in the matter.

It was decided that Mr. Boele and Mr. Imburg should go to Capt. de Peyster, to say that they were sent by the Consistory, and to ask, in their name, if he had received letters for Do. Du Bois or the Consistory, from the Classis of Amsterdam. He

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answered, Yes, agreeing in substance with what Do. Du Bois had said; but that he had given them to the Mayor, from whom we could get them. On this report, Capt. Cornelius de Peyster and Mr. Cruger went to the Mayor, who handed over to them, the letter. This having been read in the Consistory, the meeting broke up, Do. Du Bois taking the letter with him to give to Do. Antonides.— Lib. B. 39, 41.

EXTRACTS FROM THE JOURNAL OF THE HOUSE OF COMMONS CONCERNING THE PALATINES, VOL. XVI, 1709–1711.

Extract from the Journal of the House of Commons.

(1708) Feb. 5. Vol. xvi. p. 93.

1709 Ordered that leave be given to bring in a bill for the naturalizing foreign Protestants and that Mr. Wortley, Mr. Gale, Lord Wm. Powlett, Mr. Nevill, Sir Joseph Jekyll, Sir Peter King, Mr. Lowndes, Mr. Attorney General and Mr. Solicitor General do prepare and bring in the bill.

(1708) Feb. 28. p. 128.

And a motion being made and the question being put. That it be an instruction to the Committee of the whole House to whom the bill for naturalizing foreign Protestants is committed that they do continue the same provision was made by the said statute.

The house divided
The yeas go forth.

Tellers for the yeas	Sir Tho. Willough Mr. Courtney	101
Tellers for the Noes	Sir David Dalrymple Mr. Wortley	198

So it passes in the negative.
Then the House resolved itself into the said Committee of the whole House.
Mr. Speaker left the chair.
Mr. Wortley took the chair of the Committee.
Mr. Speaker resumed the chair.
Mr. Wortley reported from the Committee that they had gone through the Bill and made several amendments thereunto which they had directed him to report, when the house will please to receive the same.
Ordered that the report be received upon Wednesday morning next.

March 2. p. 131.

Then the order for receiving the report from the Committee of the whole House to whom the bill for naturalizing foreign Protestants was committed being read
Mr. Wortley reported from the said Committee that they had made some amendments to the bill, which they had directed him to report to the House; and he read the same in his place and afterward delivered them at the Clerks table, where the same was once read throughout, and then a second time, one by one, and upon the question generally put thereupon, agreed unto by the House.
A clause

Ordered that the bill with the amendments be engrossed.

A Journal of the House of Commons.

(1710) Monday Jan. 15. Vol. xvi. p. 456.

1711 A Petition of the Ministers and Church Wardens, and Inhabitants of the parish of St. Olave, in Southwark, in the county of Surry, together with the principal inhabitants of the adjacent parishes was presented to the house and read, setting forth that about 18 months ago above 500 Palatines were brought into the said parish and continued together in one place several months, dangerous disturbers being amongst them.

That in October last about 200 of them are come again (supposed from Ireland) into the said parish, inhabiting in our house: That the petitioners are extremely fearful, some contagious distempers may happen thereby; and that they having not where with all to subsist, are likely to become chargeable to the utter ruin of the said parish; and praying such relief, as shall be thought fit for the said parish.

Ordered, that the said petition be referred to the consideration of a committee, and that they do examine the matters thereof and report the same with their opinion thereupon to the house.

And it is referred to Mr. Finch etc.

71 persons, and they are to meet this afternoon at five o'clock in the speakers chamber and have leave to sit in a morning and power to send for persons, papers and records.

Ordered, that it be an instruction to the said Committee that they do inquire upon what invitation or encouragement the Palatines came over and what moneys were expended in bringing them here and by whom paid.

Ordered, that leave be given to bring in a bill to repeal the act, made in the seventh year of her Majesty's reign entitled: An act for naturalizing foreign Protestants and that Mr. Compion, Mr. Finch and Mr. Lowndes do prepare and bring in the bill.

June 16. p. 458.

Mr. Finch reported from the Committee who are to inquire, upon what invitation or encouragement, the Palatines came over and what moneys were expended in bringing them into Britain, and for maintaining them here and by whom paid; that they directed him to move the House, That an humble address be presented to her Majesty, that the Commission constituting Trustees for the Distribution of the charity, collected for the Palatines, and also all orders and other Papers, relating to the bringing over and subsisting the said Palatines may be laid before this house.

Resolved that an humble address be presented to her Majesty, that she will please to give direction, that the Commission constituting Trustees for distribution of the charity collected for the Palatines, and all orders and other papers relating to the bringing over and subsisting the said Palatines may be laid before this House.

Ordered that the said address be presented to her Majesty, by such members of this House as are of her Majesty's most honorable Privy Council.

Jan. 22. p. 464.

Mr. Compion presented to the House (according to order) a bill to repeal the late act for a general naturalization, and the same was received and read, the first time.

Resolved, that the bill be read a second time.

The House being informed that Mr. Southwell (one of the Clerks of the Council) attended, he was called in, and at the Bar presented to the House copies of several orders of council relating to the Palatines and then he withdrew.

And the titles of the said copies were read.

Ordered that the said copies be referred to the consideration of the Committee who are appointed to inquire, upon what invitation etc.

And the said copies of orders of Council are bound up with the other papers of this session.

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Jan. 24. p. 465.

The House being informed that the Secretary to the Trustees appointed for distributing the charity, collected for the Palatines, attended, he was called in and at the Bar, presented to the House the Patent constituting the said Trustees and acquainting the House, that he had already delivered all books, orders, and Papers which were in his custody, to the Committee appointed etc.

And then he withdrew.

Ordered, that the Patent be referred to consideration of the said Committee.

The said Patent is bound up with the other papers of this session.

Jan. 25. p. 466.

The House being informed that a person from Mr. Compton attended, he was called in and at the bar presented to the House (pursuent to their address to her Majesty) an account of the money paid for the use of the Palatines by the Honorable Spencer Compton, Esq. and also copies of several warrants for payment of the same.

Order as before, referred to Committee.

Jan. 26. p. 467.

Mr. Mouckton (from the Commissioners of Trade and plantations) presented to the House pursuant to their address to her Majesty, copies of several orders, letters and other papers and a list of them relating to the Palatines.

Order as usual referred to Committee.

Jan. 27.

The House resolved itself into a Committee of the whole House, upon the bill to repeal the late act for a general naturalization.

Mr. Speaker left the chair.

Mr. Compton took the chair of the Committee.

Mr. Speaker resumed the chair.

Mr. Compton reported from the Committee that they had gone through the bill and made an amendment thereunto which they had directed him to report, when the House will please to receive the same.

Ordered that the report be received upon Monday next.

Jan. 29. Monday p. 470.

Mr. Compton (according to order) reported from the Committee of the whole House, to whom the bill to repeal the late act for a general naturalization, was committed, the amendment they had made to the Bill, and had directed him to report to the House; And he read the same in his place, and afterward delivered it at the Clerks Table; where it was read a second time, and upon the question put thereupon, agreed unto by the House.

Ordered that the Bill with the Amendment be engrossed.

Jan. 31. p. 472.

An engrossed Bill to repeal the late act for a general naturalization was read the third time.

Resolved, that the bill do pass and that the title be An Act to repeal Act, made in the seventh year of her Majesty's reign (entitled an act for naturalizing foreign Protestants) except so much thereof, as relates to the children of her Majesty's natural born subjects, born out of her allegiance.

Ordered that Mr. Compton do carry the Bill to the Lords and desire their concurrence thereunto.

Mr. Aislaby from the Commissioners of the Admiralty, presented to the House pursuant to their address to her Majesty, copies of several orders from the Earl of Penbroke Lord High Admiral, to the Navy Board relating to the Palatines.

Ordered as before, referred to Committee.

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Feb. 1. p. 474.

Mr. Secretary St John presented to the House, pursuant to their address to her Majesty copies of all such papers, as are in the offices of the Secretaries of State, relating to the Palatines together with lists of them.

Referred to Committee.

Feb. 14. p. 495.

Ordered that the report from the Committee who were appointed to inquire upon what invitation or encouragement, the Palatines came over, and what moneys were expended in bringing them into Britain, and for maintaining them here, and by whom paid, be received upon Tuesday morning next.

Feb. 20. p. 508.

Ordered, that the report from the Committee, appointed to inquire upon what invitation etc. be received on Friday morning next.

Feb. 23. p. 516.

Mr. Finch reported from the Committee, who were appointed to inquire upon what invitation etc., The matter as it appeared to them, which they had directed him to report to the House, and he read the same from his place and afterward delivered it in at the Clerks Table.

Ordered that the said report be taken into consideration to-morrow — seventh night.

March 3. p. 532.

Ordered, that the report from the Committee who were to enquire upon what invitation be taken into consideration upon this day seven night.

March 10. p. 543.

Ordered, that the report etc. be taken into consideration Thursday morning next.

March 15. p. 552.

Ordered that the report etc., be taken into consideration upon this day seven night.

Thus it was postponed from the 15th of March to the 29th of March, to the 7th and 14th of April.

April 14. p. 596ff.

The order of the day being read;

The House proceeded to take into consideration the report from the Committee, to whom the petition of the ministers, Church Wardens and Inhabitants of the parish of St Olave in Southwark in the County of Surry, together with the principal Inhabitants of the adjacent parishes, was referred; and who were to enquire upon what invitation or encouragement the Palatines came over and what moneys were expended in bringing them into Great Britain and for maintaining them here and by whom paid.

And the said report was read and is as follows, viz., That they have examined the matter and upon the examination of Mr. Wignall one of the Church Wardens find,

That in September or October 1709 near a 1000d Palatines came into their parish and were entertained in Sir Charles Cox's warehouses, although Sir Charles Cox was desired by the Parish Officers not to receive them, for fear of expense, or infection, they being very numerous and sickly.

Mr. Walter Cock says the Palatines were removed from their camp at Black Heath, by order of the Commissioners, appointed to distribute her Majesty's bounty, and other charities to them, and places were hired for their reception; but he did not hear of any security given to the parish.

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Mr. Meggott and Mr. Sade said, The Palatines were at that time received into Sir Charles Cox's warehouses, though the Parish Officers had applied to him, to prevent their being received into the said Parish.

Mr. Bendys Sec. to the Commissioners for the Palatines said, that when the Commissioners had it under their consideration to dispense of them ere the Autumn of 1709 the cold weather approaching, the Commissioners never consulted the Parishes about receiving them, but where they found room, they contracted for it, and then it rose that Sir Charles Cox offered his warehouses for two months gratis, with condition to be paid for the whole time if they stayed any longer; and it appears by the Minute Book of the general meeting of the said Commissioners, that on the 8th of February 1709, Sir Charles Cox on his application to the said Commissioners, had a warrant on the Chamber of London to pay him 100 guineas for the hire of the said warehouses upon condition the poor Palatines should stay there till they were sent to Ireland; which sum he received the 9th of February 1709 as by the Chamberlain of London's Book.

Mr. Tho. East said, there was an order of vestry, to apply to the commissioners for the Palatines to get rid of them about the end of October 1709, when they appeared to be about 1400 persons and that about the beginning of Feb. after they were removed.

It appeared to the Committee that 3000 Palatines were sent to Ireland in August 1709 pursuant to an address to her Majesty from the Lord Lieutenant and Council in Ireland desiring as many Palatines as her Majesty should think fit to send thither and giving assurance of them being received and settled in that Kingdom and that the Commissioners for the Palatines have bore their charge hitherto which amounted to the sum £3.498. 16 s. 6 d. and to complete their settlement in Ireland a warrant was signed by her Majesty and directed to the Lord Lieutenant of Ireland appropriating £15000 out of her Majesty's revenues in that Kingdom to be paid in three years at £5000 a year.

In February 1709, 800 Palatines more were sent into Ireland, upon a representation from the Lord Lieutenant and Council of that Kingdom (the Commissioners here bearing their charge as before) and a second warrant was granted by her Majesty and directed as before, appropriating £9000 of her Majesty's revenues in that Kingdom to be paid in three years at 3000 pounds a year to complete the settlement of these 800.

In some short time several of the Palatines being returned out of Ireland and were ready to follow; the Commissioners for the Palatines here sent Mr. John Crockett to Ireland, to prevent the return of these people to England; and the Committee being informed that John Crockett attended, he was called in and said.

Upon his arrival in Ireland he found 20 families going on board to return to England with a pass for 25 families to this effect. "Permit to pass into England, five and twenty families of Palatines, it being by my Lord Lieutenant's leave." Directed to the surveyor of Ringseed signed John Smalles, who was steward to the Lord Lieutenant and Secretary to the Commissioners for the Palatines in Ireland; which pass Mr. Crockett stopt and on applying to the Lord Lieutenant the said persons were recalled; but that several families had returned before he came to Ireland and that upon further application to the Commissioners for the Palatines in Ireland to prevent any more of them returning to England, he was answered by my Lord Chief Justice Broderick, who was in the chair, that they had no power to stop them, they being a free people.

Since which several families have returned so that now there are 232 families one with another, he believes of five in a family most of them now at the Bridge house in Southwark. Upon the examination of John Henrick Hind, Frederick Rose, John Umpock and John Peter Normins Palatines

It appeared, they were of the number of those who had gone for Ireland and were since returned to Southwark and the rest, these to the number of 232 families. That the reason of their leaving Ireland was, the hard usage they received from the Commissary Hinch, Mr. Sweet and others, who did not pay them their subsistance; on which they applied to the Lord Lieutenant, who ordered it for them; but they received but one weeks allowance.

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They said they paid their own passage to England though they were told by Mr. Hinch that they should have ten shillings per head to leave Ireland That they wrote letters to each other, to meet at Dublin and that 75 families returned with the said Nouins. That the Palatines are in a starving, miserable and sickly condition was proved by Mr. Wignall, who said they were all lodged in one house, which was become very nauseous and they sickly and the parish fearful of some infectious distemper.

Mr. Army also said, that he lives in the parish of St. Olave; near an apothecary, who with Dr. Mead had the care of a family, who were sick near the place, where the Palatines were lodged, who said the places adjacent are in danger of infection from a very ill distemper among them, of which many died.

As to the apprehension of the charge to the Parish, It appears, the Palatines have no subsistance, but what they get by their wives begging in the streets.

That the ordinary rates for the poor in St. Olave's parish is eight times as much, as twenty years ago, and that besides, this year are extraordinary book of 700 pounds over and above the ordinary rates will not defray the charge of the said parish toward their own poor.

It likewise appears to this Committee that there is in the Chamber of London remaining of the money collected by briefs etc. the sum of £647. 3 s. 11 ¼ d. and also in the hands of the receivers for the briefs, not yet paid into the hands of the Chamberlain of London £1,380. 2 s. 4 d. In all £2,027. 6 s. 3 ¼ d. Besides what is collected in some parishes, which have not yet returned their briefs. Upon the matter of the petition of the Committee came to the following Resolution, viz., Resolved, that the petitioners have fully proved the allegations of their petition, and had just reason to complain.

That upon the instruction given to the Committee they have endeavored as far as they could to find out upon what encouragement the Palatines came into England, and upon examination of several of them, what were the motives which induced them to leave their native country it appeared to the Committee, that there were books and papers dispersed in the Palatinate, with the Queen's picture before the books and the title pages in letters of Gold (which from thence were called the Golden Book) to encourage them to come to England, in order to be sent to Carolina, or other her Majesty's Plantations to be settled there. The Book is chiefly a commendation of that country.

What further encouraged them to leave their native country, was the ravages the French had made and the Damages the hard frost had done to their vines and accordingly one Joshua de Cockershall, a Lutheran Minister with some other Palatines to the number of 61 persons applied to Mr. Davenent at Frankfort for passes, but he refused them passes, moneys and recommendations for fear of disgusting the Elector Palatine.

(Letter of Mr. Davenant, Feb. 16, 1708. N. S. p. 2.)

and desires to know her Majesty's pleasure therein, how to behave himself, on which Mr. Bayle signifies her Majesty's commands, that though the desire of those poor people to settle in the plantations is very acceptable, and would be for the public good, yet she can by no means consent to Mr. Davenant's giving, in any public way, encouragement, either by money or passes to the Elector Palatines subjects to leave their country without his consent.

(Letter of Mr. Boyle, Feb. 17, O. S. 1708.)

Nevertheless the above mentioned Lutheran Minister and 41 persons came into England in the year 1708 and a petition from them was presented to her Majesty, praying to be taken under her protection and settled in the plantation; which petition, was by her Majesty's commands referred to the commissioners of Trade. (April 20th No. 3.) to find out a fit place to settle them and how to transport them. The Commissioners of Trade certify (April 26) they are too poor to subsist without her Majesty's Bounty, which was, by order of the Queen and Council to the Lord High Treasurer. Those people were subsisted and sent to New York, with the Lord Lovelace, at her Majesty's expense.

The next year the Act for naturalizing foreign Protestants being past, great number of Palatines and some from other parts of Germany came into Holland and from thence into England at several times, being upon their first arrival in

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Holland, subsisted by the charity of Rotterdam, but afterward at the Queens expense and transports and other ships, at her Majesty's charge provided, to bring them thither as also all sorts of necessaries during their voyage by Mr. Dayralle, her Majesty's Secretary at the Hague, who had received instructions from Mr. Secretary Boyle, (in her Majesty's name) to that purpose, pursuant to my Lord Duke of Marlborough's desire, signified by Mr. Cardonnell in his letter of the 21st of May 1709 to Mr. Tilson, secretary to Mr. Boyle, and at the same time he was told that my Lord Treasurer has wrote to Mr. Bridges, the paymaster to order Mr. Sweet at Amsterdam to supply him with such sums of money, as that service should require.

Pursuant to these instructions, Mr. Dayralle from time to time informed Mr. Secretary Bayle of the number of Palatines arrived in Holland and what were embarked for England, with the Intelligence he received of more, that were coming, as appears by his letters.

And in his letter of the 1st O. S. 11th N. S. June 1709 he informes Mr. Secretary Bayle that there were a great many Papists among them in Holland whom, notwithstanding, he sent to England, though some time after they were sent back again and Ten shillings per head given them by Mr. Dayralle, at their arrival in Holland. In June 1709, the number of Palatines arrived in England was upward of 10,000 (as appears by Mr. Dupur's list who was employed by the Commissioners here to pay them their subsistance) which causes great complaints; upon which Mr. Secretary Boyle sent orders to Mr. Dayralle to hinder any more from being sent over, till these already come should be provided for, and settled; lest by their coming so fast and in such great bodies, it should grow impracticable to bear the burden of so many poor together and to disperse them with due care for their future maintenance, in the several places, to which they might be allotted, so that the success of the whole matter might happen thereby to be disappointed and accordingly an advertisement was published, signifying that no more should be transported for England.

(24 June 1709. No. 61.)

Notwithstanding this prohibition great numbers continued to arrive here. Mr. Dayralle, having afterward sent 3000; and others were embarked and provided with necessaries by collections from the people of Rotterdam, the Magistrate of that town not suffering them to come into it; by which means they were reduced to great misery.

Palatines still continued to come till the middle of October 1709 although the orders to Mr. Dayralle (to hinder their coming) were often repeated; and the States General had been applied to, to send instructions to their minister in Germany, to hinder the coming of any more of the Elector Palatine's subjects in this manner who was highly offended by their desertion, Upon which Mr. Dayralle informs Mr. Secretary Boyle that these people (20 Aug. 1709) were encouraged to come by somebody in England, and that since the Prohibition, a Gentleman with a servant, that came over in the Packet boat, had gone amongst the Palatines at the Brill and distributed money and printed Tickets to encourage them to come over; and many of these tickets were sent to their friends in Germany to persuade them to do the like.

Mr. Dayralle could never discover who this Gentleman was, though he says he endeavored it all he could; and the Committee could come to no certain knowledge therein, but find by two letters, that Mr. Henry Torne, a Quaker at Rotterdam, who in all this matter acted under Mr. Dayralle, forced a great many to embark for England, after they had provided themselves a passage to go back to their own country; which the Palatines owed upon their arrival, was the only reason that induced them to come.

The number of Palatines being very great and a few or some disposed also as to gain a settlement a commission under the Great Seal was given to divers Lords and others to distribute her Majesty's bounty and also the charities collected, to them and to use their endeavors to settle them here. It was also earnestly recommended to the Commissioners of Trade by my Lord Sunderland to consider in what part of England a settlement could be best obtained for them, and his Lordship urged (May 3rd 1709) that the Queen was convinced of the benefit

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it would be to her Kingdom, if a method could be found to settle them here (so as they might get a comfortable livelihood instead of sending them to the West Indies.)

In order to do this, the Lords Commissioners of Trade consulted with their Attorney and Solicitor General to these two Queens (May 30th 1709 No. 27 Prase)

1st. Whether her Majesty has a right and power by law to grant lands in her forests and wastes to any of her subjects, with license to build cottages and inclose the said Lands in order to convert the same into Villages etc.

2nd What security her Majesty may give to indemnify the parishes from the settlement of poor families amongst them, who shall be admitted to dwell in the same cottages.

To the first of these they answer, Her Majesty has a right and power to grant such wasts for 31 years, or three lives, or terms of years, determinable upon one, two, or three lives, with license to build and inclose provided four acres be laid to each cottage and a third part of the yearly value of the Land reserved for a rent upon cash lease.

To the second (which makes the case of the petitioners the harder) they answered, that no security is required by law to be given to indemnify any parish from the settlement of any poor family of foreigners, who never had any settlements in England before, for there is no way of obliging any poor family that comes to settle in a parish to give security, but by removing them by a warrant from the Justices of the Peace, to the Parish, where they were last legally settled in case they refused to give it, which being a remedy no parish can make use of in the case of foreigners upon their first arrival in England they are at liberty to settle where they please, and it can't be expected her Majesty should give a security to indemnify any parish upon this account.

Great endeavors were used here to disperse and settle the Palatines in several towns in England. My Lord Sunderland wrote a pressing letter to the Mayor of Canterbury, to receive some of them into that city, which upon communicating the letter to the rest of the magistrates, they refused to do, because of the burden of their own poor, they already labored under.

Several proposals were likewise made by private persons to receive some and many were received, the Commissioners allowing five pounds per head, and traveling charges with them; but in a very short time, most of them returned and were afterwards otherwise disposed of. Captain Elkins proposed to take off 600 and settle them in Scilly; who were accordingly embarked in the river and two transports, by order of my Lord Sunderland and provisions put on board for them from the victualing office (September 21, October 26, 1709) but after they had lain on board two months, the ships were, by order from my Lord Sunderland, discharged and the Palatines again set on shore and the charges lost viz.

The freight of two ships	821.	18.	5
Victuals put on board the said ships, per order from the Commissioners of victualling.	666.	0.	6 ½
Total of the expedition	1,487.	18.	11 ½
It appears that there has been paid to Mr. Popple Sec. to the Com. of Trade and Plantations by the Honorable Spencer Compton, Esq., for subsisting and transporting several Palatines to New York Anno 1708	346.	0.	0
It appears by an account from the Transport Office that they have paid for bringing over Palatines in the Richard Joseph and Hopewell, Transport ships	236.	1.	5

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It appears by an account from Mr. Taylor clerk of the Treasurer that there has been paid by bills drawn on the Honorable Spencer Dayralle at the Hague, who had directions to take care of their transportations to England	5,943.	1.	9
It appears that there has been paid by the aforesaid Mr. Compton for the subsistance of Palatines here, and sending several to Ireland and New York with Col. Hunter	45,904.	16.	10
It appears there has been paid out of the collections arrising per briefs from the Chamber of London by order of the Commissioners for the Palatines	19,838.	11.	1
It appears there has been paid or directed to be paid, for the use of the Palatines or services relating to them, by the Treasurer of the Navy by way of imposts at two several payments, being part of 10,000 pounds given by Parliament for raising usual stores in her Majesty's Plantations	8000.	0.	0
Colonel Hunter has demanded as being absolutely necessary to complete the settlement of the Palatines at New York	30,000.	0.	0.
Of which he has already drawn bills for 4,700 pounds 17 shillings and 11 pence Appropriating out of her Majesty's Revenues in Ireland, by her first warrant dated October 17, 1709 before mentioned	15,000.	0.	0
Appropriated out of the same revenues by her Majesty's second warrant before mentioned the 25th of November 1709	9,000.	0.	0
So that the whole charge occasioned by the Palatines amounts to	135,775.	18.	0 ½

And the resolution of the Committee upon the said petition of the Minister, Church Wardens and Inhabitants of the Parish of St. Oleaves in Southwark in the County of Surry together with the principal inhabitants of the adjacent parishes was referred, who were to inquire upon what invitation or encouragement, the Palatines came over and what moneys were expended in bringing them into Great Britain and for maintaining them here and by whom paid was read a second time.

Resolved that the House doth agree with Committee that the petitioners have fully proved the allegations of their petition and had just reason to complain.

Resolved, that the inviting and bringing over into this Kingdom the poor Palatines of all religions at the public expense, was an extravagant and miserable charge to the Kingdom and a scandalous misapplication of the public money tending to the increase and oppression of the poor of this Kingdom and of dangerous consequences to the constitution in church and state.

Resolved, that whosoever advised the bringing over the poor Palatines into this Kingdom was an enemy to the Queen and this Kingdom.

Ordered, that the farther consideration of the said report be adjourned till this day seven night.

ACTS OF THE CLASSIS OF AMSTERDAM.

New York.

1709, April 2nd. The Rev. Deputati ad res Exteras announce that inasmuch as the letters formerly despatched to New York have been captured by the enemy, they have written thither again. For this they are thanked. ix. 188.

SUNDERLAND TO THE BOARD OF TRADE — THE PALATINES.

Trade Papers, Bundle D. 54.

White Hall, May 3, 1709.

My Lords and Gentlemen:—

The Queen being informed that some hundreds of poor German Protestants are lately come and more are coming from the Palatines with intentions to settle in her Majesty's plantations in America. Her Majesty being convinced that it would be much more for the advantage of her Kingdom if a method could be found to settle them here in such a manner as they might get a comfortable livelihood instead of sending them to the West Indies, that it would be a great encouragement to others to follow their example and that the addition to the number of her subjects would in all probability produce a proportionally increase of their trade and manufactures. Her Majesty has commanded me to signify to you her pleasure that you should take this matter into consideration and that if you can think of any proper method of having this done you should propose the same to her Majesty as soon as is possible, together with your opinion in what part of England it may be most possible. I must not omit to acquaint you that they are for the most part husbandmen and laboring people which makes it the easier to dispose of them to the advantage of the public.

I am my Lords and Gentlemen, your most humble servant,

Sunderland.

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Letter of Sunderland to Board to inquire into the condition and number of Palatines.

Trade Papers,
Bundle D. 55. White Hall May 5, 1709.

Lords and Gentlemen:—

Some hundreds of the poor German Protestants concerning whom I lately wrote to you, being since come over, the Queen being graciously disposed to relieve their necessities has commanded me to signify to you her Majesty's pleasure that you should forthwith make inquiry into their numbers and condition and report to her Majesty as soon as may be what it may be necessary to give them for their present support till they be either settled here, or sent to her Majesty's plantations.

I am, my Lords and Gentlemen, your most humble servant,
Sunderland.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from Revs. Le Bouck, Freeman, Anthonides, Du Bois.

1709, May 6th. Rev. Bomble hands in to the Assembly letters from Rev. Le Bouck, Rev. Freerman, Rev. Anthonides, and Rev. de Bois, which were read to the Rev. Assembly by the president.

In regard to the letter of Rev. Le Bouck: since this contains nothing material besides that which was mentioned in his previous letter, therefore the Rev. Assembly in regard to this, abides by its resolution previously adopted; but inasmuch as there are also found in the said letter some very sharp expressions concerning several persons, the Rev. Assembly resolves that the Messrs. Committee ad res exteras, in a postscript, made known to him the displeasure of Classis at such expressions, and admonish him to abstain from such language in the future; otherwise this Classis will institute such measures against him as may be deemed expedient.

The other letters are placed in the hands of the Messrs. Committee ad res Exteras, to report on the Rev. Assembly. ix. 189.

ADMINISTRATION OF LIEUTENANT GOVERNOR INGOLDESBY.

May, 1709 — April, 1710.

Memorial of Lutheran Ministers.

May 12, 1709. [The Palatines.]

Trade Papers.
Bundle D. 56. May it please your Lordships.

According to your Lordships order of Thursday last, we the under written ministers have made a particular inquiry into the condition and circumstances of the poor Palatines of which we humbly lay an account before your Lordships, showing,

1st The trades and names of all the men.
2nd Their age.
3rd Their wives.
4th Their sons and daughters with their age.
5th Their religion.

May it please your Lordships.

These poor distressed people who most humbly implore her Majesty's most gracious protection have desired us to represent with all submission to your Lordships,

1. That those of them who had some subsistance when they left their own country have during their journey and voyage been obliged to assist the others who had nothing to live upon by which means all of 'em (except some few) are now reduced to great want.

2. That they finding themselves under great straits and having already some sick among 'em for want of subsistance and many of 'em going almost naked their most humble request is your Lordships would provide some speedy relief for 'em, lest the vigorous young men might lose their health and strength and so not be serviceable in the plantation.

1709

3. That those who are come over last and who landed on the 5th day of this instant month of May, having had some brandy in small vessels which they brought over for their own use, taken from them by the Custom House officers, they most humbly desire it may be restored to 'em.

4. That your Lordships would be pleased to order, that they may not be overcrowded in the ships in their voyage to the plantations they having been in great misery and that several children died in their passage from Holland for want of room.

5. That about one hundred more of their countrymen, having been obliged to stay behind at Rotterdam, they think it their duty humbly to lay before your Lordships that they cannot pay their transport hither and leave it to your Lordships generosity and goodness if your Lordships would be pleased to find out means how they may be arrived over.

6. If being likely that these poor people who are destitute of a minister, may stay here some time, we are ready to perform the divine service with 'em once or twice a week if your Lordships would appoint a place near their dwellings in St. Catherine where they might meet.

May it please your Lordships.

This is what we had humbly to represent to your Lordships on the part of these poor people who are the more encouraged to confide in her Majesty's Royal Bounty and goodness as they know that their brethren as well as all other distressed people have found a sure relief in her Majesty's most gracious protection.

They as well as we think themselves always bound in conscience to send their most fervent prayers to God Almighty to pour out upon her Majesty his temporal and spiritual blessings.

May it please your Lordships,

Your Lordships most humble and obedient servants,

John Tribleck, Chaplain of his late
R. H. Pr. George of Denmark.

George Andrew Reapieti, Minister of the German
Lutheran Church in the Savoy.

1709

May it please your Lordships.

We the underwritten ministers having taken a more exact list and account of the poor Protestants Palatines, we cannot present the same to your Lordships without laying most humbly before you, the sad calamity these poor people are under and we beg leave to observe that a great many of 'em begin to be very sickly and that several of 'em are dead already. We humbly conceive the reason of it may be

1. That they are packed up in such great numbers, we having found very often twenty or thirty men and women together with their children in one room.

2. That when they fall sick they are destitute of all comfortable assistance and many really without bread.

We therefore humbly beseech your Lordships that seeing the deplorable and distressed condition of these miserable people, you would in your known generosity and goodness compassionate them and provide some speedy relief for their great necessity in which humbly confiding we rest with the greatest respect.

May it please your Lordships (etc. as before)

The first list made by the Lutheran Minister was made on the 6th of May 1709 in St. Catherine.

It opens with Casper Truck student of divinity, Reformed twenty five years and contains eight hundred and fifty two names.

They consisted of two hundred and ten families with twelve widows and six unmarried females. Of these one hundred and twenty two families were Reformed and twelve of the rest.

Thirty three families Catholics and three of the rest. The remaining Lutheran.

This list is D. 57.

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Letter from the Earl of Sunderland. [The Palatines.]

Trade Papers.

B. 58. White Hall May 15, 1709.

My Lords and Gentlemen:—

I received yours of yesterday's date and laid it before the Queen who approving of what you propose has given orders for a supply to the poor Germans till they are otherwise provided for, and now her Majesty being desirous to have as soon as may be your opinion how such provision can be made and these people be settled in such manner as may be most for her Majesty's service and the advantage of her dominion, commands me to signify her Pleasure that you will make what dispatch you can to report to her Majesty your opinion in the several points mentioned in my letter of the 3rd instant.

I am etc.

JOURNAL OF COUNCIL, NEW YORK.

1709, May 18. Richard Ingoldesby, Governor.

Ordered. That a letter be written ..... to be sent to the manager of Indian affairs at Albany, ... to send a belt of wampum to the Five Nations and to bring the young men to Albany with the Sachems, and to secure the priests, etc. Council Journal, 279.

1709, May 20. Col. Schuyler showed a letter written to him by a priest in Canada, about some prisoners which they have, of the English, and which the Government of Massachusetts Bay has of theirs. Council Journal. 280.

Extracts from Journal of Society for Propagating the Gospel, about the Palatines.

Vol. i. May 20, 1709. Page 164. § 7.

The Secretary reported from the Committee that they had received some proposals relating to the poor persecuted Palatines

lately arrived from Germany, importing that the said Society should be moved to send over a German minister with the said Palatines in case the Government think fit to cause them to be transported into some part of her Majesty's plantations, and which they agreed to lay before the Society, as also to move the Society, that in case no minister can be found in England fit to be sent to take care of the said Palatines, that some application may be made to Prof. Frank at Hall in Germany for a fitting minister for the said people, then the said proposals being read, agreed that the consideration thereof be postponed till the Government have resolved how to dispose of the said Palatines, and that in the meantime copies of the proposals be laid before the Lord Archbishop of Canterbury and the Lord Bishop of London and their opinion humbly asked upon the same.

June 3, 1709. p. 170. § 3.

The Secretary reported: that he had according to order laid before the Lord Archbishop of Canterbury and the Lord Bishop of London, the proposal about providing a minister for the poor Palatines, and humbly asked their Lordships advice about the same, and that both their Lordships were of opinion that it was not proper for this society to meddle therein till the government had resolved how to dispose of them.

LETTER OF MR. CHAMBERLAIN WITH ACCOUNT WHAT HAS BEEN DONE FOR THE PALATINES.

Trade Papers.
D. 61. Temple Exchange Coffee House, May 20, 1709.

Present — Dr. Bray, Sir John Phiepps, Mr. Watson, Mr. Preake, Mr. Chamberlayne, Mr. Ludolph, Dr. Slare, Mr. Halles, Mr. Shute, Mr. Trebeks, Mr. Nelson, Mr. Voaoe.

Dr. Slare acquainted the Gentlemen, with the present state of the poor Palatines as to health and declares that as he had

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hitherto furnished with medicine so he would continue to do for a week longer. That Mr. Longhenback who was both a surgeon and an apothecary daily visited 'em and had skillfully and faithfully followed the directions given him and would continue to do so till another provision could be thought of.

Dr. Bosy produced an estimate of the number of the Palatines taken the day before yesterday, by which it appeared there were 825 men, women and children.

It being represented that there was an absolute necessity of thinning the number where they at present reside.

Agreed that some of the large barns in the out places of the city be forthwith hired for that purpose.

Agreed that Mr. Wm. Carter and Mr. D. Keman be desired to be agents to the Gent. to contract for such barns and place the Palatines therein.

Agreed that the money collected by charitable contributions toward relieving the poor Palatines be lodged in the hands of Mr. Hen Hoare and that he be desired to accept that trouble.

Mr. Hoare was also desired to furnish the agents with money from time to time as they should want it.

Agreed to meet again at this place Monday the 23rd inst. by 3 o'clock in the afternoon.

Temple Exchange Coffee House, Monday May 23, 1709.

Present — Mr. Freske, Ludolph Hoare, Watson, Slare, Chamberlayne, Trebeks, Dr. Bray, Sir Philip Mr. Rupert Bridges, Mr. Sec. Hook, Sir Mr. Dudley, Mr. Shute.

The Gentlemen being informed that several hundred Palatines were arrived since their last meeting,

Agreed that the cheapest and wholesomest way of disposing of 'em at present is to provide them with tents to be pitched in some decent place or places at convenient distances from the city where they may be of use for making hay and assisting in the next harvest.

Agreed that Mr. Freske and Mr. Chamberlayne be desired to signify to the Lords Commissioners of Trade the opinion of the Gent. here present as to disposing of the Palatines in tents and that they humbly recommend it to their Deps. to procure an order from her Majesty for lending such tents out of her stores as may be best spared till they can be otherwise provided. And if it shall be thought proper to desire the spare room in Greenwich Hospital for the same purpose.

Mr. Carter reported that he had contracted for Mr. Clayton's arns at Kenneton and lodged therein last Saturday 45 Palatines and hoped it would be capable of receiving as many more.

Mr. Rupert acquainted the Gent. with the manner of distributing the Queens money to the Palatines as follows, viz.

To each man and each woman above 20 years old, 5 d. To those under 20 and above 10, 4 d. To those under 10 years of age, 3 d. per day and ye overplus paid house rent and bread. Paid twice a week, Tuesdays and Fridays.

The Gent. being informed of the good state of health of the Palatines first landed in

Agreed that Mr. Chamberlayne be desired to get the same advertised in the News papers.

Agreed to meet here to-morrow by 10 o'clock in the morning

Tuesday May 24, 1709.

Present — Bosy, Sir John Philipps, Mr. Watson, Dr. Keith, Ludolph Bridges, Chamberlayne, Dr. Slare, Mr. Nelson, Mr. Hoare.

Mr. Bridges reported that he had hired 3 barnes at Wallworth in Surrey at 20 s. per month, each barn, agreed for straw at 10 s. per load, milk at a penny and a small beer at 1/2 penny per quart.

H. Newman produced a list of 8 barns in Lambeth parish near Stockwell.

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Dr. Bray reported that he had agreed with Mr. Scherer to read prayers to the Palatines every day and that there was a sermon preached to 'em twice a week by the same Gent. one time and by Mr. Trebeke and Mr. Rupert alternately.

Ordered that 20 s. worth of combs be distributed among the Palatines by Mr. Carter.

Agreed to meet at Leigh's Chambers in ye Temple by 4 o'clock in the afternoon.

Queens bench walks at Mr. Leigh's Chambers, May 24th, 4 o'clock P. M.

Present — Watson, Hoare, Ludolph, Bray.

Mr. Green reported that he had agreed for a very large house and one large barn at Wallworth in Surrey for 20 s. each per month, to evacuate the last p. midsummer day and the first at 14 days warning.

Agreed to meet here tomorrow afternoon at 4 o'clock.

CERTAIN PALATINES TURN PIETISTS.

(Counc. Min.)

In Councill, May 26th, 1709.

Upon Reading the Petition of Joshua Cocherthal the Minister & Herman Schuneman and other of the Germans that were sent over hither by her Majesty's Charity setting forth that by reason of the Death of My Lord Lovelace they and the rest of these Germans are in Great want of Provisions and necessarys for their Support being provided for by his Lordship in his life time but since his Decease have received no subsistance and upon reading a Copy of a Report from the Right Honorable ye Lords of Trade to her Majesty dated ye 28th of Aprill 1708 with relations to ye said Germans and upon Coll. Nicholsons informeing this Board that he believes it was intended they should be supported by her Majesty's Bounty for nine or twelve months after there arrival here and it being represented to this Board that nineteen Persons of the forty seven of the said Germans have changed their Religion become Pietists and withdrawn themselves from the Communion of the Minister and ye Rest of ye said Germans, being seven & twenty in all which this Board conceives not agreeable to the intentions of her Majesty and may prove distructive of the Ends of their being settled here and the Gentlemen of this Board haveing brought to their remembrance that My Lord Lovelace did say in Councill that he had orders in England to allow the said Germans a maintenance for Twelve months after their arrival here and this Board being of opinion that unless some speedy measures be taken for their immediate support they cannot be capable to make any settlement on the land whereon they are placed but must desert the same and betake themselves to some other manner of Providing a maintenance whereby the End of her Majesty's Bounty and Charity will be wholly

frustrated It is therefore their request to Coll. Thomas Wenham that he do provide a needfull & necessary support for the said Minister and ye six and Twenty other Germans of his Congregation untill the expiration of the said Twelve months from their arrivall here or untill her Majestys pleasure be known herein because the Revenue of this Province is Expired and besides the Government is greatly in debt.

In Councill, June 18, 1709.

Ordered that Mr. Van Dam, Mr. Barbarie & Capt. Provost be a Committee to Inquire into the Disputes between ye Germans lately sent to this Province by her Majesty & that Mr. Vesey and Mr. Du Bois assist them on their said Inquire concerning their Religious Disputes the times places of ye meeting of which Committee is to be appointed by ye said Mr. Van Dam, Mr. Barbarie & Capt. Provost or any two of them.

In Councill, June 21, 1709.

Mr. Barbarie from the Committee to Inquire into the Disputes between the Germans sent to this Province by Her Majesty Reported that they have Inquired into those relateing to their Religion assisted by Mr. Vesey & Mr. Du Bois and that nothing of the aligations suggested against those called Pietists have been proved before them.

Whereupon it is the request of this Board that Coll. Wenham do victuall them in like manner with the other Germans till the alligations be made out to this Board.

And it is ordered that such of their Cloaths Tools & Materialls as they shall want for their present Occation be delivered to them.— Doc. Hist. N. Y. Vol. iii. p. 329.

ANGLICAN CHURCH AT HARLEM. REV. HENRICUS BEYS HAS CONFORMED.

May 30, 1709.

"Col. Lewis Morris, though far from desiring to force the Church upon the people, and taking very moderate views of the establishment, appears to have been interested about this time in the subject of Church extension in the upper part of the island of New York, where the Rev. Mr. Vesey had no following, and probably no voice in religious affairs. Morris wrote to the Society, May 30, 1709, under the above date, saying",

"I have used some endeavors to persuade the Dutch in my neighborhood into a good opinion of the Church of England, and have had that success that they would, I believe, join a great part of them in the Sacraments and Worship had they Dutch Common Prayer Books and a man that understood their language". (N. Y. Conv. MSS. i. 160.)

"Accordingly, when the Dutch Church in Harlem was left without a voorleser the Rev. Henricus Beyse, formerly the Dutch minister at Esopus, was induced to go there, having conformed to the Church of England and accepted Episcopal ordination. This created some feeling, and attempt was made by parties among the Dutch to blacken his character. For a year or two, with the encouragement of the Propagation Society, he continued to serve, but the field was not ready for the harvest, and the work was abandoned, while the Dutch clergymen in the city took the oversight of the place".— Dix, 176-7.

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GOVERNOR HUNTER TO THE LORDS OF TRADE.

The Palatines.

Trade Papers.
Z. 74.

London May 30, 1709.

My Lord:—

Having received orders to lay before your Lordship what I had to offer in relation to the 3000 Palatines to be sent to New York and the employment of them there, I humbly beg leave to offer to your consideration the full particulars.

It being now resolved that these people shall be employed in naval stores and good assurances had of or found requisite for settling of them to work that way.

I desire your Lordships opinion as to the places most proper for planting of them for that purpose. The objections I have heard against Hudson and Albany Rivers are the falls which render the navigation difficult, most of the lands below the falls being granted away and ye purchasing of ye from the present grantees uncertain.

Piscatwey Rivers or Newhaushire is undoubtedly proper for that purpose but the title to the lands being in dispute between Mr. Allin and the present possessor Quere, if it may not be of use to discourse with Mr. Allen to know upon what terms he will resign his claims to the crown, by which means the inhabitants there may be induced to yield the lands without difficulty. Duke Hamilton who has a claim to a great part of Rhode Island and Connecticut offers to resign his title also upon easy terms. His agent shall attend your Lordships if it be thought necessary.

Kenebecq River in the northern part of New England is beyond all dispute the most proper place for that purpose, as well for the nature of its soil and its produce, as for the considerable fishing, but lying so remote from our plantation and so near to the enemies it will be difficult to plant them there during the war. I humbly propose in the next place that four persons sufficiently interested in the methods of making these stores may be sent along with them to teach 'em the trade and supervise the work and that they have sufficient salaries allotted them for the time they shall attend the service and that leave be given to whosoever is charged with the care of that affair to employ commissaries and clerks of stores and other officers requisite and to allot them proportionable salaries out of the funds for that purpose. That a requisite number of Cauldrons and such other utensils for trade as cannot be had in our Colonies be forth with provided here according to a list that shall be given in as soon as I can have information in that matter and that a reasonable quantity of hemp seed be also bought up and sent over; that there may be as small delays as possible in the employing these people on the other side.

The number to be transported being 3000 and housing of 'em at their landing being very uncertain and no cover to be expected where they are to be planted until they build themselves huts, I presume your Lordships will think it necessary that there be 600 tents at least sent along with them.

The stores formerly sent to New York being exhausted by the intended expedition to Canada and that people to be planted on the frontiers, it will be absolutely necessary they be armed with 600 fire locks and bayonnets at least from her Majesty's stores here and a proportionable quantity of powder and shot and other ammunition stores according to custom.

Having upon this occasion particular reasons for * * * the Indians it will be necessary that what present at least have been heretofore made to them may be at this time renewed as well for their good will in parting with these lands that we may possess, as to engage their assistance for the defence of our infant Colonies. This is all that at this time I can recollect necessary to be offered to your Lordships consideration which I humbly submit, the whole being with all honor and regard, My Lords,

Your Lordships most humble and most obedient servant,

Rev. C. Hunter.

THE PALATINES. LETTER OF MR. CHAMBERLAYNE.

[June 1st, 1709].

Worthy Sir:— I intended to have waited on the Lords Com. this morning in person, but being indisposed I humbly beg that these few lines may plead my pardon and introduce to their Lordships the inclosed papers and lastly obtain for me some account what has been done in consequence of their Honors letter to my Lord Treasurer about no-ch I applied to Mr. Taylor yesterday, but then he had not heard from your board etc.

D. 62. Trade Papers. An abstract of list of poor Palatines taken May 20, 1709.

Able men	191
Able women	144
Sons above 14 years in good health	27
Sons from 10–14 years	36
Daughters above 14 years in good health	39
Daughters from 10–14	19
Total	456
Sick men	18
Sick women	38
Sick sons above 14 years	6
Sick daughters above 14 years	6
Sons under 10 years	143
Daughters under 10 years	139
	350
	456
All in all	806

1709

REPORT FROM MR. ATTORNEY AND SOLICITOR GENERAL, READ JUNE 1, 1709.

Trade Papers

D. 63.

To the Right Honorable the Lords Commissioners of Trade and Plantations.

Pursuant to your Lordships commands signified to us by Mr. Popple in the letter hereunto annexed, we have considered of the queries therein mentioned and are of opinion

1. That her Majesty has a right and power by law to grant any parcel of lands in her forests, chases and wasts to any of her subjects for any term or estate not exceeding one and thirty years, or three lives with license to build cottages and enclose the same to tillage and husbandry; provided that four acres of ground at least be laid to each cottage for habitation and that the third part of the clear yearly value of the lands derived be reserved for rent upon every lease.

2. We humbly conceive that no sequrity is required by law to be given to indemnify any parish from the settlement of any poor family of foreigners who never had any settlement in England before, for there is no way of obliging any poor family that comes to settle in a parish to give security, but by removing by a warrant from the Justices of the Peace to the Parish where they were last legally settled. In case they refuse to give it, which being a remedie no parish can make use of in the case of foreigners upon their first arrival in England, they are at liberty to settle where they please and it can't be expected, that her Majesty should give security to indemnify any parish upon this account.

All which is nevertheless most humbly submitted to your Lordships great wisdom.

Ja. Montague
R. Eyre

June 1, 1709.

Trade Papers.
D. 64.

The second list 1193 Palatines lately come over from Germany into this Kingdom, taken at Walworth the 27 of May, 1709.

The list contains:

Men	311
Women	263
Sons	323
Daughters	296
	1193

154 from Reformed
120 from Lutheran
rest Catholic

Trade Papers.
D. 68. Third list of Palatines arrived, June 2, 1709

33	47	49	23	37	26
44	52	56	23	60	22
46	50	51	23	34	32
51	56	53	21	38	30
45	59	48	32	43	38
47	55	56	43	37	36
50	60	55	40	36	23
52	52	51	35	38	19.
56	54	52	36	35	
45	56	62	38	35	
56	66	58	50	38	
		40			

Schoolmasters	5	Shoemakers	20
Husbandmen, Doessers	460	Masons	28
		Joiners	8
Carpenters	45	Butchers	8
Bakers	11	Linen weavers	27
Taylors	18	Coopers	23

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Imoners	2	Saddlers	2
Millers	9	Hunters	3
Smiths	15	Potters	3
Wheelwrights	5	Brick makers	3
Woolen weavers	2	Tanners	2
Stocking weavers	2		
		Total	590

NUMBER OF ARRIVAL OF PALATINES IN ENGLAND.

Trade Papers.
D. 69.

Fourth list of Palatines arrived at St Cath, June 11, 1709.

Men		338
Wives		331
Widows		16
Unmarried men		92
Unmarried women		29
Sons above 14		122
Daughters above 14		127
Sons under 14		351
Daughters under 14		339
The whole sum		1745
First arrival	825	
Second arrival	1193	
Third arrival	2756	
Fourth arrival	1745	4774
	3763	6519
		3763
		2756

Trade Papers.
D. 70.

Abstract of first thad lists.

Men	940
Wives	903
Widows	73
Unmarried men	292
Unmarried women	77
Sons above 14 years	257
Daughters above 14 years	247
Sons under 14 years	1016
Daughters under 14 years	970
Whole sum	4775
Fourth list	1745
All now here	6520

June 10, 1709.

MEMORIAL OF MR. TRIBBEKO.

June 23, 1709. [The Palatines.]

Trade Papers.
D. 75.

May it please your Lordships:

We the subscribed two Lutheran Ministers crave humbly leave to represent to your Lordships, that being entrusted by the Queen's warrant to distribute her Majesty's bounty amongst the poor Palatines we have made it hitherto our utmost care to the best of our ability to discharge this trust and have accordingly given in our account of 1400 pounds sterling.

But the number of the said Palatines being so much increased and some more still expected, we find it absolutely impossible to hold out any longer under this great burden, the health of one of us being already so much impaired that he is forced to retire for some days into some quiet place.

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Wherefore we must make it our most humble request to your Lordships, to think on some way or other to prevent the great many inconveniences and disorders, which infallibly arises, if a sufficient number of able persons be not appointed to look after the said Palatines, not only for distributing their charity amongst them but also to take care of their lodging and prevent many disorders amongst such a number of persons

We are willing still to contribute our assistance to the utmost of our power, but shall find it difficult enough to take care only of their spiritual concerns.

Those that are lodged in barns must be now removed at midsummer and her Majesty hath ordered us 1000 tents for them, but it is impossible for us to take care of finding out a place and giving necessary orders for the pitching of the said tents and removing the people into them.

There is also to be considered that there is by warrant only provision made for 4000 Palatines, whereas there is already 6600 of them actually here, so that we have been forced to pay a good sum to the remaining 2600 out of the allowance of the 4000.

Wherefore care must be taken to provide likewise for the remaining 2600, if they are to be kept either from starving or being troublesome to her Majesty's subjects by begging.

These are the most humble representations of may it please your Lordships,

Your Lordships most humble and obedient servants,

John Tribbeks

Reporti.

1709, June 6.

The French Church of New Rochelle, per Rev. Mr. Bondet, to Col. Heathcote, offering to conform to the Church of England.

New York, June 6th 1709.

Honored Sir:— Since it is by your charitable assistance and concurrence that the Company of New Rochelle find themselves provided with the ministry; that your prudence and wise management hath hitherto composed and aswaged our difficulties about these matters of church settlement; we have thought that it was our duty, and that it should be your pleasure of charity to assist us with your presence and directions, that we may come to some terms of resolution for to have our church in full conformity with the National Church of England; and for to have the pro-

tection and assistance of the Rulers and encouragers of the same, that the service of God may be established in our place according to that holy rule, and the weakness of our place considered; that she may be enabled to support the charges of the ministry, as your Honor knows enough our circumstances be upon that trust of your candour, sincerity and charity for refuge Protestants, well meaning in the duties of our holy Religion, we remain,

Honored Sir,

Your most humble and dutiful servants,

Elias Badeau Andrew Reneau J. Levillaine (signed by twenty six others.)*

1709, June 13.

Col. Heathcote to the Society for Propagating the Gospel, upon the offer of the French Church of New Rochelle to conform to the Church of England.

Col. Heathcote to the Secretary.
Mannor of Scarsdale.
13 June, 1709.

Worthy Sir: "After I had finished my other letters, Mr. Bondett gave me an account by letter, that his people were in a very good temper to receive and conform to the Liturgy of our Church in their congregation; whereupon I went to New Rochelle, being accompanied with Mr. Sharp, Chaplain to the fforces, he being at my house, having yesterday preached and Administered the Sacrament at Rye; Mr. Bartow did us also the favor to meet us at Mr. Bondetts, and his congregation being desired to be at Church, after the service had been performed by Mr. Bartow, and a very good sermon preached to them by Mr. Sharp, the heads of the congregation desired Mr. Bondett to read and present me with a paper, returning me thanks for my endeavors in settling them in their religious affairs, which I send you herewith: whereupon those gentlemen of the Clergy, etc., I did advise them to address the Society, acquainting them with their Resolution of conforming to the rules and discipline of the Church, to pray their assistance in supporting their Minister, and to send them a number of Common Prayer Books in the Ffrench Language, which is here inclosed, and also an Instrument in Ffrench, being a declaration of their Inclinations to conform to the rules of the Church.

We all of us promise them not only to Recommend them in the best manner we could, but also to prevail with Col. Nicholson and Col. Morris to do the like. I believe I need not use many arguments to persuade the Society to do what they can conveniently for them; for Mr. Bondett, besides his serving the people of New Rochelle, will be of great use in assisting the ministers of the other Parishes; and not only that, but if these people are favorably received and encouraged, it will be a great means to influence the Ffrench Congregation in New York likewise to conform; and I am not without hopes of effecting my desired end, of having this county divided into three parishes, by which means we should effectually shut out all Sectaries from ever crowding in upon us. I can hardly express how great a comfort and satisfaction it is to me to see this work brought near so happy an issue, and for which I have been laboring in vain many years; and the only thing that obstructed it was that the Government would not give us leave, and which was almost the only cause that none of your Churches have throve better in this Province. The fleet are just upon sailing, and I am in a very great hurry in concluding my letters, that I must beg leave to refer you to my next, and remain,

Worthy Sir,

Your affectionate humble servant,

Caleb Heathcote.

— Dix's Hist. Trinity Ch. i. 172-4.

* N. Y. Gen. Conv. MSS. i. 187-190. Dix's Hist. Trinity Church i. 174.

A VIEW OF THE QUEEN'S AND KINGDOM'S ENEMIES IN THE CASE OF THE POOR PALATINES.

To which is added A List of the Persons appointed Commissioners and Trustees of that charity, By her Majesty's Letters Patent: as also of those members of the Late Parliament that voted for the Naturalization Bill. In a letter from a Gentleman in London to his friend in the country Sold by the Booksellers (1711) price 2d. Guildhall Library, London.

[Copied, 1898, by Prof. Wm. J. Hinke, in British Museum, and furnished by his courtesy.]

[June 16, 1709.] Sir:—

The warmth you express in yours concerning the present enquiries that are now made in a Parliamentary way, into the invitations that were given to the poor Palatines to come into these Kingdoms, and the arguments you produce in favor of such proceedings from the practice of the Antients and Moderns make it necessary for me, not only to justify the Representative Body of the Nation, but to bring you to a calmness of temper by demonstrating that you have very little insight into that affair, and producing unquestionable authorities that they must be enemies to the Church and State who promote their being sent for, at the public charge.

In order to do this, it may not be amiss to give a succinct and true relation of the whole proceedings on that head, which could neither be designed for the advantage of the established religion or the support of the Monarchy, which is entirely upheld by the Church of England principles. I must desire you therefore to look somewhat more than two years backward into the transactions that were set on foot by the last Parliament and the Dates will tell you that the Honorable Sidney Wortley, Esq., in concert with the Lord William Powlet, Sir James Montague, Robert Eyre, Esq., Sir Joseph Jekyl, Richard Nevil, Esq., Sir Peter King and William Lowndes, Esq. brought in a bill, by order of the House, for naturalizing foreign Protestants on Monday Feb. 14, (1708, 1709) which was passed into an Act on the 23rd of March following and was previous to the arrival of 10,000 Palatines from the 1st of May to the 18th of July 1709. Those that landed at the two first times, viz., from the 1st of May to the 12th of June, consisted of men having families 1278, wives 1234, widows 89, unmarried men 384, unmarried women 106, Boys above 14 years of age 379, Boys under 14 years 1367, Girls above 14 years of age 374, Girls under 14 years, 1309. So that the whole number of the two first numbers landed were 6520. Of these were Husbandmen and vinedressers 1083, Schoolmasters 10, Herdsmen 4, Wheelwrights 13, Smiths 46, Cloth and Linnen weavers 66, Carpenters 90, Bakers 32, Masons 48, Coopers and Brewers 48, Joiners 20, Shoemakers 40, Taylors 58, Butchers 15, Millers 27, Sadlers 7, Stocking weavers 5, Painters 7, Miners 3, Brick-makers 6, Potters 3, Hunters 5, Snomers 6, Surgeons 3, Locksmiths 2, Brick-layers 4, Glaciers 2, Hatters 3, Silversmiths 2, Cook 1, Student 1, Grocer, 2: To which above 1500 being added that arrived in the river of Thames July 18th and others at other times, whose families, trades and employments were not altogether so well distinguished or numbered, it made the number as above mentioned.

As the ministry, then in being, put the Government to the charge of their importation which undoubtedly might have been laid out to a much better advantage, so her Majesty was at the whole expense of their subsistance for a considerable time, which increased from 16 pounds per diem at first to 100 pounds afterward.

But as the late Ministry could not but forsee, that the continuance of such a charge wholly upon the court, could not but be too burdensome upon the Civil List, so they brought it about, by the means of some of their dependents who were in the Commission of the peace for the County of Middlesex to address the Queen for her Letters Patents, for a Brief to raise charitable contributions for these distressed Protestants, who were more than half of them Papists, as appears by such as have been returned back to Holland and elsewhere. Their address ran as follows:

The humble Petition of your Majesty's Justices of the Peace for the County of Middlesex at the General Session for the peace for the said County held at Hick's Hall on Tuesday 7th of June 1709. State p. 7 & 8.

In pursuance of this Remonstrance of theirs the following order of Council was published in the Gazette of June 20th.

At the Court of St. James

June 16, 1709

Present.

The Queen's most excellent Majesty in Council.

Upon reading this day at the Board, the humble petition of the justices of the peace for the County of Middlesex at the General Sessions of the Peace for the said County representing to her Majesty, the great wants and necessities of several thousand Germans of the Protestant Religion who being oppressed by the exactions of the French in their own country have fled for refuge into this Kingdom and must have perished, had not her Majesty's generous and most seasonable bounty subsisted and humbly offering that for their further relief and subsistance a Brief may be issued for the collection of the charity of well disposed persons within the said County Her Majesty out of her tender regard and compassion to those poor people is pleased to condescend thereunto and to order that the Right Honorable, the Lord High Chancellor of Great Britain, do cause Letters Patents to be prepared and passed under the Great Seal, for the collection of the Charity of well disposed persons in all the churches and meetings and otherwise, within the said County of Middlesex, for and toward the present subsistance and relief of the said distressed poor Protestants.

John Povey.

Accordingly this Brief came out and happy was he amongst the Whig Party that could most distinguish himself by his bounty to those strangers that were come over to devour the Land, when he had no Bowels of compassion for the wants of his fellow subjects insomuch that some of the leaders of the party gave a thousand pounds a man; though the Lord Mayor of London therein being gave only fifty pounds and would scarce have done that, but for the sake of his office, though he was worth ten times as much as those that gave more. I need not acquaint the world after this, that his name was Sir Charles Duncomb.

I should have told you that before this County and City collections was made, her Majesty had been pleased to appoint Commissioners and Trustees by her Royal Letters Patent under the Great Seal for collecting, receiving and disposing of the money to be thus collected, who upon July 6, 1709 gave public notice of the time and place they would sit at, in order to receive proposals for employing and settling the said Palatines and to prepare business in Committees for their General Meetings. Now the names of all such as contributed toward this public charity with the sums they respectively advanced, being to be brought to these Commissioners, it consequently made them apprized of such as were good and ill wishers to the cause and contributers more extensive in their donations in order to be thought well off by such as had the administrations of affairs so that after this charity had become general, throughout the whole Kingdom, while our own native poor were starving without any means of provision made for them, It was computed that more than 300,000 pounds was gathered. An incredible sum for a people to raise who had been under the burden of war more than twenty years, for a

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parcel of vagabonds, who might have lived comfortably enough in their native country, had not the laziness of their dispositions and the report of our well-known generosity drawn them out of it.

For as to their pretence to come hither purely for the exercise of their religion there was nothing in it, though some were induced to relieve them, on account of their pretended persecutions, as Count Gallas the Imperial Ambassador made appear to her Majesty by a memorial that acknowledged a great number of them to be Papists and prevailed for a transportation of them back to Holland, at the charge of twenty shillings per head, as may be seen in the Gazette of those times. But we resolved to be credulous and went on in our pity and concern for them, even while we neglected our own brethren, and were satisfied from a Declaration of the Protestant Consistory in the Palatinate, by the Direction of his Highness, the Elector Palatine, that they had no other grievance to complain of, but what is natural to the meaner sort of people of all countries and nations viz., those of poverty. The translation of it from the High Dutch is after this manner. Brief History p. 47f.

How the vast sums of money above mentioned were bestowed is best known to those that made the disbursements, what I have to assure you of, that care was taken to settle some families in and about London, others were shipped off for Carolina and the plantations, where in all probability, if they can bear the fatigue of working, they may provide for themselves, but the residue for whose transportation payment had been made and who were invited over into Ireland by an address from that Kingdom and for whose maintenance a certain E. of S.....t of that Kingdom showed himself wonderfully solicitous, even when the barracks that were made for them are yet unaccounted for, are returned hither naked and in the extremest misery, even when the House of Commons had desired 5000 pounds for their subsistance annually for three years. How they came back in this perishing condition after they had been sent out of the Kingdom so well furnished with necessaries, I am not to examine, let those Gentlemen who have taken that enquiry under their cognizance go through with it, and I dare promise myself material to furnish you with an account that somebody has been guilty of more than high crimes and misdemeanors — what rests upon me to go through with is, that the wretched spectacle these poor people made in crowds daily from the joultry to the Royal Exchange put it into our Representatives Intentions to search into the occasions of their coming over as soon as a petition was brought into the House of Commons from the Minister, Church Wardens and Inhabitants of St Olave in Southwark in the County of Surrey together with the principal inhabitants of the adjacent parishes. Hereupon they order a Committee to enquire upon what invitation or encouragement the Palatines came over, and what moneys were expended in bringing them into Great Britain and for maintaining them here, and by whom paid, which committee after having sate die in diam for a considerable time and searched into papers from the Commissioners of Trade etc., among which there is said to be a letter from the E. of S..... that lets them into the whole mystery of the affair, they made their report to the House and their resolutions in manner and form following which was agreed to by those noble Patriots (March 14, 1711)

Resolved, that the petitioners have fully proved the allegations of this petition and had just reason to complain.

Resolved, that the inviting and bringing over into this Kingdom the poor Palatines, of all religions, at the public expense, was an extravagant and unreasonable charge to the Kingdom and a scandalous misapplication of the publick money tending to the increase and oppression of the poor of this Kingdom and of dangerous consequences to the constitution in Church and State.

Resolved, that whoever advised the bringing over the poor Palatines into the Kingdom, was an enemy to the Queen and Kingdom.

So that if what I have before written to you on this subject is of no weight to you, the resolutions of the best House of Commons that ever sate, cannot but incline you to change your opinion concerning such Gentlemen in the late administration, that were so very industrious in promoting the Act of Naturalization which

of consequence was the greatest encouragement imaginable to come over and possess the land. It is not to be doubted but these worthy Gentlemen that have made such generous votes in behalf of their native country, will continue to pursue such measures as shall prevent the like practices against the Good of its Constitution for time to come and we have all the reason imaginable to expect from their great zeal and affection for the prosperity of Church and State, that those who are voted enemies to both, will be brought to condign punishment; since without such example, it may be again in their power to be guilty of the like offence when it may not be in these Gentlemen to punish them for them.

I have nothing more to add but to refer you to the list of the Commissioners and Trustees for the charity collected for these poor people and that of those members of the last House of Commons, that voted for the General Naturalization Act.

A List of the Commissioners and Trustees, Brief History p. 35f.

A list of those members of the Late Parliament that voted for the passing of the Act for Naturalizing Foreign Protestants and consequently for the bringing over the Palatines. pp. 11-16.

The list contains 251 names.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Consistories on Long Island (Kings Co.) to the Rev. Classis of Amsterdam, June 21, 1709.

Portfolio "New York", Vol. i.

To the Reverend, Pious and Learned Brethren Constituting the Rev. Classis of Amsterdam.

Reverend Sirs:— Both your first letter, which you thought had fallen into the hands of the enemy, and the one dated in March last, (1709), two letters, in each of which the substance of the other was repeated, have finally reached us. Much as we were rejoiced to hear of a letter having come from the Rev. Classis, and that the very one which we thought had been lost, but which the bearer boasted of having in his possession; we were also much grieved that said letter had to wander about some days for the benefit of others, before we were permitted to enjoy a sight of it. First, John de Peyster, as it was learned, had demanded it of the bearer, having orders that it should be delivered to him, to be handed over by him to the ministers. He received it, after it had been opened, and handed it first to the Mayor of the City, (Ebenezer Wilson was mayor in 1709,) as a precaution-

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ary measure, so that it might not be altered or stolen. It was publicly read by Captain Provoost, one of her Majesty's Council, before him and in the presence of others. It was subsequently communicated to my lord Cornbury, who became somewhat angry, it was said, about certain expressions in it. What might have resulted from this, if his lordship had remained in office, (he was superseded by Lovelace in 1709) and how fairly this letter might have been dealt with, we leave to the judgment of the Rev. Classis.

After thus wandering about, it was received from the hands of the Mayor by a committee from the Consistory of New York, who asked for it. It was then a loose paper, without envelope or superscription, and its ownership could only be recognized from its contents. The contents of all three of the letters, indeed, refreshed us to a great degree, because we learned therefrom that you were still thoughtful of us, and were busy with efforts for the restoration of our liberty. Therefore also by these presents we thank you most heartily, and we also request that you will please to persevere in your good and holy zeal. We pray the Lord to bless this work of your hands, and give good success to your labors for the welfare of Zion.

The Long Island dissensions, even as they grieve you, so be assured, they are still more painful to us, especially as they weigh on us more severely. Indeed, we believe that they can be nothing else than very injurious, and a great hinderance to the good work (maintaining Dutch Church liberty) which is being so zealously prosecuted by you. And although every one, among well disposed people, heartily wishes that these disputes might be gotten out of the way; yet we are greatly puzzled as to the manner by which this may be done.

The advocates of the liberty of the Dutch Church in America, hoped that they would receive some enlightenment on this subject from the Rev. Classis. They expected that the Rev. Classis, understanding the necessity of peace, as well as the importance

of unity among the congregations; and having received also a clear account of the disputes: for all the actions of Rev. Freeman, in their beginning and progress, and out of which all the flames of dissension arose, were explained:— it was hoped that the Rev. Classis might so far ponder the principal points of dispute, so as to be able to advise the parties how they should conduct themselves toward each other, that they might come to unity and peace.

But, as an instance, take the case of Rev. Antonides. He is admonished by the Classis to be a little accommodating, and to yield somewhat of his clear rights. But no one must imagine that the Rev. Antonides gave any cause, in any way, to keep the disputes alive so long. In all political and personal questions, everything was done by him which was possible on every occasion. He is personally inclined to peace, and ever ready to accommodate himself to circumstances, and to yield even as much of his evidently undisputed rights as the Classis itself could prescribe.

But the dispute is not so much between Antonides and Freeman,— even as the Rev. Classis itself plainly remarked in their last letter to Rev. Antonides, and in which he was completely exonerated; as between the two Consistories which, respectively, called the Rev. Antonides and the Rev. Freeman. The latter individual intruded into those churches, without any proper call from the churches, and upon the sole authority of my Lord Cornbury. He then removed them (the members of the Consistory) from their offices, by order of the same Governor, and instituted also other measures foreign to all ecclesiastical usages, as has been made known to the Classis.

But my lord Lovelace was animated by a different spirit (from Cornbury). He had no sooner arrived than he ordered the disputes to be examined into by the Consistory of New York, and he also added three members from his own Council to help investigate affairs, and to report according to the facts found. But

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the Rev. Freeman imagining himself to be the church, (suggested, and) it was ordered by the three members of the Council who had been designated, that two men should be selected from either side, etc. The case had been examined so far that the report was about to be made, when my lord Lovelace died to the great grief of all the inhabitants of this province. (He arrived, Dec. 1708: died May 1709). Since then, the matter has been held in abeyance, on account of the present expedition to Canada. But a decision is now daily expected from the Lieutenant-Governor (Richard Ingoldsby) and the High Council.

Nevertheless, in compliance with the desire of Classis that Rev. Du Bois and his friends should contribute everything that was possible to promote peace, a plan was finally devised, to have the Rev. Antonides go before the Council, inasmuch as the Classis had admonished him to some accommodation, and to yield something of his clear rights; yet it was not exactly clear just what the Rev. Classis had in view by this remark. For we could not believe,

(1) That they intended to convey the idea that anyone could be recognized as a lawful minister, who had had no regular ecclesiastical call, and who had even refused to let himself be regularly called.

(2) Or that a lawful Consistory could be deposed by a Magistrate, who did not even belong to our church, and that he should be allowed to do this arbitrarily, (lit. at his own pleasure); and that he might then appoint an unlawful Consistory in place of the other, although done by the connivance of a usurping minister, who was upheld by that same Governor's authority.

(3) Much less that we must approve such a deposition, and such an appointment, and then be obliged to assist in upholding such a minister.— Nevertheless just such things, set forth, indeed, as facts though under a somewhat different color and told in a somewhat milder way — are desired, if unity is to become possible according to their plans.

If the Consistories of Rev. Antonides were willing to do this, and to say to Rev. Freeman and his adherents: Come on! we understand that Rev. Freeman is disposed to submit himself to the Rev. Classis. If our proposed terms are not acceptable, to show our love of peace, let us nevertheless regard each other as two children of a common father, and live together as brethren; let us do this, without either one proposing or demanding any terms from the other; only let us refer our whole case to the Rev. Classis, and whatever it says, let us do: only that Rev. Antonides' friends shall contribute his salary, and Rev. Freeman's friends Rev. Freeman's salary:

Thereupon Rev. Antonides, at the request of Rev. Du Bois, called his Consistory together, and he himself was present at the same, and by word of mouth, made that very proposal, etc.

To this proposition, after much deliberation, the Consistory replied as follows:— They thanked Rev. Du Bois for the zeal he had shown in this matter; that his proposal was not unfair; but that they were now obliged to await the decision of the Lieutenant-Governor and the Council, which they hoped would be judicious, and be also a means to the further promotion of unity: the case would thereby, as we desire, be, for the first, placed in the right position.

Certain friends expressed the opinion that some passionate individuals among them might yet hinder this unity on Long Island; but those of loyal intentions in behalf of the freedom and welfare of the church, acknowledged, that although their feelings were not always equally unruffled, when they had to endure, to the bitter grief of their souls, the outrageous procedure of one, intruding and upsetting everything; yet they declared that they had no other aim than to preserve to the church the free exercise of religion and discipline, which she had hitherto enjoyed; that this had been the sole cause of their course of action; yet that nothing is more precious to them, always, than peace in God's house, and unity among the members of his household;

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and that, therefore, in all sincerity, they profess before God and their own conscience, and also as if in the presence of you all, (the Classis), that they are willing and determined to contribute everything in their power to that end; that they are desirous of yielding whatever might properly be included under any external rights, if that would only tend towards peace and unity.

Inasmuch as the Esopus document covers too much paper to be sent to you with the packet-boat, we have made a separate cover of the same, and provided that in case it should arrive safely in England it should be sent to you with some merchant vessel. Herewith concluding, we commend you to God and to the Word of His Grace.

In the name of the officers of the Dutch Church here,

G. Du Bois.

V. Antonides.

New York,
June 21, 1709.

THE [CIVIL] ASSEMBLY REQUEST DOMINE DU BOIS TO RECOMMEND A DUTCH CHAPLAIN, TO GO TO CANADA; DUTCH MINISTERS REFUSE TO ORDAIN VAN VLECK FOR THIS PURPOSE.

Paulus Van Vlecq.

Die Martis 8 ho. A.M. 21 Junii, 1709. Mr. (Gualterus) Du Bois attending the House, being called in, acquainted the House (that) Col. Nicholson had directed him to recommend a person fit to read prayers in the Dutch language, to those unacquainted with the English tongue, to go on the expedition (to Canada.) The same to be taken into consideration.

Journal, 22.

The House, taking into consideration a person fit to preach, and read Prayers in the Dutch tongue, to those not acquainted with the English language that will serve in the expedition, was informed that one Paulus Van Vleck is willing to serve her

Majesty on the expedition to Canada as a minister or reader to the Dutch ordered on said expedition.

Ordered, That Mr. (Gualterus) Du Bois, Mr. (Bernardus) Freeman, and Mr. (Vincentius) Antonides, Dutch ministers, do, before Tuesday next, examine the said Van Vleck in the presence of two of her Majesty's Council, and two of the members of this House acquainted with the Dutch language, and if the said Van Vleck be found Orthodox, to ordain and Qualify him for the Ministerial Function accordingly.

Die Jovis 8 ho. A.M. 23 Juny, 1709. Mr. (Paulus) Van Vleck attending this House, was called in and prayed the Dutch ministers ordered to Examine his Qualifications and Ordain him for the Ministerial Function, may report the same to the House.

Ordered, That the said Ministers do observe the said order, and report their opinion thereof to this House.

Die Veneris 8 ho. A.M. 24 Junii, 1709. Mr. Livingston presented to the House the memorial of Mr. (Gualterus) Du Bois and Mr. (Vincentius) Antonides, setting forth,

That they are not Impowered to ordain any Person to the Ministerial Function in the Dutch Churches by the Direction of the Classis of Amsterdam: therefore, pray they may not be ordered to do anything inconsistent with the Constitution of the Church to which they belong: which was read.*

Journal, 23.

* Dr. Webster in his History of the Presbyterian Church says that Gov. Nicholson ordered the ministers to ordain Van Vlecq; but from the above, it was the Assembly which requested the recommendation of a suitable person who spoke Dutch. The Minutes of the Presbytery of Philadelphia, from 1710-1715, contain Van Vlecq's later history, except the fact that Domine Freeman alone, subsequently ordained him on his own responsibility. See also "One hundred and seventy fifth Anniversary of Reformed Dutch Church of Six Mile Run, 1885, by Mulford; and Streng's Hist. Sketches, in the Doylestown, (Pa.) Democrat, Feb. 7, 1888; and the Churchville, (Pa.) Chronicles, Aug. 26, 1885, containing Van Vlecq's Journal.— This Journal has been recently published in the Journal of The Presbyterian Historical Society.

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CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Bernardus Freeman to the Messrs. Honert, van der Horst, and Bomble, members of the Rev. Classis of Amsterdam, June 28, 1709.

(Freeman's own Account of his Call to Long Island.)

Portfolio "New York", Vol. i.

(Addressed:) To the Rev. and Very Learned Messrs. Van den Honert, Van der Horst, and Bomble,— eminent Ministers in the Church of Jesus Christ at Amsterdam.

Flatbush or Midwoud,
June 28, 1709.

Messrs. Van den Honert, Van der Horst and Bomble, met in the Rev. Classis of Amsterdam: Salutations:

Rev. and Very Learned Sirs:— Your communication from Amsterdam, dated October 24, 1707, reached me March 29, 1709; and one from Mr. Bomble (reached me) March 4, 1709. Both were written in the name of the Rev. Classis. In each of these, you say that you practically believe that the complaint sent to you by the Brethren, was to be justified by you: That the elders of this place are supposed to have sent a lawful call to you, whereby Mr. Antonides was sent to them, and now belongs to those churches with legal right and qualification: but that I, intruding by a license, am disturbing the church, and have brought the (civil) privileges of the churches of New Netherland into danger: that I have caused Mr. Antonides much anxiety. And, Mr. Bomble, you say it was for such reasons that I withdrew myself from your Classis: that I had once declined the Church of Long Island, and had accepted a new call to Schenectady: and you also ask whether I was lawfully settled at New Utrecht; and you addressed yourself to my conscience for my conviction.

With all respect, Sirs, this runs pretty one-sided. However I am thankful to the Rev. Classis for their Christian admonitions for the best interests of myself and of the Church. And I declare that I was willing to follow them up, and to heed your admonitions, and to live in love with Mr. Antonides; and to do this with all respect and reverence, and maintain good correspondence with you, the Rev. Classis; I was willing, to do all this, in case Mr. Antonides was only willing too, to observe what you ordered him to do. I beseech the Rev. Classis, therefore, not to think of me as if I did not heed their admonitions. I have twice shown them that I do, by writing to Mr. Antonides, besides what I have done by word of mouth. But it disturbs me constantly lest I be indicted and brought before the Government. Then I would have to defend myself in the best way that I could. The Rev. Classis will, therefore, please put the best construction on all this, seeing that I have been so severely accused before you. Thus also was I accused upon the arrival of the new Lord Governor. He appointed three Councilors, and each of these chose two more in addition, to investigate our differences, and settle them. By that investigation I have come to a better knowledge of all that passed; for I lived forty hours in the interior of the country, and all the facts did not come to my ears. Therefore I now trouble the Rev. Classis with a brief sketch of what occurred.

Shortly after the death of Mr. Lupardus, the whole church (on Long Island) was willing to make a call on me; but the letter, which the delegates wrote me after I left, was filled with sickening (flattering?) expressions. Of these the Classis is not aware. This letter was shown by Rev. Du Bois to the elders and congregation; although the late Lupardus really (wrote) this letter after he had heard me preach more than once; but Du Bois was angry and held it back. Nevertheless, the elders invited me, and asked whether I did not wish to come among them as a

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preacher, if they made me out a call. I said it would be according to the conditions of the call. They then went to the lord Governor for a license to call me. He gave them such a license, expressly naming me. Thereupon they made out the call May 4, 1703, after they had quarrelled a long time. This call involved a less salary, as well as a loss of other things besides. On considering it, I wrote to the elders of Long Island that I would be willing to serve them, provided certain improvements were made in the call; but that I had agreed to serve the church of Schenectady until they should answer me.

Meanwhile, the answer did not come. When therefore I heard that a ship was about going to the Fatherland, I wrote them that I was going to stay at Schenectady, for the sake of helping the savages. I wrote also to Mr. Bankers. I did not doubt but that my letter would be read to the congregation, (on Long Island.) The congregation told the elders that they were willing to give me everything which I had asked, and were willing to pledge themselves thereto. This was recorded by the clerk, together with the names of the persons who had pledged themselves. The elders were then asked to write this to me, but they did not wish to. The people requested that a change should be made in the elders and Consistory, as that Consistory had existed for three years already, and had ruled arbitrarily; but they did not wish to do this either. It was Rev. Lydius who had urged the elders to make out the said call, and who had gone with them to the Governor, together with a Councilor, for a license; and who also brought me the call with his own hand.

However, the elders, or those who claimed to be elders, made out a new call for your Rev. Classis, (to send them a minister,) and drew to their support about half the village of Breukelen; scarcely the half of Flatbush; pretty nearly the half of New Amersfoort. But none from New Utrecht or Bushwick or Gravesend would have anything to do with them. However they made out the call. When it was read by the Councilors, who

were making the investigation, they found in it that they, the elders, had made it out on the authority of those three villages, (Brooklyn, Flatbush and New Amersfoort), together with the permission of his Excellency, the (vis)count Cornbury, our Governor. But the demand was now made that they should show the general authorization of the entire congregation (the six churches), but this they could not do, although they had gone from house to house. The question now arose, whether this thing had been done without proper inquiry, for in former times all the people had been called together to vote. It had been done thus in the case of every call before. Neither did they have any proof that it (this call) had been made with the consent of the Governor. Indeed, the Lord Governor declared upon his written oath, that he did not know of any other call than mine. The elders, therefore, deceived the Rev. Classis and the Rev. Antonides, as well as the congregation here. Meanwhile the Lord Governor ordered me, under threats of punishment, to go to Long Island. He did not wish to be insulted by the elders of Long Island, who had so often made their requests to him, nor by Rev. Lydius, and others besides.

After I had been thus ordered three times, I went, for I could no longer beg off. After I had been on Long Island a little while, the Rev. Antonides arrived. It was thought we might live in peace. But no. He too sought a (civil) license, and complained of his misfortune. He said that the elders had done wrong, but it ought not to be counted against him. This may be seen under his own hand, when praying for a license. It may also be seen in the hand writing of the elders themselves, praying the Lord Governor for a license. They besought pardon, that they had made such a mistake as to send off the call to your Rev. Classis, (without a civil license.) However, seeing no remedy, they made a nice present to Madame, the wife of the Lord Governor, that she might persuade him to give them a license (for Antonides;) but she, just then, died. Therefore they

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addressed themselves, with a present of two thousand guilders, Holland money, to one, Madame Bridges! This they themselves confessed at the investigation. And she procured this much — that Rev. Antonides, by a license, was permitted to preach unhindered, in the two churches of (Brooklyn and Flatbush, according to his) call. The Rev. Lydius (of Albany) had obtained also a license for the Esopus, because he was afraid, (on account of certain difficulties in that) church, which also desired me (that I might settle there, in 1703?) and sought by such a turn that I should be kept at Schenectady alone. Rev. Boys, (G. Du Bois) also preached, under a license, on Long Island, after the death of Rev. Lupardus, (1702), which he had obtained personally from the Governor. But if all this be so detrimental to the Church, why go on with such doings? Yet for considerable money, a license could be obtained in such a way, in order to get rid of me thereby.

I have told Mr. Antonides that, if he were willing, I wanted to agree with him, either not to preach any more; or, to unite with him, that the churches might also follow our example; but Mr. Antonides was pleased to say, that his church was unwilling to such arrangements, which was indeed deplorable. My church has always been willing to make peace. But those pretended elders, of whom some have already been in office for eight years, are so hot-headed, so inclined to retaliation, that it is distressing. For there is work enough for each of us, here, and also enough salary, without hurt to him or me. As to what the Rev. Bomble asks, whether I am lawfully settled at New Utrecht, (I answer:) The proclamation (license) was for New Utrecht and the churches combined with it. (Mr. Gualterus) Du Bois also personally installed me before Rev. Antonides came here. This was declared under oath, by several persons, in the presence of the gentlemen who made the investigation. If then I am troubled in my rights, because Mr. Antonides or his Consistory will not follow up your recommendation to peace, do not blame me if I defend myself

in a proper manner; for I can present nothing better than simple equality. For lordship, we have to send to Rome.

Meantime, let us pray God for peace, and for rest for His Church both here and elsewhere; yet not that we may endure no worldly inconvenience, or that we may be found unfaithful in our offices. Nevertheless, I will not neglect to follow out your just admonitions, and to labor for the best interests of God's Church, and will maintain good correspondence with your Classis, unless this letter be erased from your Classical Record Book, (Copy Book). But I hope that, with greater Classical efforts, Peace will be very earnestly urged.

I call myself, Reverend Sirs, and Very Learned Classis, in all respects,

Your Reverences servant and brother in Christ,

B. Freeman.

Colonel Nicholson and Colonel Vetch to the Lords of Trade. (Quakers.)

To the Right Honorable the Lords Commissioners for Trade and Plantations.

My Lords,

We could not but judge it our duty to acquaint Your Lordships of our safe arrival here and in short of the success hitherto of our Negotiation, which Your Lordship contributed so heartily Your endeavours for advancing; We have met with the wished for success in all Governments who are concerned in the same, save those of the Jerseys and Pennsylvania the first of which has one half of its Assembly Quakers, and the latter the whole number is almost so, whose pretended principles being against fighting, they have not as yet raised either men or money for the Expedition, and indeed as their principles are inconsistent with Government, so their Practice is to Oppose all good Order, and Especially any Directions from the Crown, as we have but too Visibly seen at this time, for which reason we have joyned with the gentlemen of the Council and Assembly of the Jerseys, who are not quakers, in Representing to Her Majesty the necessity of giving an Instruction to Her Governors not to admit any into the Council or Assemblies but such as Qualify themselves as the Act of Parliament directs; This we doubt not Your Lordships will think fitt to advise Her Majesty to do, when it comes before you, as likewise to advise Her Majesty to proper Methods with relation to Pennsylvania, who have wholly refused Her Majesty's Commands. And though we hope they shall not be able to abstract this noble enterprise, the Success of which we doubt not will be attended with such consequences as will sufficiently convince both Your Lordships and the Ministry, that Nothing could have been enterprized which could have contributed so much to the honour and Advantage of the Crown and Subjects of Britain, than this present Expedition, which the Quakers have not been wanting to their power to obstruct. This we judge it our Duty with all sub-

mission to Your Lordships consummate wisdom, humbly to advise you of. Who are with all possible respect.

My Lords, Your Lordships most devoted humble Servants,

Fran. Nicholson, Sam. Vetch.

New York,
June 28th. 1709.

— Col. Hist. N. Y. Vol. v. p. 78.

THE VESTRY OF TRINITY CHURCH TO THE ARCHBISHOP OF CANTERBURY, ABOUT 1709? MAY?

"It is but of late years (our church) had its being, and is yet but very tender. The greatest part of the inhabitants of this Province are of the Dutch and French Reformed Religion, or Dissenters and Quakers; and but three counties within this Province would receive a Church of England minister, to wit, Queen's County, Westchester and Richmond; and of these Counties, but the smallest number goe to worship. With much adoe we have overcome the Debt we had contracted by the building of our Church and Steeple, which latter is designed for a Ring of Bells; the walls are of good thickness, and foundation above thirty food square; it has got so high as the ridgepole of the Church, but for want of money we were forced to cover it there, and for the present have hung in a Bell* of 6 sd weight, the free gift of His Lordship of London. The Bishop of Bristol in the year 1699 sent us over so many stones as did pave all the Isles of our Church.

Col. Fletcher, who was Governor of this Province from 1692-1698, gave the first life and being to it, and was a large benefactor out of his own private fortune. His successor [Bellomont] in the Government (on the contrary) endeavored to ruin it, although he sometimes came hither to receive the holy Sacrament, which we hope God has forgiven him; the Viscount Cornbury, next to him, during his Government, has endeavored not only to restore, but (to) advance the Churches Interest, and made in his grant, which by the account we had, from his successor, the Lord Lovelace, [Died, May, 1709] is shaken and rendered disputable, until her most Sacred Majesty shall be graciously pleased to re-establish us therein. Col. Nicholson has likewise been a Benefactor to our Church of the first Rank.

A thousand pounds will be required to finish the Steeple, which we propose for our next task, and are about making up that sum. There is much more wanted, viz., a Dwelling house for our Minister, and a Vestry-room, with a Ring of Bells and a sett of Organs. What we cannot effect ourselves, we shall leave to God Almighty's good Providence, and must recommend the work to our Posterity". ..... "The situation of our Church is very pleasant, between two rivers on eminent ground. We have a large burying place adjoining round it in good fence and adorned with rows of Lime trees, which will make a pleasant shade in a little time."..... "We want also a couple of large Branches of Candlesticks, to hang in the body of our Church; Communion Plate; Books and Vestments, which these last, we are credibly informed have been designed for us by the late King William, and since by her present Majesty, but by what ill fate or accident we know not, we are still without them....."— Records, i. 70. Dix, 171-2.

LIEUTENANT-GOVERNOR INGOLDESBY TO THE LORDS OF TRADE. TRINITY CHURCH.

July 5, 1709.

To the Right Honourable The Lords Commissioners for Trade and Plantations.

My Lords:

.....

The only standing Revenue the Queen has in this Province is Quit Rents, and they are so much concealed, that very little comes into the Treasury, nor is it

* The cost of hanging this bell, was six pounds seventeen shillings was paid Feb. 14, 1705.

practicable to make a Rent Roll whereby they may be collected yearly, other than by a law to be made particularly for that purpose; for I am very well informed that when the Dutch took this place from us, Several Books of Records of Patents and other things were then lost; And how little an Assembly will favour such a Bill is much to be doubted from their Interest; I wish your Lordships would give me your Directions herein, that I might apply myself to bring this matter to a clearer sight than it has yet been in.

I am informed that the Minister of this Place is attempting to obtain from Her Majesty an allowance of twenty six pounds a year out of the Quit Rents, for His House Rent, as also the payment of some arrears occasioned in common with others by the anticipating and over charging the Revenue out of which this used to be paid; It was given in the Infancy of the Church, when the Congregation were not able to bear the Expence, and was a very pious Act, and has contributed very much to the Increase of it, which is now so flourishing that their Minister has a very handsome Salary of one hundred and sixty pounds per annum, besides his Perquisites. And the Church has now in bank as I am informed, seven or eight hundred pounds; I hope Her Majesty will think of some way of paying this Arrear and house Rent; for besides the ill Example it will be, to appropriate the remainder of it to particular uses, it will deprive the Government of all manner of means to provide for several unavoydable Exigencies, this being the only money it can command.— Col. Hist. N. Y. Vol. v. pp. 82, 83.

Classis of Amsterdam.

Correspondence from America.

Rev. V. Antonides and Rev. Gualterus Du Bois to Classis of Amsterdam, July 8, 1709.

To the Reverend, Pious and Very Learned Gentlemen and Brethren, constituting the Rev. Classis of Amsterdam:

Rev. Gentlemen:—

Although we have only recently burdened you with a large lot of documents about the condition of the Esopus congregation, we find ourselves again obliged to make another report, about something which has lately occurred here. From this, as a special sample, the confusion in the state of the Dutch Church here will clearly be seen, and, as we think, all caused by those who do not consider themselves bound by any rules or orders of the Church. A certain Paulus van Vleck, reader, (voorlezer), at a place called Kinderhook, has for some years past performed a reader's duties there, conformably to the usages of the Dutch Church. He had also studied the fundamentals of divine truth, and has expected for a long time to enter upon the ministry. He

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also understood how to bring his people so far that they should issue a call to him. But then it became necessary that he should be promoted to the ministry, and to escape a voyage to Holland for that purpose, it was thought that it could be done here. They at first worked underhandedly, to have it done by the ministers here. They spread a report among the people that the Domines here could do it just as well as the Classis of Amsterdam. This was rumored about secretly for a while. They did not dare to come out openly into the daylight with their plan, until, finally, the following circumstance was taken by the forelock, for the advancement of their scheme.

When the soldiers were fitting out for the conquest of Canada, the Colonel judged that it would be useful and edifying to have, besides the English chaplain, also a Dutch chaplain to go with them; or, at least, because there are only a few Dutch ministers here, to have a reader or a couple of Comforters-of-the-sick, to serve the Dutch troops in the same manner, as the congregations, which have no ministers, are served by them. His Excellency (Gov. Lovelace) said, when we once were incidentally conversing with him about this matter, that he was surprised that the Assembly, had not provided for this; and he asked Domine Du Bois, to inform the Assembly, in his name, that it would be well to have this matter attended to. This having been done, the Assembly turned their thoughts to this Paulus van Vleck, who was proposed to them by some friends of Domine Freeman. But when the place was offered to him, he refused to go in the character of a mere reader; but if the ministers would ordain him, he was willing to do service among the soldiers as a minister, and then, at the end of the campaign, be installed as minister in the congregation of Kinderhook. He seized this as a convenient opportunity to attain his long cherished aim. So far as we know, Domine Freeman and his friends helped him, to urge this business. And he knew how to obtain at least so much from the members of the Assembly, that the House issued

a special order, directing us three ministers, du Bois, Freeman and Antonides, yea, positively commanding us, to examine this Paulus van Vleck, and advance him to the ministry by ordaining him.

When this first order — which came upon us unexpectedly and like a chill upon the body, and which was so repulsive — had been at our united request, somewhat modified by the House; so that, at least, he should be asked about the fundamentals of religion, and that we should be allowed to, (if possible), certify to his ability, that they might have some good reason to send him as a Reader or Comforter-of-the-Sick: This Mr. Van Vleck was by no means satisfied with this; although we promised him that if he would only go to the camp as a Comforter-of-the-Sick, we would write to the Rev. Classis about his case, and make request that they would please to authorize us to examine him, and if found qualified, to promote him, etc. But he said he would go only as a minister, and demanded that we three should advance him, as that was fully in our power if we only were willing; that we would have to do, as our superiors ordered. To all of this Domine Freeman not only assented, but also urged us thereto with arguments: that it was not contrary to God's Word, but that it would serve God's honor and conduce to the spread of Christ's Kingdom; that ministers make ministers; that three make a College. The friends of Domine Freerman and of Van Vleck also insinuated all this among the members of the Assembly.

Then there came a third order, with dire threats, although only verbal, urging that we must promote Paulus van Vleck. Domine Freerman was willing. We two stood aloof and were looked upon as rebellious and disobedient. We were not a little troubled, at this first view of the case. But we took courage and holy resolution, and presented to the House a Protest. In this we declared, that neither our Church-Rules nor our Commissions, which we had received from your Reverences who had sent us out,

gave us any such authority. We therefore very humbly requested, that in ecclesiastical matters we should not be ordered to do anything which was not in our power, and for which we had no authority.

We herein acted according to our consciences, and our sense of duty. We do not wish, nor are we able, to pass beyond the limits of our power and authority. Considering the importance of this matter,— ordinations for the ministry,— we could by no means think ourselves authorized to perform this act; even as little as we think that your Reverences would recognize us as thus authorized. At any rate, (it seemed to us that) if you did not wish to agree in thinking that — besides caring for the freedom of our churches, that you should permit us to hold a kind of Ecclesiastical Assembly, while still depending on your higher counsel, which is a matter of too distant an outlook:— how then should we dare to undertake something, (at our own option) which is the chiefest and most important duty in the meetings of the Classis, namely, the selection of those who are esteemed qualified for the holy service, and consecrate them by the imposition of hands. We were made particularly happy in our minds, when we found agreement with our views, not only from Colonel Niclese, (Nicholson, then Lt. Gov. of New York) mentioned above, who is also a member of the Society in England, called "Societas de Propaganda Fidei"; but also from all the English Ministers here. Among these there were some who also foresaw, that thereby, we would do great harm to our Dutch churches, if the Bishop (of London) learned, that we who had been specially sent as ministers, undertook to fit somebody else for the service. Besides, that uneducated persons should be here consecrated to the holy service, would seem a contemptible business among the English here.

This would also have surely had other consequences. If this Paulus van Vleck had been ordained, others would have immediately come forward. For many believe, that they can become

ministers, and we should have none of any value; each reader would quickly want to be made a minister. It is their business indeed, to read a printed sermon to the congregation. There are also some, who have a better memory, who are ready to repeat such a sermon by heart, and so to pose before the congregation as a Domine. These would be the first whom we would have to promote. Your Reverences may easily understand whither this would lead; and how the service would be made contemptible, and everything get into confusion. We have satisfied the Assembly with our reasons of refusal; at least nothing has so far resulted. Meanwhile, however, we are objects of hatred to many of the common people, among whom this Van Vleck knows how to obtain influence. He goes to preach in houses, here and there, and a collection is taken up for his support. We only seek to maintain the order and edification of the Church of God; and if we cannot be sustained therein by your Reverences, but are left alone, we shall, nevertheless, console ourselves in the righteousness of a good conscience, before the Lord. But our humble request and prayer is, that your Reverences will, as in former days, give at least a public declaration concerning such a monstrous informality in God's Church, that this growing evil may thereby be somewhat checked. In this expectation we subscribe our names, with wished for God's rich blessings on your Rev. Assembly.

Your willing servants and brethren,

Vincentius Antonides,
Gualtherus du Bois.

New York, the 8th
of July, 1709.

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A BRIEF HISTORY OF THE POOR PALATINE REFUGEES LATELY ARRIVED IN ENGLAND.* JULY 18, 1709.

Containing:

I. A full answer to all objections made against receiving them; and plain and convincing proofs, that the accession of Foreigners is a manifest advantage to Great Britain and no detriment to any of her Majesty's subjects.

II. A relation of their deplorable condition; and how they came to be reduced to such extremmities.

III. A description of the country from whence they came.

IV. An account of their numbers.

V. By what methods they have been subsisted.

VI. How they may be disposed of, to the honor and service of the Queen's Majesty, the glory and profit of the Kingdom, and the advantage of themselves and posterity, and

VII. An exact list of the means of the Commissioner and Trustees appointed by her Majesty, for receiving and disposing of the money to be collected for the subsistance and settlement of the said Palatines.

In a Letter to a Friend in the country.

London, printed; and sold by J. Baker at the Black Bog in Pater Noster Row, 1709. price 6 d.

A Brief History of the Palatine Refugees.

Honored Sir:—

In the last letter you gave me the honor of receiving from you besides other material subjects worthy your curious and learned Pen, you were pleased to say, That the news of the arrival of so many poor distressed Palatines, in a time when there was no flagrant persecution in those territories, was a great surprise to the people in your country; and that admitting and subsisting so many strangers in South Britain in a time when trading was low, Employment scarce, a long war on our hands, and all sorts of provisions at such excessive rates was so variously discovered among you with plausible arguments pro and con, that it seemed difficult to determine, whether those that spoke in favor of receiving, and supporting the Palatines, or those that vehemently opposed the admission of any more strangers into England (especially as affairs are now circumstantiated) are in the right?

I Some will have it, that entertaining and making future provision for the Palatines in the present deplorable condition, till they can be so disposed of, as to support themselves by their own industry and honest labor, is not only a great act of Christian charity, but an honor, and a considerable advantage to the whole British Nation, by augmenting its strength and grandeur, promoting Trade, and increasing the riches of the Kingdom: Whilst others disclaim against that opinion, and say that bringing in such great numbers of foreigners at this juncture, is, to make provision still dearer; to eat the bread out of the mouths of our native Handicraft Men and laboring people, and increase the number of our poor, which are too many and too great a burden to our nation already.

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* Copied from a pamphlet in the British Museum, by Prof. Wm. J. Hinke of Philadelphia, and kindly furnished for use in these Records.

This objection Sir, you are pleased to say, which fills too many mouths with noise and clamour, is none of your raising and countenancing, (and I readily believe it) being entirely resigned to the charitable side, and to obey her Majesty's command, and to follow her religious example, in doing your utmost toward the relief of these distressed Protestant Brethren; only you would be supplied with arguments from London, which you call the fountain head of discourse, to answer the pretentions and clamors of persons prejudiced against the poor Palatines, that you may thereby be able to answer their objections, in order to promote the interest of those suffering Christians, when the Briefs for that purpose shall be read among you, with design, to make your collections bear some proportion to the necessities of the miserable strangers.

To this, Sir, you are pleased to add a modest request that I would also accomidate you with the exact number of the Palatines already arrived?

From what Province they came?

How they were reduced to the extremities?

What methods were taken for their subsistance at their first coming?

How since? And after what manner they are to be disposed of, that it may redound to the eternal honor of her Majesty, the glory of our Religion, and the advantage of the Nation, themselves, and their posterities.

Now Sir, that I might comply with your commands, and gratify your expectations, and answer the charitable Designs mentioned in your enquiry, I have for some time made it my business to inform myself of every particular circumstance contained in your letter; which I hope will apologize for delaying my answer, since I would not ground it upon private fancies, erroneous suggestions, or vulgar reports. but upon such authentic Testimonies, and warrentable proceedings, as might become me to give, and you to receive, and communicate to other good men like yourself, who I fear have been too much imposed upon by false notions in policy, and scandalous reflexions upon the legislative powers; or else it could not be a doubt at this time of day, whether multiplying the number of Inhabitants conduces to the strength, grandeur, and wealth of the Kingdom, since it's the constant and experimented principle of all the rational part of mankind, that people are the Riches, Honor and Strength of a Nation, and that Wealth increases in an equal proportion to the additional numbers of inhabitants; for which reason the wise law giver advised the Grecians, if they would be rich, and potent, and make a considerable figure in the World to abate the pride and vanity of their shows, sports, and games. and augment the number of industrious, active and laborious people who would both defend them in time of war, and make them wealthy and dreaded in times of peace. It's needless to tell you Sir, that are so well acquainted with Roman History that Rome being an Asylum to Strangers was the Project that made her Mistress of the greatest part of the known world, and all nations that have pursued the same Methods, have likewise forced their own account in it.

But not to rove so far from home, or trace the obscure fastnesses of Antiquity I will give you some remarkable instances in the constant practice of some of the wisest and most politick neighboring princes and States, who thought it their interest, as well as their honor, to give encouragement, and invitation to such industrious strangers, as either oppression in point of conscience, or otherwise had driven out of their native Countries to seek a livelihood elsewhere.

Thus the late Duke of Brandenburgh, who was inferior to none in the knowledge of the duties of Religion, and the true maxims of government. out of Christian compassion to the persecuted Protestants of France, invited them to come, and settle themselves in his dominions; and when they came, among other transcendent Privileges gave them Timber, and the carriage of it, to build them houses in such places, as they chose to settle in, and from a hundred to two hundred Crowns a man, to provide themselves with such necessaries as were requisite to gratify them to gain their livelihood.

All which favors, they so well improved that the Elector's charity, in a little time was requited with more than a double ration of profit to his own Revenue, insomuch that his son the present Illustrious King of Prussia, in reward of their industry hath lengthened their grant of years from fifteen to twenty one, in which

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they were to be exempted from the payment of public Taxes, and other Impositions.

The like charitable office was done by the same Duke of Brandenburgh for the poor Palatines, who, by the barbarous usage of the French, were forced to leave their own country, and to retire into the Duke's territories in Germany.

There is also, a printed relation in the German Tongue, of the great Immunities, and privileges granted by this Duke to a Colony of Palatines, that came out of their own country, and settled at Magdeburgh, in the year 1689, in which those distressed Protestants found a safe retreat, a comfortable subsistance by their own industry, and is now said to be worth 100,000 Crowns a year to the present King of Prussia; and indeed he must needs be an utter stranger to the affairs of Europe, that is ignorant how many other great Things the King of Prussia has done for poor distressed Protestant Refugees since that time, and still continues to do for them as often as Providence administers occasion; in which God so blesses him, that it always turns to his own secular advantage as well as the satisfaction of his conscience, in doing Good to the Household of Faith.

And why those charitable actions, that are thought glorious in other princes should be complained of in Great Britain, I can imagine no other reason for, but want of due information in the princes, and retaining ancient errors in prejudice of known and experimented truths; To remove which foolish prejudices I shall proceed to give you other repeated proofs of incontrovertible, and universally received maxim in Politics, That numbers of people, are the strength and riches of a nation.

This principle was imbibed by wise and prudent Holland, even from the infancy of their now High and Mighty State, and always had its effects; for by entertaining and succoring distressed strangers, especially Protestants, they were enabled to beat the Spaniard, and cast off the yoke of bondage that had so long gauled the shoulders of that now formidable people; which practice they have continued successively ever since, as occasion offered. In the year 1670, when the barbarous persecutions raged in France, this state, by a public edict gave entertainment and encouragement to all those oppressed people that thought fit to cohabit in those Dominions; and to show that they still continue in the same principle though they have no lands to improve, or sluces to make, and have already more than ten men to our one, in the same extent of land, yet according to the example of our Legislature in the late Act of Naturalization of foreign Protestants, the States of Holland and West Friezeland issued out a Placart bearing date the 16th of July last past, for a general naturalization of Protestant Refugees which follows.

Making it known, that they taking into consideration, that the grandeur and prosperity of a country does in general consist in the multitude of inhabitants and that in particular, the provinces increase in power and riches by the concourse of unhappy and dispersed persons who being driven from their own country for the profession of the true Reformed Religion, or other oppressions have taken sanctuary in this province and have a long time since contributed to the increase of Trade, Manufactures and public Wealth.

That besides the Refugees that left France upon account of their religion, and have already lived a considerable time in this country have not rendered themselves unworthy of the favorable attention of the Regency for their persons and families and consequently ought to enjoy their general protection as the other inhabitants. For these causes we have thought fit to order and decree, as we order and decree by these presents that all persons who have withdrawn themselves out of the Kingdom of France, or other countries, for the profession of the true Reformed Religion and have taken sanctuary in this province of Holland and West Friezeland, and settled themselves therein, and likewise the children of the said persons, whom they brought with them, or were born in the said province, as also all other such Refugees, who for the future shall either directly out of France or other countries take refuge in this province, and choose their abode therein, shall be henceforth received and acknowledged, as we do receive and acknowledge them, by these present for our subjects, and natives of our country

of Holland, and West Friesland and by virtue thereof shall enjoy for the future all the privileges and prerogatives that our other natural born subjects enjoy, as unto them belonging; and that in consequence thereof they shall enjoy the right of naturalization according to the resolution bearing date the 25th of September 1670. That therefore all those who will take the benefit of this, our favor, shall apply personally to the president, or councillers of the court under whose jurisdiction they are, or to the magistrates of Towns, Bailiffs and judges of villages where they are settled or intend to choose their abode. Who after a short examination to know, whether the said persons are truly Refugees, as aforesaid, shall register their names, that the same may appear forever.

And that this may be known to everybody we require these present to be published and affixed and executed in the usual manner.

Done at the Hague, July 18, 1709. etc.

signed Simon Van Beaumont.

The wise and solid reasons given in the foregoing Placart, methinks Sir, are sufficient to silence all the clamours that are on foot among that sort of people that pretend too much, but know nothing of the true interest of Great Britain; for if receiving laborious and working hands into Holland, has turned so much to the advantage of that State, its sufficient argument to the Queen's Majesty, not to part with so great a treasure as the Palatines will be to her, who has more Room to receive them, more barren land to improve, and more manufactories in her own Dominion to employ them, than all the Provinces of Holland can pretend to. Nor is her Majesty and her Government insensible of the fatal consequences that have attended Spain, France, Savoy, and other places, who by proscribing their best subjects, and employing no successful methods for repeopleing their Dominions have so impoverished those sometime plentiful and flourishing Countries, that two succeeding ages cannot in human probability restore them to their former opulance and grandeur.

But these arguments aside. Receiving and succoring these poor Palatines seems to me but the payment of the just debt for the kind entertainment they gave many of our learned divines and others, who were forced to take shelter beyond seas in the Time of Queen Mary's Persecution, and met with a hospitable reception at Frankfort in Germany, in the Palatinate, the Netherland, Switzerland and other places, and shall we now suffer any of the posterity of our quondam benefacts to perish for want of bread, that providence has thrown into our arms for relief? Tell it not in Gath. Let it never be said to the reproach of the British Nation, that it's defective in the great Duty of Charity, as some of our murmurers and complainers would scandalize the Nation with, but rather let those hide bound, merciless, false pretenders to Christianity be stigmatized with reproach, and distinguished from the good natured people of England, who liberally and with open hearts and hands contribute to the subsistance of their distressed Protestant Brethren.

It's for want of putting themselves into the condition of these poor Palatines, and doing in their case, as they would be done by, if it were their own, that makes them fill the world with noise and nonsence in direct opposition to the Religion they profess, which at least would make them close mouth'd if not open handed, silent admirers of other men's charities, though they were without bowels, and had no hearts to be charitable themselves. How have these poor-spirited selfish animals forgot, that if providence had not almost miraculously interposed in our behalf by the late happy Revolution the condition of the Palatines might have been our own, in the melancholy prospect we had in a late reign, of, flying from the like persecution, when some of our Bishops were sent prisoners to the Tower, one suspended from the exercise of his Episcopal authority, because he would not act contrary to law; some of our preachers also were suspended for disclaiming against Popish Superstitions and Idolatry; our Colleges put into the Hands of Papists, and all things tended to the utter overthrow of the Protestant religion, if God Almighty had not put a stop to Popish fury, as to the raging ocean, saying, Thus far you shall go and no farther: God was thus pleased to shake that scourge over our backs, that the poor Palatines have long smarted

under; and what better return can we make to God for that deliverance, than in the exercise of charity to our afflicted Brethren? And let all that omit that duty, seriously consider, that at the great Day of Account, our Saviour will take particular notice whether when he was an hungred, they gave him meat, when he was thirsty, they gave him drink, when he was a stranger, they took him in, when he was naked, they clothed him, when he was sick, they visited him, and when he was in prison, they came unto him; and what they do of that kind to any of the least of his brethren, he will take it as done unto himself, and severely revenge the neglect of it.

Thus far I have shown, that extending our charities to strangers is a christian Duty, my next business, is, to prove that receiving and encouraging the Palatines is no way detrimental, but advantageous to her Majesty's native subjects. But first Sir, as to your saying, That the number of our poor is too great. You that are magistrates may thank yourselves for it; for if you would set them to work, three parts of the poor in England would be able to provide for themselves; and 'till you do so, they having been long immured to idleness, and the trade of begging, they will never work till the fear of punishment obliges them to it. I also fear Sir, that you are mistaken in the number of your own poor, in saying we have more than we know how to employ; whereas in truth it ought to be said we have a great number of vagrants, and sturdy beggars, that don't care for working as long as they can live by begging, but would you, Sir, and the rest of your brother Justices of the Peace unanimously agree and resolve to put the laws into execution, the nation would soon be rid of those harpies, who eat up what would maintain the poor, that are capable and willing to work, and then the complaint would have an end, and we should have no more beggars in Great Britain, than they have in Holland. The number whereof is the scandal of England especially of London; and were a diligent search made after those that beg with two crutches, that have need of none; after those that beg with sore legs of their own making, and refuse to be cured, when it has been offered them; after idle persons that are able to work, but will not, till they are compelled by law to do it, after common counterfeits, and such as have no need at all to beg, but having found the sweets of wandering, are said to grow rich by it; we should soon find the good effects of such a search, which the Beadles will never do, as long as the Beggars are willing to bribe them; which if inquired into, would be found a common practice.

But to return to the Palatines whereas you are pleased to suggest, Sir, that these Palatines cannot be employed in Great Britain without Detriment to our poorer sort of natives, you are then obliged to suppose there can be only such a quantity of work in this Kingdom, and that to let the Palatines into this, is to take the bread from our own people, and to give it to strangers. But to this it's answered, that neither our poor, nor indeed any part of our people were employed in the production of provisions or the manufacture of Cloaths for these Palatines, before they came hither, and therefore if these Palatines shall have full employment here, in the manufacture of Cloths, or the Production of provisions for themselves, they will take no employment from our own people, which they had before.

If the Palatines are 10,000 in number, a less quantity than 40,000 acres of land will not furnish bread, and beer, and all other provisions to so great a company; and for the management of 40,000 acres for this purpose, less than two thirds of 10,000 people will hardly be sufficient, as Farmers, Graziers, Smiths, Carpenters, and other Traders, their wives, children and servants and not much less than one third of 10,000 people will be necessary to make Cloaths, Hats, Shoes, and Stockings for the whole Body.

Now either the 10,000 which shall be employed, for the aforesaid purposes, will be Palatines themselves, and then its manifest they will do no wrong to our people, who were never employed to provide for them, and are therefore robbed of no employment by their providing for themselves; or if these Palatines shall work at any manufactures, which were before the employment of our own people, then so many of ours must be pay'd for providing Cloaths and victuals for the Palatines, by the price of their labor. From all which, it seems reasonable that

the admission of foreigners to live among us will never abate the wages of our poor, or deprive them of any employment which they had before. So that the reasons will be still the same, whether the Palatines shall be dispersed over all the parts of Great Britain or collected all together in a town, for they must still be provided of all necessities by the labor of almost as many as their whole number.

If their labour shall be thought any more than what shall be necessary for their own subsistance, at least it will not exceed the twentieth part of that value; and this perhaps will find a vent in foreign markets, increase our exportations, and add to the Capital stock of this Kingdom, without detriment to our present manufactures.

The main argument for the admission of foreigners, will yet appear more plain by the example of Colchester, Canterbury and Norwich, which heretofore gave a kind reception to the Walloons. Which places have flourished in manufactures for some generations, and have constant employment, not only for all the useful hands of those towns, but of all the neighboring counties, and by making vast quantities of goods for exportation, have been the cause of vast returns of Riches to this Kingdom Which is also an eternal reproach to the memory of the Duke D'Alva, whose folly and impolitic cruelty drove them thither. Again has the admission of foreigners yet been the cause of abatement of wages? Great numbers of French Protestants are come, and settled among us, who have introduced some new, and made many changes in some of our old manufactures and brought down the price of things so very low, that France is in a manner dispossessed of many of those arts, which heretofore carried great annual treasure out of this Kingdom, and yet servants have as great or greater wages now than ever, as much daily wages or rather more, is given for all sorts of labor, with this difference, that our poor give a less price now, for many better manufactures. So that upon the whole matter, it must be concluded that 10,000 Palatines, usefully employed in Great Britain, is an addition of at least 8000 pounds per annum to the riches of this Kingdom, without detriment to the poor natives, or abatement of their wages. Now that it will be also an increase of the strength of the Kingdom is so plain, as not to need an argument for if there was but one man in Great Britain, this would be the strength of the island, and by the addition of one man more, the strength is just doubled; and by the same rule, the accession of so much people, is the accession of so much power to the Kingdom. But with how much, or how little reason so ever our poor natives will complain, yet certainly Gentlemen will have no reason to be offended with this accession of foreigners, which is the effectual way to keep up the price of provisions, and of the produce of their estates, who have generally thought these things so very cheap, that they have contrived arts to sell them dearer.

They have procured a law to prohibit the importation of Irish Cattle; lest the prices of their own should be reduced. They have procured a law to allow a bounty upon the exportation of Corn, which is an art of selling bread cheaper to foreigners than to our own people, by whose sweat and labor it is produced. From whence then we may safely infer that Gentlemen will not be displeased with such an accession of foreigners, as may keep up the price of corn and cattle, and save this bounty to the public. To which I take leave to add, that many of these people being bred to Husbandry Gentlemen may in time have the greater choice of Tenants for their estates, and their rents will be in so much the less danger of falling. Besides are we arrived at the utmost perfection of husbandry? Have not many things been introduced among us in the memory of man, as foreign grasses, turnips, and several other parts of our improvements, which are but lately brought hither? And no doubt but many other things are still behind to bring us to perfection. Everything of this kind may be thought a particular advantage to Gentlemen, And lastly, what so ever increase shall be made of Gentlemen's Revenues, by this accession of foreigners is indeed, besides the before mentioned advantages so much added to the capital stock of this Kingdom.

Now Sir, be pleased to consider the present condition of this Kingdom, with respect to its former and late losses, and then you will find there is an absolute

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necessity of adding great numbers of useful hands to supply the want of them in the Nation.

To which purpose, having as to the political part, an estimate put into my hands, of the great loss of People to the Nation within the memory of man, I shall here present you with it, to the Intent, that you may undeceive many mistaken persons, who only are in the wrong, for want of better information than the sentiments of the vulgar. By the most moderate computation there were lost in the late civil war by Land and Sea about 200,000 persons, about two thirds of that number went out of England to repeople Ireland. and there were esteemed to be lost in the great sickness, which happened in the year 1665, no less than 200,000, and that much the same number were gone to the plantations. It is also calculated by many intelligent observers, that since the commencement of the present, and last war with the French, reckoning but 20,000 men in all parts per annum, to be lost out of our several armies by the sword, sickness, and desertion, with the loss of mariners in the Queen's and the merchant service, those lost in the late violent storms being taken into the account, it will appear that in the twenty years last past, we have lost 400,000 adult persons, besides the produce of their bodies; which being put together, may, by a very modest computation be reckoned at 1,500,000 people; which, if you consider with your penetrating sagacity, you will never wonder at the complaints of the country, that there is little or no vent or sale for the produce of their lands, or their labor, because it only proceeds from the want of people; which manifestly shows, that there is as real a necessity to recruit the nation with industrious people, as the Army with soldiers, or the Navy with sailors. The objection against their poverty, signifies nothing, if they are industrious, for Solomon says the industrious Hand maketh rich, and the Riches gained by industry is an inexhaustable treasure, for riches may take the wing and fly from their propriators, as it often happens, when industry does not prevent it.

Nay, I am bold to say Sir, that the want of it, and care to recover it, seems very ominous to England where a lazy, vagabond, and audacious poor, are so much countenanced as threatens the Kingdom with ruin, and desolation if not timely prevented.

Again, Sir, I desire you would consider that there is nothing so impertinent and mistim'd as complaints against the admission of foreigners, for in Truth, our own country England is not half peopled, Ireland not a quarter part, Scotland less, and our Colonies are almost become desert; and yet some muck worms are so weak and silly, as not to understand the great and valuable blessing of being the general Asylum or place of Refuge for distressed industrious Protestants, Though it is for want of Hands that our fishery is neglected, several of our foreign trades lost, as that of Greenland etc. Our Harbours are choaked up, the sea robbers of our land, our rivers are not made navigable, we have no canals for commerce, our mines are not searched, our champion Lands not inclosed, our waste grounds not improved and our cities, two only excepted, are declining, and yet we complain that providence has sent us people to help us in these necessary services to the publick. The life of Trade is the variety of manufactures, and what sooner, and effectually creates variety than multitudes of people? And what speedier way can we gain those benefits than by encouraging the distressed, if industrious, to come among us, out of all nations, who, it may reasonably be believed, will not fail to bring the arts and manufactures of their own countries along with them. By this method only we have hitherto been gainers, and become a trading people, by the Walloons, Dutch, and French settling among us, to whom Queen Elizabeth gave duly encouragement, and as our most gracious Queen Annie follows her glorious example, and is like her, semper eadens, I doubt not, but these poor Palatines, and others, that this happy and benign reign will bring over, may prove alike successful to us, of which there is little question to be made if the national thoughts were not so full of the Woolen Manufactures as to forget the Linnen Manufacture, which would likewise give employment to vast numbers of people, Save an immense sum within the Kingdom, enrich the Gentlemen and Farmers in their crops of hemp and flax; for the use of linnen is far more general than woolen, as being

employed on more occasions, both in cold and hot countries and can never fail of chap men. Besides that our plantations make a mighty consumption of it, and the profitable Trade of paper making depends on it.

Lastly, Trade and numbers of people are the true Riches and Strength of a country (as has been said already) and the more populous, the more Trade, and the more trade, the more populous, and the more of both, must needs produce riches, if under a decent regulation, and that we don't take up with a few Trades, which has done us mischief hitherto; for otherwise we might have employment enough for greater numbers.

However such a nation as England that is continually wasting so great a number of people in its foreign traffic, both in the East and West Indies ought to be careful of an increase, as thanks be to heaven, her Majesty is, as appears by her extraordinary bounty and charity to the distressed Palatines. Few persons consider what the loss of a man is to a Kingdom and consequently the advantage of an increase of a people.

We want nothing so much in England as the bodies of men, having above 30,000 souls in foreign countries, and are able to employ as great a number of Foreigners without any prejudice to our own natives; for the more people, the greater consumption of our commodities, and commerce and therefore the Riches, Revenues and Soldiers. All these reasons considered, I cannot but stand amazed to think, why at this juncture, more than at other times, some men should be grieved at the admission of the poor Palatines, since this is not the only instance of this Nation's affording a safe retreat and protection to distressed Protestants of other nations, in which it has always found its own account, in the increase of our wealth, and the regulation of our people; which all true Englishmen will still endeavor to preserve, till time shall be no more.

And now, Sir, having I hope, sufficiently proved, that numbers of people, are the strength and riches of a nation, and that admission of foreigners are advantageous to this Kingdom without detriment to the poor sort of our natives, I proceed to your next request, viz. To give you an exact account of the numbers of the Palatines already arrived, Which will admit of a very short answer, that is to say, that at several times, from the first of May last past to the 18th of July 1709 there have been landed in England of these distressed Palatines, the exact number of 10,000 souls. Those that arrived at the two first times viz., from the first of May to the 12th of June consisted of men having families 1278, wives 1234, widows 89, unmarried men 384, unmarried women 106, boys above 14 years of age 379; girls above 14 years 374, boys under 14 years 1367, girls under 14 years 1309; so that the whole number of the two first numbers landed were 6520. Of these there are Husbandmen and Vinedressers 1083, Schoolmasters 10, Herdsmen 4, Wheelwrights 13, Smiths 46, Cloth and Linnen Weavers 66, Carpenters 90, Bakers 32, Masons 48, Coopers and Brewers 48, Joiners 20, Shoemakers 40, Taylors 58, Butchers 15, Millers 27, Sadlers 7, Stocking-weavers 5, Tanners 7, Miners 3, Brickmakers 6, Potters 3, Hunters 5, Snoners 6, Surgeons 3, Locksmiths 2, Bricklayers 4, Glaziers 2, Hatters 3, Silversmiths 2, 1 Cook, 1 Student, Carvers 2, To which above 1500 being added, that arrived in the river of Thames July 18th and others at other times, whose families Trades and employment are not yet distinguished, or numbered, make the number of the Palatines amount in the whole to about 10,000 souls.

Your next demand Sir, is from what places do they come? Which I shall briefly account for, without pretending to give you a Geographical description of their whole country, which would take up too much of my Time, and signify little or nothing to the matter in hand, and therefore I shall trouble you Sir, with only a brief description of the places from whence these people come. They were, generally speaking Inhabitants of the Palatinate, part of which country belongs to the circle of the Upper Rhine, and part to the Lower. It has Alsace, part of Lorrain, and Swabia, and the south part of the Archbishopric of Treves, and Nauty on the North part of Treves, and Lorrain on the west and part of Menty. Franconia and Swabia, on the east, 110 miles long from South East to North West. and its greatest breadth from North East to South West about 70. 'Tis called the Lower Palatinate to distinguish it, from that part of Bavaria, called the Upper. This country is much the pleasantest part of the German Empire,

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and has therefore been coveted by neighboring princes in all ages. Their hills are covered with vines which yield the well known Rhinish wine; their plains and valleys abound with all sorts of corn and fruits, and their forests are well stocked with Deer and other game.

The Rhine passing through the middle of the country, does very much improve their Commerce, and with the Necker Nabe (nahe) and other rivers, supplies them with plenty of fish, and their mountains abound with minerals, among which La Forest mentions Agate and Jasper and Gold, found in the sands of the Rhine of which latter, they coin peices which bear its name.

The Elector Palatine's Titles are, By the grace of God, Count Palatine of the Rhine, Arch Treasurer and Elector of the empire, Duke of Bavaria, Julius Cleves, and Bery; Count of Veldentz, Spanheim, Marix, Ravensbery and Moeurs, Lord of Ravenstein etc., Frederick the 1st marry'd Louisa Julia of Orange, had great quarrels with the house of Austria about Religion and died Anno Dom. 1610.

His son and successor, Frederick the 5th marry'd Elizabeth, Daughter to James 1st of Great Britain succeeded to his father's quarrels with the house of Austria about religion, and was chosen King of Bohemia; but for want of being duly supported, was defeated at the battle of Prague, after which he lost, both his crown and his Dominions.

He had issue the illustrious princess Sophia, born in 1630, marry'd to Earnest Augustus, Duke of Hanover, who is now Electress Dowager, mother to the present Elector, presumptive heiress to the crown of Great Britain and Ireland, and as illustrious for her excellent qualities as for her high birth.

Frederick the 5th was succeeded by his son Charles Louis, who by the Treaty of Westphalia was restored to the Lower Palatine, and the electoral dignity. He was a pious and learned prince and dey'd in 1680. His son Charles succeeded, was elector of this Line, and dy'd without issue, 1685.

The present Elector is (by failure of the fore mentioned Line) of the branch of Newburgh, of the Family of Daix Points. The majority of the people are Protestants who have been much discouraged since the succession of the Duke of Newburgh, a Papist, to the Electorate, and by the barbarous invasions of the French Most of our Palatine Refugees were inhabitants about Heidelburg, Manheim, Frankendale, Spire, Worms, and other parts of the Lower Palatinate, along the Rhine, which all that have travelled, and conversed in those parts know to be one of the finest countries in Europe, but having been the seat of war for almost a hundred years past, and having undergone all that the house of Austria could make it suffer, the house of Bourbon has finished its ruin.

This beautiful country was some time inhabited by none but Protestants, but as has been said above, upon the failure of the line of Bohemia, it fell into the house of Newburg, which being of the Popish religion is the reason that there is now, so many Papists in that country, a few of which (as it was impossible to prevent it) are mingled among the Protestant Refugees now in England.

However this may be truly said in their favor, that they are far from being either Frenchized or Spanioliz'd Papists for most of them having been Protestants or the children of Protestants, they still retain a Tincture of their father's religion which they had not forsaken, but to avoid persecution, and contempts, and to obey the commands and follow the example of their Sovereign; a fault indeed but such an one as others have been guilty of that never lay under such temptations as they have done, and in countries much nearer to us than the Palatinate.

These are therefore of very moderate principles, some of which are already come over to the Church, and more are inclined to follow their example, by the zest and pains that has been taken by some worthy divines of Germany and Switzerland, who read to them the English Liturgy in their own tongue, insomuch that all or most of these Refugees, some Papists, as well as Calvinists, and Lutherans, attend that service diligently devoutly and gladly, and more of the few Papists would do so, if the priests of a certain foreign minister, and others of the same class, who sulks under Romish disguises, would forbear tampering with them.

How they came to be seduced to these miserable circumstances is, Sir, your next enquiry, in which I question not, but to satisfy your Demands, and therefore desire you would read what they say of themselves in a printed paper called, The Palatines Case etc.

"We the poor distressed Palatines whose utter ruin was accomplished by the merciless cruelty of a bloody enemy the French, whose prevailing power some years past, like a torrent rushed into our country, and overwhelmed us at once, and being not content with money and food necessary for their occasions, not only dispossess'd us of all support, but inhumanly burnt our houses to the ground, where being deprived of all shelter, and were turned into the open fields. and there drove with our families, to seek what shelter we could find, being obliged to make the cold earth our lodgins, and the clouds our covering.

In this deplorable condition we made our humble supplications, and cries to Almighty God, who has promised to relieve them that put their trust in him; whose goodness, we have largely experienced in disposing the hearts of pious princes to a Christian compassion and charity toward us in this miserable condition, who by their Royal Bounties, and large Donations, and the exemplary kindnesses of well disposed nobility, Gentry, and others, we, and our poor children have been preserved from perishing, especially since our arrival in this happy Kingdom of Great Britain, which not only like Canaan abounds with all things necessary for human life, but also with a religious people, who has freely give to the distressed for Christ's sake, as it was given to them by the Almighty Donor of all they enjoy.

Blessed Land and happy People! Governed by the nurseing Mother of Europe and the best of Queens! whose unbounded mercy and charity has received us, despicable strangers from afar off, into her own Dominions, where we have found a supply of all Things necessary for our present subsistance; for which we bless and praise Almighty God, the Queen's Most excellent Majesty, and all her good subjects from the Highest degree. to those of the meanest capacity. and do sincerely and faithfully promise, to all our utmost powers for the future to render ourselves thankful to God, and serviceable to her Majesty, and all her good subjects in what way so ever, her goodness is pleased to dispose of us. and in the meantime to be instant in our prayers that God would return the charity of well disposed people a thousand fold into their own bosoms, which is all the requital that can at present be made by us poor distressed Protestants the Palatines."

But to be more particular in the case of these poor Protestants misfortunes, I gave you a short list of some of the principal places from whence they came: and not to recapitulate all the miseries they have been reduced to in almost 100 years continual war, I shall only show you how those principal towns above mentioned, from whence and where abouts they come have been desolated in the late wars.

And first the city of Spiers where the imperial Chamber or Souvereign Court of Judicature for the Empire is kept, was taken by Gustavus Adolphus King of Sweden, who demolished its fortifications because he was not able to spare a sufficient garrison for its defence. There was many stately houses and churches in this city, before it was burned down, the chief of which was the Cathedral, beautify'd with four towers. The citizens have rebuilt part of it, but it will be long before it can recover its ancient splendor. This destruction forced many of the Inhabitants of Spiers to take up their dwellings in the villages there about many of which have been destroyed in the succeeding wars.

The city of Philipsburg, reckoned the first in the Palatinate, has been taken six times, viz., in 1633 by the Swedes, and in 1636 by the Imperialists. In 1644 by the Duke of Enghin, afterward Prince of Conde, by the Germans in 1676, and by the Dauphin on his birthday the first of November 1688, but was restored to the Empire by the Treaty of Reswick. The present French King being in possession of this town by the treaty of Munster in 1666, caused the following proud inscription to be writ over the great Gate of this city:

Teundis Rheni Fininbus,

Ludovicus XIV, Francorum et Navarra Rex Christianissimus, confecto in utraque Germania bello; restaurata ubique pax; Munimentum hoc sui virtutis assertacque liberatis Germanae Monumentum firmari isthoc aggere Muroque Regis sumptibus exstructus fuit.

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Anno 1666.

Perfecit in terrorum hostium, foede ratorum Praesidium Silicorum Subsidium, alterum Galliae cis Rherman propugnaculum ac Germanican versus Ostium, inferius situ non robore.

Quod ille claudit, nemo aperit, idem aperit et nemo claudit.

For defending the countries on the Rhine Louis the XIV, the most Christian King of France and Navarre, having finished the wars in both Germanies and restored peace everywhere, caused his fortress to be strengthened with ramparts, and walls at his own Royal charge as a monument of his valour and of the recovery of the German liberty.

In 1666

He completed it for the terror of his enemies, the support of his allies, and a security to the French, being the second bulwark of France on this side of the Rhine, and a Key into Germany, the lowest in situation, but not in strength.

What he shuts, no man opens; and what he opens no man shuts.

But being retaken by the Imperialists in 1676, the Emperor ordered that inscription to be razed out, and one in direct opposition to be put in its stead.

This city suffered much in the Civil wars in Germany, but most by the barbarity of the French 1693, who destroyed the Prince's stately Palace, the churches, and brutishly ravished women of the best quality in the great church, who fled thither for protection when the French took it by the treachery or cowardice of the governor who was a knight of the Teutonic order, but afterwards justly degraded and branded publicly with other marks of ignomy and disgrace.

The city of Worms is reckoned the second city in the Palatinate. Munsters says, that in his time, two hundred cities, great towns and villages lay so near Worms that they could bring provision thither, and return home the same night. All which places suffered much likewise in the civil wars, of Germany, but most by the French in 1693 when they burnt down the stately edifices in three hours time, as had been the work of years.

The Papists are numerous here, and have the Cathedral but the Magistrates and most of the Inhabitants, are Lutheran. The city is situated in a very fruitful country, is as large as Frankfort, but ill peopled by the worse neighborhood of the French, who have so ravaged the adjacent country, and exercised such Tyranny over the Natives, where ever they came, that none care to live within their reach, no more than to be slaves in Turkey.

Manheim, about 22 miles from Heydelbourg near the conflux of the Rhine, and the Necker, was fortify'd by the last elector of the old family, with several outworks, and two citadels. It was taken by the French in 1688, who being forced to abandon it the next year destroyed its fortifications, part of the town, and wasted the country about it. Frankendale, and the Vicinage thereof laying on the West side of the Rhine underwent a worse fate; and was burnt down by the French in the year 1688, and the country about it depopulated.

Openheim, standing upon a hill on the banks of the Rhine about twenty two miles from Worms, and eleven from Neuty was destroyed by the French in 1693. It would be an endless labour Sir, to reckon and describe all the particular places in the Palatinate, that are laid waste, and therefore I shall content myself, and I hope you, and many others to say, that their native country has suffered more during the late and present war, than any other, by the frequent invasions, inroads, and repeated conquests of the French, which Incendiaries have burnt down to the ground and made almost a desert of more than 2000 of their greatest cities, and market towns, and villages, destroyed their vines, and in many places rooted them up, with design to make so fatal a waste that their country might never be peopled or inhabited again.

Vast numbers of these people have perished in the woods and caves among wild beasts, through hunger, cold and nakedness.

These poor Refugees are the survivors of them, that during a short interval of peace had built up a few cottages, and began to cultivate their desolated country, in hopes of some means of subsistance; but by reason of the late irruptions of the French are reduced to greater extremities than before, for the French not content with their former cruelties, have again ruined their country and beggar'd the in-

habitants by carrying away their cattle, robbing them of the fruits of their labors, and yet continue to this day to exact vast contributions from them. To which if we add the many heavy taxes imposed on them by their own government which strips them of all that the common enemy leaves who will wonder, that seeing themselves in a manner famishing and starving, destitute of all conveniences for human Life, that they should throw themselves into the arms of Great Britain's charity?

Or that a gracious Queen, Government and people, professing the purest and best religion in the universe should receive and subsist these poor oppressed and miserable Protestants? But on the contrary, should rather with abhorrence advise, that there should be any persons living amongst us, that should grudge the national charity for their relief; who are capable of being made a blessing and an advantage to the nation, as being an industrious people, or that any miscreant should rob England of the honor and glory of being owned the Refuge of the Distressed; which blessed be God, will appear to be beyond example. Sir, in answering your next enquiry viz. How these Refugees were taken care of and subsisted at their first arrival in this happy country?

Her Majesty being informed of the miserable condition of these people, was at the whole charge of transporting them into her own Dominions, and took particular care for their subsistance; but their number being like to increase, and it must necessarily take some time for appointing and settling the distribution of her Majesty's charity for their daily relief, a certain number of well disposed gentlemen, Divines, Physicians, Merchants and others, whose names and character I have no authority to publish and whose indefatigable pains and unexampled charities, nothing less than Heaven can recompense, voluntarily and without any invitation or motive, but their own pious inclinations obliged them to it; 1. Because the Palatines were in great distress, 2. Because they were strangers, and 3. Because it was not known that the government or any else provided for them.

In which good offices they labored abundantly and effectually, from about the middle of May till the 2nd of July, at which time Commissioners were appointed by her Majesty's Letters Patent to take care of them and receive proposals for the disposal of 'em, whereof all these private Gentlemen aforesaid, are of the number.

In order to make provision for these distressed people, when these Gentlemen acted in a private capacity, they first met in a room in the Temple Change Coffee House, and afterward at a Gentlemen's Chambers in the Queen's Bench Walks in the Temple, where they erected themselves into a charitable society, elected a chairman, and came to such resolutions, as were thought most expedient for the subsistance of the Palatines.

To which end they chose two agents to attend these people de die in dien, to inform themselves, and then the Gentlemen of their several conditions, and to distribute the private charities in such proportions, as they saw convenient till places might be found to lodge them in, without any trouble to the Inhabitants, and besides these particulars by their interest with the Nobility, Gentry, Merchants, and others, they procured as much private charity from several hands during the short time of their acting as private gentlemen as amounted to between seven and eight hundred Pounds.

Many of which benefactors, in obedience to their Evang. precept, of not letting the left hand know what the right hand does, in this kind, concealed their names from this charitable Society, though the Gentlemen never omitted returning their hearty thanks to the Benefactors of the persons that brought it.

The private charities thus collected, these Gentlemen ordered to be put into the hands of a goldsmith, which was employed for the subsistance of the Distressed; and whereas several of them, at their first coming, were in great want, all imaginable care and speed was used to procure them lodging by their agents, the number of whom they increased with the number of the Palatines, to whom they allowed and pay'd twelve shillings per week, for their pains and subsistance, besides other necessary charges and expenses in the service of the necessitous Palatines.

About this time, viz. May 23, 1709, there was an estimate procured that the number of the Palatines was 825 men, women and children residing about the Tower, S. Catharine's Tower Ditch, Wapping Nightengale Lane, East Smithfield, and places

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adjacent, whereupon it was agreed by the Gentlemen to thin the number by hireing some cheap Houses and Barns out of the Town; which was done accordingly, and they were lodged in Barns and Houses hired at Kensington, Walworth, Stockwell, Bristol Cansey and Cumberwell, and as the number of the Palatines increased so did the care of these Gentlemen in providing more Barns and Houses for them, in her Majesty's Rope Tark at Depford in the upper rooms of the Red House in the same place, which the Queen hired, and were then vacant, with the loan of a thousand tents from her Majesty for their reception on Black Heath, Greenwich and Camberwell where a Gentleman of that place gave a ground to set them up in.

Nor did the care of these Gentlemen terminate in lodging them, but they also supply'd them with great quantities of Bread, Cheese, Milk, and Small Beer with Straw to lie on, Blankets and coverlids, and as many combs as cost twelve pounds.

They also took, when any of the Palatines were sick to provide necessaries fit for them in such a condition, and a learned and Charitable Physician of their own number, took the pains to visit them, and supplied them with physical Medicaments at his own expense, as well as in leaving a Chirurgeon behind him, to administer them according to his direction.

But all these being corporal charities these Gentlemen ceased not here, but also made provision for spiritual food for their souls, and to that pious end agreed with Mr. Sc.....r to read prayers to the Palatines every day, for which he was to be allowed the charge of his coach hire, the Clerk of the Prussian Chapel, was to assist at Divine service and to be considered for his pains.

To further improve their knowledge in the word of God, these Gentlemen desired one of their number to write to his correspondent at Hamburg to buy and send over a thousand High Dutch New Testaments, and the Psalms in Prose, in Quires in the Long Primer for the use of the Palatines, and ordered that sixty pounds should be reserved to pay for them.

Lastly they agreed that it should be taken into consideration, how to form a proposal to the government for applying the Queen's allowance to support five hundred Palatine children from the age of six to twelve at a charity school, in order to be instructed to write and read English, to be taught their catechism, to cast accounts, and to work on the Linnen Manufactures etc.

And now these private Gentlemen having voluntarily done all these great and charitable offices for the Palatines, they put an end to their meeting in the Temple, and the Trustees appointed by her Majesty to distribute the money collected for the Palatines, met the first time, viz. July 2nd at the new buildings, joining to the Banquetting house, and adjourned themselves to the next Wednesday morning at St. Paul's Chapter House.

Your last demand is Sir, how they have been provided for, since, and how they are to be disposed of for the future? To which I answer:

That the Queen's great charity has, ever since the first arrival of the Palatines been the principal fund for their subsistance, the other charities though they did abundance of good, as an additional relief, by the prudent management of the gentlemen, yet they were but precarious, and not to be rely'd upon, so that her Majesty's charge, by the increase of these foreigners was raised from sixteen pounds to one hundred pounds a day afterward, which was distributed by the two German Divines (that only had authority to dispose of it) in this proportion viz., to each man, and each woman above twenty years of age, five pence. To those under twenty and above ten, four pence. To those under ten years of age three pence per diem, which was pay'd every Tuesday and Friday, besides one pound of bread per diem to each of 'em; but these being only two gentlemen, as has already been said that had authority to receive and dispose of the Queen's charity, to whom it grew a greater burden than they were able to bear, it was thought convenient by the ministry to put the care of the Palatines under a due regulation, by authorizing a number of persons fittly qualified to enquire into their state and the properest measure for their relief and settlement; whereupon her Majesty was graciously pleased to appoint Commissioners and Trustees, by her Letters Patents under the great Seal, for collecting, receiving and disposing of the money to be collected for the subsistance and settlement of the poor Palatines, who upon July 6th 1709 gave public notice in the Gazette that they would meet

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in a general Meeting in the chapter house of St Pauls, on every Wednesday at four of the clock in the afternoon, and that in order to receive proposals for employing and settling the said Palatines, and to prepare business for the said general meeting, they would meet as a Committee in the new buildings adjoining to the Banquetting House in Whitehall, on every Tuesday, Thursday and Saturday at four of the Clock in the afternoon, and that they would also meet as a Commitee in the Council Chamber in Guild Hall, London on every Monday and Friday at four of the Clock in the afternoon, and on every Wednesday at ten of the Clock in the morning, the first of the said meetings to be on Friday following.

VIII. The Persons appointed Commissioners and Trustees by the said Letters Patents were:

The Lord Archbishop of Canterbury
Lord High Chancellor of Great Britain
Lord High Treasurer of Great Britain
John, Lord Somers, Lord President of the Council
John, Duke of Newcastle Lord Privy Seal
William, Duke of Devonshire Steward of the household
Charles, Duke of Somerset Master of the Horse
James, Duke of Orumond
Nriothesly, Duke of Bedford
John, Duke of Buckingham and Normandy
James, Duke of Queensbury and Dover, Secretary of State
Henry, Marquis of Kent Chamberlain of the household
Evelyn, Marquis of Dorchester
William, Lord Dartmouth
Charles, Lord Halifax
The Right Honorable Mr. Secretary Bayle
James Vernon, Esq.
Lord Chief Justice Holt
Sir John Trevoor, Master of the Rolls
Lord Chief Justice Trevor
Sir Charles Hedge
John Smith, Esq., Chancellor of the Exchequer
Sir James Montague, Attorney General
Lord Mayor Alderman
Recorder and Sheriff of the city of London
The Honorable Spencer Compton, Esq.
Sir Matthew Dudley
The Honorable George Watson, Esq.
Sir John Bucknall
Thomas Earl of Pembrook and Montgomery, Lord High Admiral of Great Britain.
James, Earl of Derby
Thomas, Earl of Hanford
Charles, Earl of Sunderland, Secretary of State
Lawrence, Earl of Rochester
Henry, Lord Bishop of London
Thomas, Lord Bishop of Rochester
Jonathan, Lord Bishop of Winchester
John, Lord Bishop of Ely
William, Lord Bishop of Lincoln
Dr. White Kermet, Dean of Peterborough
Dr. Godolphin, Dean of St Paul
Dr. Thomas Mannisigham, Dean of Winsor
Dr. Thomas Bray
Dr. George Snealtridge
Dr. Moss
Dr. Bradford
Dr. Butler
Dr. Sinford
Dr. Pelling

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The Rev. Samuel Clark
Comradeus Wornley
Urich Sekerer
John Tribekko, clerk
Andrew Ruparty, clerk
Samuel Travers, Esq., Surveyor General
John Plummer
John Shute
Joseph Offley
Richard Walaston
David Haysteter
John Ward
Henry Cornish
Sir John Stanley
Sir Henry Furnace
Sir John Philips, Bart.
Sir Alex Carru, Bart.
Sir Theodore Jansen
Sir James Collett
Sir Edmund Harrison
Sir William Seawere, Knight
Sir John Ehvill, Knight
Dr. Willis, Dean of Lincoln
John Dolbon
Richard Morten
Arthur Bailey
Micaiga Perry
Henry Martin
William Dudley
George Tounsend
Thomas Railton
Ralph Bucknal
John Chamberlayne
William Davidson, Esq.
Francis Eyles, Esq.
Frederick Slave, Doctor of Phegoric
James Keith, Doctor of Physic
Thomas Smith, Esq.
Robert Halles
Henry William Ludolph
Robert de Newillie
Peter Foy
William Falkener
Henry Hoar
Walter Cock and Jonathan James, Gentlemen
Nathaniel Gould
Justice Beek

Before and since the granting of this Commission Sir, several proposals have been made for the disposing and settling of these poor Palatines, which I transmit to your perusal and consideration, with such answers, exceptions, and observation, as have been made upon them to the Intent, that if you, or any Gentleman of your acquaintance, can assist in any of the Methods that are or hereafter shall be taken for employing and settling 'em, you might communicate your charitable resolutions to the Commissioners, who will kindly accept any important offer to that good end and purpose.

Now of all the schemes that have been projected for the settlement of the Palatines, none have been received with more universal disdain than that of Rya de la Plata for the merchants and owners of ships having been consulted, they would not undertake for their passage thither under ten pounds a head, and they computed that more than half the sum would be necessary to buy provisions for

their subsistance there, till they shall be able to shift for themselves upon the place. To this must be added the convoy of men of war to attend them, and a regiment to secure them in their new settlement: and then allowing them 10,000 persons (which is the number I go upon) the whole charge will very much exceed the sum of 200,000 pounds. It is very likely also that more than half the number of the poor people would die in their very passage, which would be a general discouragement to foreign Protestants, to come hither, and the most effectual repeal of the Act of Naturalization.

And if they should gain a settlement, which is doubtful, what assurance can we have, that a colony of all strangers will continue in a state of dependency upon Great Britain even though they should find the Golden Mines, for which they are sent, so long a voyage, we, may be poor as Spaniards with the Dominion of all those Treasures, which possibly will drain our country of people in quest of imaginary Riches, while our Trade and Manufactures at home shall be neglected, by which now, we have our shares of the mines.

If this should be the case, the treasures which we shall import from this country, must go out again to purchase conveniences of life from our neighbors, who will rather choose still to depend upon their trade and manufactures.

Nor is it likely, that any charities will be contributed, toward the charge of this expedition, either by the people, who are not pleased by the Palatines coming hither, or by those who shall be displeased with their being sent away.

The latter will murmur at the destruction of so many Protestant Refugees, and at the blasting the fruits which they expected from the Naturalization Act; and the former will be sure to fall in to aggravate their complaints, as they will be glad of every occasion to quarrel with the ministry. So upon the whole matter, the entire charge of this expedition will be left upon the Queen, who, at the price of 200,000 pounds will be able to purchase nothing, but the discontent of her people.

Another project has been mentioned, for sending the poor Palatines to the Canary Islands to make these same new acquisitions for Great Britain, but whether the project is to settle them in some uninhabited Islands there or to give 'em a share in some Islands already peopled by Spaniards, or whether the old inhabitants of Palm Island, or some other, are to turn out, to make room for these New Masters? Which so ever of these things is intended, when the Transports for so great a body of people, the provisions to enable them to begin their settlement, the convoy to attend 'em, the soldiers to secure them, shall be all pay'd it will perhaps appear that all this charge does not fall short of the price of the former expedition. It will be considered too, whether at the peace, this place is not to be restored to Spain, by which all the charge is to be lost, or whether by stipulation with the house of Austria, we may retain it, as well as what we shall acquire of the Spanish West Indies? It will be next considered what we shall gain by this acquisition, if we have already almost the whole trade of the Canaries, for then we shall gain no more by the Queen's Dominions over the people there, than if they shall remain subjects of another prince. Besides the Arguments of our want of assurance, that a colony of all foreigners will continue dependent upon Great Britain will be the very same in this, as in the case of Rya de la Plata.

And if no private persons will be able to find their account, so as to become Adventurers in this expedition, the whole charge of the above 100,000 pounds will be left upon the Queen to purchase no profit to her people Besides whether they are to share an Island with the Spaniards, or to possess a separate Island to themselves, they will still be too near the Spaniards, and their inquisitions without a perpetual force of disciplined soldiers for their security.

And this charge is endless, it is not easy to forsee how it will be resented by a British Parliament, and whether it will not be thought a pretence to put the Kingdom to the charge of a standing force in a time of peace.

Carolina, Pennsylvania, the Jerseys, New York and New England, have also been proposed against which it has been objected, that the Queen's subjects of Great Britain profit very little by the increase of those places, which take off very few of our Manufactories and make no very valuable returns; for they are chiefly furnished with Manufactories within themselves, have little commerce with, and

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are consequently less dependent upon Great Britain; and as they shall increase in people, they will still increase in Manufactories; and become still more independent; and perhaps it is feared that in time, they will serve our sugar and Tobacco Plantations with most of those goods which are now brought from Great Britain.

The Natives of Great Britain are those descended of natives, who when they have gained estates, do sometimes transplant themselves thither, with their effects, which add at last to the riches of the Kingdom.

But these foreigners will be attached to us by no such natural affection; they will consider that, as their native country where they shall have a settlement; they will soon forget both ours, and their own, and we shall have lost forever all hopes of future benefit by them or their estates.

To send them to Virginia or Maryland is thought still worse in the present condition of those countries; the business of those places is already overdone, and the prices of Tobacco are so very low in Europe, that they are now unable with the exchanges of Tobacco which are imported hither to purchase the Manufactures with which we used to serve them; so that they begin to make manufactures for themselves; and if they build towns and succeed in it, we are in a fair way of losing a trade that has employed three or four hundred of our ships brought an annual Revenue of three or four hundred thousand pounds to the Crown, and employed vast numbers of our people.

I cannot find by the best enquiry I could make, any place that remains out of Great Britain, which has not been mentioned for the settlement of the Palatines except Jamaica, and the Sugar Plantations. And of these it must be confessed that they employ vast numbers of our people to work for the consumption of those countries, employ great numbers of our ships, breed great numbers of sea-men, and are a very great support to our naval power. The returns of their goods raise a great annual Revenue to the crown, and the riches of the Kingdom, and the inhabitants of those countries are so linked with Great Britain, by Commerce, Intermarriages, and the stocks which they keep here at interest that they will always be restrained, both by interest and affection from the throwing off their dependency upon us, and submitting to any other power. And even these Palatines, if they should be transplanted thither, will increase the before mentioned advantages to this Kingdom in proportion to their numbers, and will for the same reasons become true Britains in one or two generations. Carpenters, Smiths, Masons and generally all sorts of handicraft are very much wanted, and very dearly hired in those places.

If such of the Palatines as are skilled in these employments will be willing to undertake this voyage together, with their families, if merchants will for two or three years profit of their service undertake for their passage, and stipulate to make allowance to 'em of so much wages and subsistance for that time; if also sufficient lands shall be alloted to them, when they are to set up for themselves the Queen, and her subjects of Great Britain will not lose the whole profit of their labors there, since whatsoever is more than necessary for their own subsistance will return to this Kingdom.

Besides that an increase of people would contribute to the security of those places especially Jamaica, which at present may be thought too insecure with so small a number of hands upon that island, to defend a place of that vast extent and consequence.

But for the whole body of the Refugees it is thought (even by men interested for their being sent thither) that this voyage will be as fatal to them, as that of Rya de la Plata, and 100,000 pounds charge to the Queen, while the natives lose the benefit of their labor at home.

The foregoing methods for disposing of them, being liable to so many exceptions, I come to the last, which is thought to be very feasible, satisfactory to the people, honorable to the Queen, beneficial to the nation, least expensive, and may immediately be put in execution, that is to say, giving them, or settling them in houses without land, and employing them so as to maintain themselves. To do which, it has been proposed for settling them.

That since it is said, there is no Manor or parish, of which the Crown is the sole Lord, and proprietor of the soil exclusive of freeholder and Commoners, who

may pretend danger of charge from the poor or lessening their common if these foreigners should be settled therein.

1. That there be purchased some entire (though small) Manor and parish in which there are no Freeholders or Commoners, near a River navigable already or capable of being made so, and near materials for building.

2. That the lands of this Manor (except 100 acres to build the huts and houses on with yards, gardens, etc.) may remain in the hands of the recent tenants, who will be glad of such a neighborhood to sell the produce thereof to.

3. That the rents thereof which must necessarily every year greatly increase may remain in the crown or in the trustees.

4. That the 100 acres be laid out in a regular form, such as it is possible may hereafter become a beautiful town, on which a sufficient number of huts or houses capable at present only of defending the Inhabitants from the injuries of the weather be built, which in time, as they grow able, will be turned into good buildings; these they should hold of the crown or Trustees for — years, at a Pepper-Corn per annum each house, and afterward at a reasonable rent, as a recompence for the Land they stand on, and the charge of building them etc.

For employing them, it was likewise proposed and thought convenient that instead of giving daily so much to each person or family to maintain them in idleness, as at present; that all the laborers, many of the handicrafts men, such as Carpenters, Masons, Bricklayers etc. together with many of the women and children as are capable, be immediately employed in building the huts or houses, and pay'd them reasonable wages.

These with the money thus earned, will employ and pay the other handicrafts, such as shoe makers, taylors etc. for their necessaries, By which means, the very first moment they were employed, almost the whole charge of maintenance would be taken off, a town built against winters, and the danger of an ill habit of idleness, besides other inconveniences be prevented.

2nd That after their huts or houses are built when such as will be either employed in the handicraft, necessary labor, household cares, old people and small children be deducted, to be employed in the Woolen and Linnen Manufactures, which is thought most feasible, not excluding others, because those employments are soonest learned, and possibly the most beneficial to the Nation, for a child of six years old or under will in two months time earn its living, and old people, past almost any other labor, may at these works earn a good livelihood.

So that the money in building the huts or houses and materials to set them on, work will be so far from being lost or sunk, that in all probability it will produce a considerable profit for the money so laid out.

So that upon mature consideration of the whole, as far as I can learn, the Lords Commissioners, and others, seem resolved to employ these poor Palatines in her Majesty's own Dominions and in the service of the Nation, by Land and Sea.

In order thereunto,

The Right Honorable, the Lord Lieutenant and Council of Ireland, having in an humble Address to her Majesty requested that as many of the Poor Palatines as her Majesty shall think fit, may be settled in that Kingdom, and given assurance that they shall be very kindly received and advantageously settled there; and that Address having been laid before the Right Honorable, the Lords and others her Majesty's Commissioners for receiving and disposing of the money to be collected for the subsistance and settlement of the said Palatines, the Commissioners have resolved that 500 families of the said Palatines be forthwith sent into that Kingdom and referred it to their Committee to settle the manner, and time of sending them thither. Some of whom are already on their journey thitherward.

I am also credibly informed that John Marshall, Esq., Master of the Rolls of the County Palatine of Tiperary in Ireland, will take near 1000 more of the poor Palatines in order to settle them on his land and will build houses, and provide accommodations for them, so that in all probability there are more than 3000 of them provided for already in Ireland where no doubt but many others will follow their example.

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And that the Sea as well as the Land may be recruited with this accession of foreigners, the Commissioners have given public notice, that all Masters of Ships, or any other persons, are at full liberty to employ in their service any of the Palatines that are willing to serve them, and that any person who is willing to employ any of them, may apply himself to Mr. Carter at Morris's Booth on Black Heath.

And because some doubts and fears have arose about their settlement, as if they might be chargeable to the parishes hereafter, the Commissioners gave public notice in the Gazette August 6th that for the encouragement of persons and parishes to receive and employ the Palatines during the time of harvest, or otherwise, care shall be taken to provide a fund for the maintenance of such of them, as shall by sickness or other accident be rendered incapable of getting their living by their labor, and for the securing such parishes, as shall receive any of them, that they shall not become a burden or charge to such parishes by their being employed or settled there. Which in many wise mens opinions, Sir, answering all objections, against entertaining and employing them in all parts of Great Britain.

On that part of Great Britain called England, let it suffice to say that some families of them, and some single persons have been taken by Lords and Gentlemen in divers countries for Harvest Work, and Gardners, for men and maid servants, and that one Gentleman in Staffordshire has offered to take a considerable number of 'em to build houses for them at six pounds a house, and to provide all necessary accommodations for 'em a' la Palatine. Two of the Commissioners are gone into Staffordshire to treat with the aforesaid gentlemen about the premises.

Other generous offers are daily made by gentlemen for their relief and employment in which number Sir, I hope to find your name speedily, and others your neighboring gentlemen, by your example; which on all good occasions have hitherto influenced them to act like themselves And have Sir, I thought to put an end to the trouble I have given you in a long letter, but that I find, now the nation are exercising their charity in order to provide for them, some malicious and ill natured people are still endeavoring to raise ill reports and to slander, and attack the good name of the poor Palatines, that have nothing else left 'em in the world to render them objects of Christian Compassion; but such diligent observation has been made by superior order, in relation to their behaviour, since they came among us, as stops the mouth of calumny, and truly represents them a sober, temperate, modest, courteous, industrious, and honest people, without the least symptom of immorality, debauchery, or prophaneness; cheerful in their calamitous condition, grateful in the sense of what has been done for them, and in all things demean themselves without giving offence or injuring anybody; for though they are encamped in two camps, on Black-heath and at Cambervill, where they are at perfect liberty to go where they please in the country round about, yet after a strict enquiry made by proper officers appointed for that purpose, no complaints of any wrong done has been brought against them.

Nor Sir, are hard words, and malicious censures from some ill natured people of our own, the only artifice that has been employed to wound the reputation of the Palatines, but a shaft flying from abroad has been levelled at them for the same purpose, and though I cannot approve of the publication of the instrument at this juncture, yet the Gentleman having attoned for that supposed transgression by his ingenious reflexions upon it, I have communicated both the Instrument, and the Answer to you for a conclusion.

The Instrument is entitled, "A translation from the High Dutch of a Declaration made (by Direction from the Elector Palatine) by the Protestant Consistory in the Palatinate."

Whereas it has been signified to the Reformed Consistory in the Palatinate that several of the Families, who are gone down the Rhine to proceed to Pennsylvania, to settle themselves there, commonly pretend they are obliged to retire thither for the sake of Religion and the persecutions which they suffer on that account; and since it is not known to any of the Consistory, that those withdrawn subjects have complained that they suffered at that time any persecution on account of

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religion, or that they were forced to quit their country for want of liberty of conscience contrary to his Electoral Highness's gracious Declaration of the 21st of November 1705, therefore as soon as the consistory understood that a number of subjects were gone over abroad to the said Pennsylvania, and that more were like to follow, they thought it necessary to acquaint all the Reformed Inspectors and Ministers with it, to undeceive their auditors, as also these withdrawn people, and that they are not like to gain their end, in all probability and to persuade them against their withdrawing any further; as also to the intent to show the groundless pretences of such people to go out of the country on account of the said religious persecution.

Which we attest hereby in favor of Truth.

Done at Heidelburg the 27th of June 1709.

Soco. The Vice-president and council of the Consistory constituted in the Electoral Palatinate.

V. P. Hawmuller
T. Heyles
H. Croutz
J. Clocter
J. Kirchurejir
Schemal.

My remarks on the Declaration (says my author) shall be short and general for I don't pretend to treat this subject professedly, but only cursorily and en passant.

1. 'Tis thought dishonorable to his Electoral Highness Palatine to have it reported in the world that any of his subjects retire out of his country for the sake of oppression in religion. This is a bright testimony on the part of a prince to the truth of this proposition viz. That the spiritual rights of conscience ought to be held inviolable; and is therefore fit to be filled up and preserved, for the honor of his Electoral Highness, and the Instruction of posterity.

2. But if these people have not left their country because of oppression in religion, the Declaration leaves us free to believe, that they have left it because they were oppressed with impositions of another kind.

For certainly the last Thing men would ever do, is to leave their own sweet native soil; and (at this time of the world) so great a number of families cannot be supposed to do it out of wantonness. Now if they find themselves obliged to come abroad in quest of civil liberty doubtless they deserve full as kind a reception from our free nation, as if they came for liberty of conscience. I had almost said more, for 'tis not impossible that those who abandon their country merely for the sake of religion might bring hither with them and retain notions favorable to arbitrary power. But if those that come upon a mere human and civil account find here the happy change they expect, as it will be our fault if they do not, this will ever incite them to assist in supporting and maintaining the principle on which this government is founded. And this seems to be perfectly well understood by those who have desired a great number of families of them to be sent over to settle in Ireland, where weight is judged to be wanting in the scule of true civil and religious freedom, to balance that of Popish and arbitrary principles.

3. Those expressions in the declaration that the Palatines who have left their country, and not like to gain their end, and that others should be dissuaded from following them, naturally afford two reflections.

One is that the Elector Palatine would have been glad to keep his people (even the poorest of them that are come hither) at home; which shows the truth on which our Act of general naturalization is founded, viz., that numbers of people are a means of advancing the wealth and strength of a nation to be generally received (however understood and apply'd) by all Potentates.

The second is that it is to be hoped those who were most zealous in making that Act, and those who have the care of disposing of the poor Palatines, will be throughly picqu'd by the insinuation that they are not like to gain their ends, to acquaint themselves in such manner that the world may not reproach this nation with not rightly understanding or not duly executing a project formed for its true interest.

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To these remarks I will subjoin one observation viz. that the restless French Monarch has been the original cause of the difficulties and misfortunes which several princes and nations of Europe have or do labor under. The example of his numerous standing forces, of his despotic manner of government of the real strength these have given here, with the specious airs of grandeur and glory, and the magnificence and luxury of his court, have had fatal effects, by corrupting more than one prince to attempt (like him) on the liberties of their people, and their ancient constitutions of government, by furnishing some with a pretext, and putting others under necessity of keeping up armed forces, not only by necessary consequences to the burdening of their subjects with taxes, but by no less necessary consequences to the making use of the sword, when once in their hand to curb them at their discretion and govern them by will and pleasure; and in short by introducing into too many courts and nations pernicious and detestable maxims of government and customs of life tending to the violating all degrees and conditions, from the prince to the peasant, and consequently to the extirpation of all true liberty; for res est severa libertas, it subsists wholly by a limited distribution and steady administration of the Powers of a Nation, for the equal benefit, of all, by constancy of public discipline and order, and by decency of private manners.

By this time I hope, Sir, you are satisfied that by employing and settling these poor Palatines in her Majesty's Dominions of Great Britain and Ireland besides many others these general advantages will accrue:

1. It will invite more foreigners of all degrees and conditions to be encouraged, pursuant to the general maxim so often repeated.

2. It may by example awake our own people out of their present lethargy, and oblige them to put the laws in execution for employing the poor.

3. It will redound to the eternal honor of her present Majesty, and this nation who in a true Christian manner has so charitably provided for these distressed people.

4. It will be the most extensive charity immaginable, even to all the subjects of Europe by obliging the princes thereof to treat their subjects more humanely for the future, than some of them have done heretofore, since they now know where to enjoy what is their own, to be freed from oppression in their consciences and temporal estates, and be naturalized to the happy prerogatives, privileges and immunities of natives which are so beneficial here, as few or no other people in the Universe can pretend to.

I am Sir, yours etc.

Finis.

		s.	d
Note.	A Rix Dollar is in English money	4.	9
	A Florin	3.	4
	A Creutzar about	0.	½

ACTS OF THE CLASSIS OF AMSTERDAM.

New York.

1709, July 22nd. Rev. Cole (Colleague) Bomble read a letter from New Netherland, signed by Rev. du Bois, Anthonides and Lydius, complaining that as yet they had received no reply from the Classis to their communication, telling of the great dispute that existed between the congregation of Kingstown and Rev. Beys. They were grieved that it had come to their ears that judgement here (in Amsterdam) seemed more in favor of Rev.

1709

Freerman than of themselves. They requested that the case of Rev. Beis be held in suspense, until their Acts in regard to it had been received.

Rev. Bomble also read a letter from Rev. de Bruyn of Suriname.

Likewise also the letters which he had written in reply to Revs. du Bois, Anthonides, Freerman, and de Bruyn, wherein the Classis were pleased to take satisfaction, thanking him for his trouble, and recommending the business further to the Rev. Deputies. ix. 194.

1709, July 30–Aug. 8. Synod of North Holland.

No allusions to America.

Rev. Christopher Bridge's Commission, to be Minister of Rye. Aug. 19, 1709.

To all People to whom these Presents Shall come, The Society for ye Propagation of the Gospel in fforeign parts sends Greeting —

Whereas Mr. Christopher Bridge* ye Bearer hereof being in Priests orders hath been Sufficiently recommended to ye said Society & by farther examination appears to be a person duly qualified for promoting the good Work in which ye said Society is Engaged, and Whereas he is by the Reight Rev. Father in God Henry Lord Bishop of London a Member of ye said Society at the request of the said Society Lycensed & appointed to perform all the offices of his Sacred Function at Rye in New Yorke in America; Now Know Yee That ye said Society have given And granted unto the said Christopher Bridge & his Assigns & do hereby for themselves & Successors give and grant an annuity or yearly Pension of the sum of fifty Pounds of Lawful Money of Great Britain to hold receive Enjoy the same from the ffeast day of the Nativity of St. John Baptist before the date of these Presents during the Pleasure of ye said Society, the same to be paid at the ffeast days of St. Michael the Archangel, the Nativity of our Lord ye Annunciation of the Blessed Virgin Mary & the Nativity of St. John Baptist in every year during their said Pleasure, Provided Always, and on condition that the said Christopher Bridge do without delay at the first opportunity after ye date of these Presents transport himself to the said Parish of Rye & also from & after his arrival Continue and reside there (unless otherwise directed by the Society) and do with fidelity and diligence discharge his holy function; otherwise this grant to be void and of none effect. And the said Society doth hereby heartily recommend ye said Christopher Bridge to the protection & blessing of Almighty God, the Countenance and ffavour of the Honorable the Governor of New York & the good will of all Christian People at Rye aforesaid for his further Encouragement & support. In witnesse whereof ye said Society hath hereunto Caused to be sett their Common seal this Nineteenth Day of August in the Year of our Lord 1709 And in the Eighth year of our Most Gracious Sovereign Lady Anne by the Grace of God of Great Britain France & Ireland Queen Defender of the ffaith etc.

John Chamberlayne, Secretary.

— Doc. Hist. N. Y. Vol. iii. pp. 569, 570.

* Rev. Christopher Bridge was at Boston in 1702; at Narragansett, 1707-8; at Rye, N. Y., 1709-19. He died May 22, 1719. Digest of S. P. G. Records, 41, 852, 855.

1709

REPORT OF BOARD OF TRADE RESPECTING THE PALATINES.

August 30, 1709.

To the Right Honourable The Ld. High Treasurer of Great Britain.

My Lord,

In case the Proposal we laid before Your Lordship this day relating to the settling the Palatines at Jamaica be not approved, Though we do not at present foresee any Objections but what may arise from the greatness of the Charge (which nevertheless we have lessened all we can) or if it shall not be thought convenient to settle the whole number of the poor Palatines on the Island of Jamaica, We offer to Your Lordships consideration.

That such of them as shall not otherwise be disposed of may conveniently be settled upon Hudson's River in the Province of New York, where Her Majesty has very large Tracts of Waste Lands. In order whereunto

We further propose that they be transported thither at Her Majesty's charge, which for so great a number, partly made up of small children may, as we are informed, be done at between three and four pound a head, one with another.

That they be supplied here with all necessary tools for Husbandry, and with Nails & Hinges and other Iron Work for building their Timber houses, to enable them to begin and make settlements; which Emptions may be computed at forty shillings per head, as in the case of the Poor Palatines and to the same place the last year.

That the Governor or Commander in Chief of the said Province be Directed upon their arrival there, to grant unto every one of them, under the Seal of that province, without fee or reward the usual and like number of Acres as was granted or Directed to be granted to every one of the Palatines lately sent thither, to have and to hold the same unto them and their heirs forever, upon the like terms and under the like conditions and Covenants for settling and Cultivating the said Lands, as the other Palatines already settled there are subject and lyable unto.

But as these People are very necessitous they will not be able to subsist there, till they can reap the fruit of their labour (which will not be 'till after one year) unless assisted by Her Majesty's Bounty; for no doubt there is little Relief to be expected from the Inhabitants of that Province, under its present circumstances; and therefore these poor people must Depend on Her Majesty's Royal Bounty for their Subsistance for one Year after their arrival in New York, which charge may be computed at about five pounds per head.

Further we propose that before their Departure they may be made Denizens of this Kingdom, that they may enjoy all the Privileges and Advantages as are enjoyed by the present Inhabitants of New York, accrueing thereby.

It may be objected that should these people be settled on the Continent of America, they will fall upon woollen and other Manufacturies to the prejudice of the Manufactures of this Kingdom now consumed in these Parts. To this we answer that the Province of New York being under Her Majesty's immediate Government, such mischievous practice may be discouraged and checqued much easier than under any Proprietary Governments on the said continent, as has been found by experience; and as a further provision against any such practice, a clause may be inserted in the several Patents so to be passed to the said Palatines declaring the same to be void, if such Patentee shall apply himself to the making the woollen or such like Manufactures.

If it be thought advisable that these poor people or any number of them be settled on the Continent of America, We are of opinion that such settlement, especially if made at Her Majesty's charge should be in Provinces under her Majesty's immediate Government, and we know no place so proper as Hudson's River on the Frontier of New York, Whereby they will be a good barrier between Her Majesty's Subjects and the French & their Indians in those parts, and in process of time by intermarrying with the neighbouring Indians (as the French do) they may be Capable of rendring very great Service to Her Majesty's Subjects

there; and not only very much promote the Fur Trade, but likewise the increase of Naval Stores, which may be produced in great plenty at New York, wherein Mr. Bridger Her Majesty's Surveyor of the Woods on that Continent may be Directed to instruct them.

Lastly we take leave to Observe to Your Lordship that in Virginia and some other parts of the said Continent, where the Air is clear and healthfull, wild vines do naturally grow and afford plenty of grapes, which if cultivated and improved by husbandry would produce good wines. Wherefore if some of these Palatines who are Vine Dressers were settled there, and imployed in that sort of Husbandry, a new profitable Trade might be Introduced to the Benefit of this Kingdom.

We are, My Lord, Your Lordships most humble Servants,

Dartmouth, J. Smith Ph. Meadows J. Pulteney.

Whitehall, August the 30th, 1709. — Col. Hist. N. Y. Vol. v. pp. 87, 88.

Acts of the Classis of Amsterdam.

Indian Letters.

1709, Sept. 2nd. Rev. Cole (Colleague) Bomble read the Indian letters, which were placed in the hands of the Deputies ad res exteras, to make extracts from. The Messrs. Deputies were asked, in consequence of the request of the Indian churches, to be pleased to urge upon the Messrs. Directors the increase of preachers for the Indian churches. (churches in the Indies, East and West.) ix. 197.

New York and Suriname.

1709, Sept. 2nd. The case of New York and Suriname was further recommended to the Messrs. Deputies ad res exteras. ix. 198.

Further Petition of Domine Antonides' Elders.

Sir:— To the Right Honorable Richard Ingoldesby Esq., her Majesty's Lieutenant Governor & Commander in Chief of the Provinces of New York & New Jersey and the Honorable Councill of the same.

The Petition of Joseph Hegeman, Peter Nevius & Jeronimus Remsen in the behalf of the Elders & Deacons of the Dutch Reformed Protestant Churches of the towns of flatbush, flatlands & brookland.

Humbly Sheweth,

That your Petitioners did in the time of the late Lord Lovelace petition his Excellency & Councill against sundry Irregularities committed in their Churches by Mr. Bernardus freerman.

That his Excellency & Councill were pleased to refer the Examicon thereof unto three of the members of this board to take ye same in the presence of sundry other Gentn.

1709

That the said Gentn. have long since finished the said Examinacon but by reason of the other emergent affairs of this Province no report has as yet been made thereof.

Your petitioners therefore humbly pray that for the preventing of further disputes & settling the peace of the County wher those Churches are the said members of the Councill may be ordered with all speed to make their report on that affair to this honorable board.

And your Petitioners as in duty bound shall ever pray.

By their order,
Abrah. Gouverneur.

New York
8th Sept. 1709.

— Doc. Hist. N. Y. iii. 98, 99.

Order Thereon.

Att a Councill held at New York this 8th day of September, 1709.

Present, The Honorable Richard Ingoldesby Esq., Lieut. Gov.

Coll. Beekman,	Mr. Mompesson
Mr. Van Dam,	Mr. Phillipse
Coll. Wenham	Capt. Provost.

Upon Reading ye Petition of Joseph Hegeman Peter Navius & Jeronimus Remsen in the behalf of ye Elders & Deacons of ye Dutch Reformed Protestant Churches of ye Towns of fflat Bush, fflatlands and Brookland Praying ye Committee appointed for Examining into the disputes concerning Mr. Antonides and Mr. Freeman on the Churches aforesaid may make their report thereof to this Board.

It is ordered that they proceed thereon according to ye said Petition.— Doc. Hist. N. Y. Vol. iii. p. 99.

PETITION OF THE ELDERS OF DOMINE FREEMAN'S CONGREGATION, IN QUEENS CO.

1709.

To the Honorable Richard Ingoldsbey Esq., Lieut. Governor & Commander in Chief of the Provinces of New York New Jersey etc.

The most humble petition of Dorus Polhemus, John Hansen, Christian Snedecore & John Snedecore Elders of the Dutch Congregation in Queens County.

Sheweth

Whereas Mr. Freeman by orders from our late Governor the Lord Cornbury was to be Minister of this Congregation — and none els. which also was confirmed by the Lord Lovelace according to which we your Honors petitioners were chosen & Constituted Elders of ye Church & now continue to be so.

Nevertheless Mr. Antonides being very well apprized hereof but minding to make a Division & Disturbance in the Church here (as we are told he has done in Kings County) has lately (as we are informed) Taken upon himself in concert with some few others to make choise of other Elders of the said Congregation & does design to publish them as such at the Church or meeting house at Jamaica to morrow & also then to preach to the said Congregation, for the doing of which (as we humbly conceive) he has no manner of power or authority from your honor. Wee therefore humbly pray for ye preventing of the ill consequences which such practices by him will inevitably produce that your Honor will be pleased as has been usual to order that no Dutch Minister shall preach or Exercise his Ministeriall ffunction in this County besides Mr. ffreeman till further orders from your Honor & your Honor's petitioners shall ever pray etc.

[Sept. 19, 1709.]

Theodorus Polhemus, Jno. HB Hansen, Jan Snedeker.

— Doc. Hist. N. Y. Vol. iii. pp. 99, 100. Also in Ouderdonk's Jamaica, 8.

MAJORITY REPORT OF COUNCIL, SEPT. 15, 1709, ON DIFFICULTIES IN KINGS COUNTY. [See OCT. 6, 1709.]

To the Honorable Richard Ingoldesby Esq., Lieut. Governor and Commander in Chief of the Provinces of New York and New Jersey etc. and Councill.

In obedience to a Refferrence of his late Excellency John Lord Lovelace etc., in Councill now confirmed by your Honour in Councill we have inquired into Examined and heard the Elders and Deacons of ye Dutch Reformed Protestant Churches of the Towns of Brookland fflatbush & fflatlands in Kings County on their Petition to his said Excellency in Councill as also Cornelius Sebringh Anglebert Lott and Cornelius Van Brunt for and on the behalf of themselves and the major part of the ffreeholders of the Dutch Congregation in Kings County on the Island Nassau on their petition to his said Excellency in Councill and find by the Books papers Evidences and Examinations before us laid & taken that Mr. Antonides is duely and Regularly called minister of the said towne of Brookland fflatbush & fflatlands according to the Discipline practice and Constitution of the Dutch Churches of the Towns aforesaid and that Mr. ffreeman is Duely called Minister of New Utrecht on the said Island, and we believe is likewise minister of Bushwick though it has not been proved before us.

We are,

Your honours most obedient humble servants,

Rip Van Dam, A. D. Philipse J. V. Cortlandt Leendert Huygen De Kleyn.

New York, 15th Sept., 1709. — Doc. Hist. N. Y. Vol. iii. p. 101.

THE DUTCH CHURCH OF JAMAICA PETITIONS LIEUT. GOV. INGOLDSBY AGAINST ANTONIDES AND IN FAVOR OF FREEMAN.

1709, Sept. 19.

To the Hon. Richard Ingoldsby, Esq., Lieut. Gov. and Commander in Chief of the Province of New York, New Jersey, etc.

The most Humble petition of Dorus Polhemus, John Hansen (Bergen), Christian Snedeker and John Snedeker, Elders of the Dutch Congregation of Queens Co., showeth:

Whereas, Mr. Freeman by orders from our late Governor, the lord Cornbury, was to be minister of this congregation — and none else; which also was confirmed by the lord Lovelace, according to which we, your Honor's petitioners, were chosen and constituted elders of the church, and now continue to be so:—

Nevertheless Mr. Antonides being well apprised hereof, but minding to make a division and disturbance in the church here, as we are told he has done in King's County, has lately, we are informed, taken upon himself, in concert with some few others, to make choice of other elders of the said congregation, and does design to publish them as such at the church or (Presbyterian) meeting-house, at Jamaica, to-morrow, and also then to preach to the said congregation, for the doing of which, as we humbly conceive, he has no manner of power or authority from your Honor:— We, therefore, humbly pray for the preventing of the ill-consequences which such practices by him will inevitably produce, that your Honor will be pleased, as has been usual, to order that no Dutch Minister shall preach or exercise his ministerial function in this county besides Mr. Freeman, till further orders from your Honor: and your Honor's petitioners shall ever pray.

Theodorus Polhemus. John Hansen. Jan. Snedeker.

Sept. 19, 1709.

1709

PETITION OF THE GERMAN COMPANY AT QUASSAICK CREEK AND THANSKAMIR.

To the Right Honorable Richard Ingoldesby Esq., Lieutenant Governour and Commander in Chief in and over Her Majesties Provinces of New York Nova Caesaria, and Territories depending thereon in America, etc. As also to Her Majesties Honourable Council of this Province etc.

The most humble Petition of the German Company at Quasek Creek and Thanskamir.

Most Humbly Sheweth:

That they are compelled by the Decease of Coll. Thomas Wenham (b.m.) most humbly to acquaint your Honour, That they do not know where to address themselves to receive the remainder of their allowance of provision a 9d p Day to every head, allowed to them by your Honour's Favor untill the 1st day of January next — And whereas the said Company is at present in great want of the said Allowance to the daily maintenance of them and their Families — They therefore most humbly begg leave most humbly to implore your Honour's Favour, to be graciously pleased, to assist them in their necessity with the requiring and providing a Gentleman, who may be willing to support them with the Continuance of the said Allowance until the said limited Time shall be expired — And your Honour's most humble Petitioners most humbly shall be and subscribe themselves for so great a Favour

Your Honours Most humble Most dutyfull and most obedient Servants,

The German Company at Quasek Creek* and Tanskamir.

New York, 7ber 23rd, 1709.

— Doc. Hist. N. Y. Vol. iii. pp. 330-1.

PETITION AGAINST DOMINE ANTONIDES.

To the Honorable Collonel Richard Ingoldsby Governor and Commander in Chief of Her Majesties Provinces of New York and New Jersey & of all ye Territories and Tracts of Land depending thereon in America Vice Admirall of ye same etc.

The humble petition of Cornelius Sebring & Cornelius Van Brunt in behalf of themselves and others of ye Dutch Congregation in Kings County on ye Island of Nassau,

Sheweth,

That notwithstanding your Honors order (dated on the 14th day of this instant September) directed to Mr. Vincentus Antonides not to confirm Elders and Deacons chosen by him in any way of ye townes of flat Bush, New Utrecht Bruykland, & Bushwick, but soe it is may it please your Honor That contrary to your Order and in contempt thereof he ye said Mr. Antonides hath already confirmed two Elders and one Deacon in ye Town of Bruykland on Sunday last being ye 18th Instant, and your Petitioners are informed that he Designes to-morrow to confirm them at fflat Bush, to ye great Disturbance of Her Majesties Leigh Subjects of ye said county.

Your Honor's Petitioners Therefore Humbly Pray you will be pleased to Grant some speedy Order directed to ye Justices of ye Peace to Prevent ye mischiefs that may attend such irregular Proceedings, or otherwise as in your great wisdome shall seem meet. And your Petitioners shall Pray etc.

Cornelis Sebring Cornelis Van Brunt.

New York, Sept. 24th, 1709.

— Doc. Hist. N. Y. Vol. iii. pp. 100, 101.

Both the above Petitions Read in Councill 6th of October 1709.

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* In Sacket's Map of Newburgh, dated May 1, 1798, which may be found in the State Engineer's office, (No. 385), the above creek is laid down by the name of Quassy Creek. It is now called Chambers' Creek.

AFFIDAVIT OF PETER HERING.

Peter Hering of full age being duly sworn on the Holy Evangelists of Almighty God deposeth and saith That on Sunday the 18th day of September One Thousand Seven hundred and nine he being then at the Dutch Church in Bruyklandt upon Long Island with one Abraham Kettletas & several others, where he this deponent did see and hear Mr. Antonides a Dutch minister confirm two Elders & one Deacon or one Elder and two Deacons of the Dutch Congregation of the said Bruycklandt, and further this deponent saith not.

Pietre Hering.

New York September 24, 1709. — Doc. Hist. N. Y. Vol. iii. pp. 100, 101.
Sworn before me,
Ebenezer Willson, Mayor.

COUNCIL JOURNAL OF NEW YORK.

Confirming Land to Episcopal Church.

1709, Sept. 26. An Act confirming a certain grant made to the Rector and inhabitants of the City of New York in communion of the Church of England as by law established, being read twice, is committed to the gentlemen of this Board, or any five of them. 289. Passed, 289. Sent to the Assembly, desiring their concurrence, 289.

PETITION OF THE REV. JOSHUA KOCHERTHAL.

[Sept. ? 1709?]

To the Right Honorable Richard Ingoldesby Esq., Lieutenant Governour and Commander in Chief in and over Her Majesties Provinces of New York, Nova Caesaria, and Territories depending thereon in America etc.

As also to Her Majesties most Honourable Council etc.
The most humble Petition of Joshua Kocherthal, Minister.

Most Humbly Sheweth:

That all his endeavouring hitherto bestowed and applyed cannot meet with an effect answerable to his expectations to find but the utmost necessary expences to the building of his house and regulating his settlement upon the land assigned to him, being besides advised by Mr. Kokerell Secretary that he could not (after the latter end of this month of June) continue any further with the procuring and payment of wood and houserent, in consideration he had fully made up and surrendered all the accounts concerning our company and their settlement: wherefore your Honour's most humble Petitioner humbly undertakes to beseech your Honour's Generosity, to be graciously pleased, to settle upon him a further continuance of the said Assistance of Firewood and Houserent (like Mr. Kokerell hath hitherto done) untill Her Majesties Royal Most gracious Resolution concerning my subsistance may be known.

Your Honor's most humble Petitioner is in duty bound to acquaint your Honours that he intends to transport himself to London by this favorable opportunity with your Honour's gracious leave, to acquire the easier and sooner by Her most sacred Majesty as well as Her most Gracious Ratification of what hitherto is done in favor of him and his Company, as also her most Clement Royal Resolutions con-

cerning his settlement for the future. In a most respectful manner therefore he implores your Honour's tender Benignity to be most favorably pleased, to procure a free Transport for him, in one of Her Majesty's ships, in Consideration he is not able to find the transport Charges himself by his present circumstances.

Your Honour's most humble Petitioner takes the opportunity, most humbly to assure your Honour's, most humbly and submissively to endeavor to acquire not only her most Glorious Majesties most gracious Ratification of the said Transport, but also to acknowledge this your Honour's Extraordinary Favour with an immortal thankfullness, as in duty being bound.

Your Honour's

Most humble and dutifull and most obedient Servant.

Joshua Kocherthal.

— Doc. Hist. N. Y. Vol. iii. p. 330.

CHURCH OF NEW YORK.

In Consistory: The Poor House, in the Schape Wytye, which was sold to Isaac Kip, was deeded to him.

— Lib. B. 41.

MINORITY REPORT OF DIFFICULTIES IN KINGS COUNTY; OCT. 6, 1709. [See SEPT. 15, 1709.]

To the Honourable Coll. Richard Ingoldsby Lieutenant Governor & Commander in Chief in & over her majesties Provinces of New York & New Jersey & Vice Admirall of the same in Council.

In obedience to an order of this board formerly made whereby wee the Subscribers & others were appointed to Examine & Inquire into and heare the Petition of the Elders & Deacons of the Dutch Reformed Churches of Breuk Land Flatbush & New Utreght in behalfe of Mr. Antonides on the subject matter of the said Petition as also Mr. Freeman and others Concerned in the said affaire & to make report thereof to this board wee the Subscribers conceiving it our duty, do most humbly certify and Report this our opinion Viz. that the said Mr. Freeman is Justly & Legally called & Entitled to the ministry of the said Churches of Breuk Land Flatbush New Utreght and Boswyck and that the said Mr. Antonides is not legally called thereto for the Reasons Following —

First that the Persons whoe pretend to haue Called Mr. Antonides were not at that time the Elders & Deacons of the said Churches according to ye Rules & Methods prescribed by the Synod of Dort for the Government of the Dutch Reformed Churches, they having continued as such Some three years, Some four years, whereas by the Constitution of the said Synod they could haue continued but two years.—

Secondly, that the call on which Mr. Antonides came over is Expressed to bee made by a Generall towne meeting (which appears to haue been the usuall way in Such Casses) and that appears utterly false by the Examinations, for that the pretended authority for making that call appears not to be given in a publiq meeting, but to be obtained Privatly & Clandestinely by Procuring Subscriptions in Going from house to house & there using false Insinuations concerning Mr. Freeman.

Thirdly, that the said pretended call mentions the having obtained the Governors License, & aprobation for making the said call, whereas it appears by the oath of the Lord Cornbury then Governor & Thire own confession that the Lord Cornbury, did not give any License, to make that call,

Fourthly, that on the contrary it appears that Mr. Freeman was called by a generall Towne Meeting Publiqly assembled (as has alwaies been Customary) for

which the Express License & aprobation of the Lord Cornbury then Governour had been first obtained.

Fifthly, that the having a License from the Governour was Esteemed necessary even by Mr. Antonides himselfe & those that side with him, Since both he & they frequently aplyed to obtain Such a License; as appears by Seaverall letters to the Late Lady Cornbury, & Mrs. Peartree, under the hand of the said Antonides & of the said pretended Elders for the truth of which wee the subscribers refer ourselves to the Examinations & the Respective papers produced at the taking thereof — But notwithstanding the right wee conceive the said Mr. Freeman has to the said Churches, Yet as Mr. Freeman and those of his side haue out of a Christian Principle for pease Sake & to avoid all further Differences in the Said Churches offered to Divide Equally the pains & profit of the said Churches, Wee humbly conceive those Measures most reasonable & Conducieve to the Entire Reconciliation of both ministers and Partyes, this wee offered before, to the other Gentlemen of the Committee as being agreable to the Opinion of the Classis of Amsterdam Signifyed by thire Letters to that Purpose.—

All which matters aboue mentioned are nevertheless with Humility Submitted to your Honours' Prudent Consideration & Decision by

Sir, Your Honours most obedient
Most humble Servants.
D. Provoost A. D. Peyster J. D. Peyster.

Read in Council, 6th Oct., 1709.

— Doc. Hist. N. Y. Vol. iii. pp. 101, 102.

Acts of the Classis of Amsterdam.

Letters from Lydius, Du Bois, Anthonides.

1709, Oct. 7th. A letter was brought in from Revs. Lidius, du Bois, and Anthonides, which was placed in the hands of the Deputies ad res exteras, to serve the Rev. Assembly with a report.

Indian Affairs.

The Indian affairs, (see the previous acta,) remain in statu.

Suriname, New York.

The Messrs. Deputati ad res Exteras report that they had spoken to the Hon. Pensionary Buys about the affairs of Suriname and New York, who had promised his assistance in these matters. These affairs remain further recommended to them. ix. 198.

Request of the Church of Kingstown.

1709, Oct. 7th. Rev. Colleague Bomble made known to the Rev. Assembly that the Church of Kingstowne had requested of the Rev. Classis of Amsterdam, in writing, yea, had authorized it, speedily to call, ordain, and send them a pastor and teacher.

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Of the learning, piety, acceptable preaching gifts and other praiseworthy qualities of the party called, we entrust the judgement thereof to the Messrs. van Alphen, Jaco Hass van der Honert, and Doctor John Doutrein, or in the absence of any of the three, to the two, who are present. This request will be acted on subsequently. At the ensuing Classis, Rev. Adrianus Beuckelaer will preside in regular order. ix. 199.

ANOTHER PETITION IN BEHALF OF THE GERMANS.

Oct. 10, 1709.

To the Right Honorable Richard Ingoldesby Esq., Lieutenant Governour and Commander in Chief in and over Her Majesty's Provinces of New York, Nova Caesaria, and Territories depending thereon in America etc. As also to Her Majesties Honourable Councill of this Province etc.

The Most humble Petition of John Conrad Codweis, in behalf of the German Company.

Most Humbly Sheweth:

That your Honours most humble Petitioner according to your Honour's Order, endeavoured to his utmost to find a Gentleman, who might be willing to support the said Germans with the Remainder of their Allowance, the entire Summe of which is not exceeding 195 pounds 3 shillings whereby he not only offered, That Your Honour's with the Concurrence of the Honorable Coll. Nicholson, would give such a Gentleman the same Encouragement of Certification and Recommendation to Her Majesty and the Royal Treasury as Coll. Wenham (b.m.) had before. But also, That the said Company by your Honour's Approbation should enter into a penal Bond, fully to repay the said summ to the said Gentleman, if his agent should not receive it from the Royal Treasury within twelve months.

Your Honour's Most Humble Petitioner is in Duty bound further, most humbly to represent to your Honour's that he found Coll. Nicholas Bayard, Mr. Octavus Conradus, to be willing to the ready payment of the mentioned summ, provided, that they might have a sufficient assurance of the repayment thereof in Great Britain.

But whereas he likewise did observe, that the said Gentleman did consider his propositions only as a fine talke and Discourse out of his own head, desireing your Honour's effectual Concurrence, he is constrained most humbly to acquaint your Honours, That, having duly executed Your Honour's Order, he can contribute nothing more but to add his most humble prayers to your Honours Generosity, to let descende Your tender Commiseration towards the precarious and miserable circumstances of this poor people, wherein they certainly shall perish this Winter, if they should not be speedily supplyed with the recited Remainder of their Allowance, to provide themselves before they shall be blocked up and cut off by the approaching Winter, which extremities consequently should inevitably reduce Her Majesties extraordinary Clemency and great expenses as well as your Honours tender care and Favour towards this poor people to no effect. The only most secure and effectuall remedy against which would be, if your Honour's would be favorably pleased to assure any of the said Gentlemen, or rather, one of Her Majesties Honourable Councellors, That your Honour's Certificate and Recommendation will be certainly considered and accepted by Her Most Sacred Majesty, and that Her Majesty will never permit that this poor people should suffer the hardship of repaying the said Remainder, but to the contrary

shall be most graciously pleased to order a speedy payment of the Bill of the said Gentleman etc.

Your Honours most humble Petitioner, being convinced not to be allowed to question Your Honour's Favour of approving what he most humbly hath undertaken to represent and lay before your Honour's to the benefit of his Countrymen, shall ever call and subscribe himself for so great a happiness and Favour, with permission, if it please your Honour's

Most humble,
Most Dutifull, and
most obedient Servant,
John Conrad Codweis, in behalf
of the German Company.

New Yorke,
October 10th 1709.

In Council October 10th 1709.

This Board do resolve for their encouragement to Certifie the advance of what money shall be paid to ye said Germans as aforesaid and to recommend the same to my Lord High Treasurer in the same manner as it was done on Coll. Wenham's undertaking the same the Germans haveing offered to give their personale security for ye Repayment thereof in case it be not paid in England in a year.— Doc. Hist. N. Y. Vol. iii. pp. 331, 332.

Disposition of the Majority and Minority Reports on the Difficulties in Kings Co.

(Counc. Min. X.)

Att a Councill held in New Yorke
this 20th day of Oct. 1709.

Present the Honorable Richard Ingoldesby Esq. Lieut. Governor.

Mr. Beekman
Mr. Van Dam
Mr. Mompessom
Mr. Barberie
Mr. Phillipse
Coll. Peartree.

Mr. Phillips having desired to be heard & it being granted he said:—

In the dispute between the Dutch Ministers on Long Island there has been a Reference and thereon two Reports have been made to this Board; One by Mr. Van Dam and three others, the other afterwards by Capt. Provost and two others to all whom it was referred and then he Proposed the Question whether two Reports on one & the same Reference ought to be made or ever has been made.

Mr. Beekman Mr. Mompessom Mr. Barberie & Coll. Peartree are of opinion that the Report of the Majority has been always made and not two reports on one and the same referrence.

Then Mr. Phillipse moved that the Report of Mr. Van Dam and others being that of the majority may continue on the file and the other taken of.

Mr. Beekman Mr. Mompessom Mr. Barberie & Coll. Peartree being for the motion

It is ordered that the Report of ye said Mr. Van Dam & others remain on ye file & the other of Capt. Provost and others to be taken of the fiel.— Doc. Hist. N. Y. Vol. iii. p. 103.

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PETITION OF THE ELDERS AND DEACONS OF REV. MR. ANTONIDES.

To the Honorable Richard Ingoldesby Esq. Lieut. Governor & Commander in Chief of the Provinces of New York & New Jersey etc. and the honorable Councill of the Province of New York.

The Humble Peticon of the Elders and Deacons of the Dutch Reformed Protestant Churches of the Towns of Brookland flatbush & fflatlands in Kings County

Sheweth

That whereas on some differences in the said towns relating to & concerning who was the minister of said Towns application has heretofore been made to this board and sundry Gentlemen of this board & others have been directed to examine that matter and make report thereof which they have accordingly done whereby it appears that Mr. Vincentius Antonides is duely called Minister of the said Towns to the said Congregations as by the said report remaining on the file relacon being thereto had may more fully and at large appear.

Your Petitioners therefore humbly Pray that the said report may be approved in Council & that your honors will be pleased to declare that the said Mr. Antonides ought accordingly to exercise his function as Dutch Minister to the said Congregations, and your Petitioners shall ever Pray.

In the name & by their order,

Jeronimus Remsen.

New York, 22nd Oct. 1709. — Doc. Hist. N. Y. Vol. iii. p. 103.

PETITION FOR A DECISION ON THE DIFFERENCES IN THE CHURCHES OF KINGS COUNTY.

To the Honourable Coll. Richard Ingoldsby Lieutenant Governor & Commander in Chief of the Provinces of New York & New Jersey & Vice Admiral of the same.

The humble Petition of Cornelius Seabring & Cornelius Van Brunt in behalf of themselves and others members of the Dutch Churches of fflatbush Brookland & New Utrecht.

Sheweth

That his late Excellency John Lord Lovelace late Governor of this Province decd. having in his life time referred the Examination of the subject matter of a certain Petition signed by Joseph Heggeman Jeronimus Ramsen & Peter Nevius in behalf of Domine Antonides; & of another certain Petition signed by your present Petitioners in Behalf of themselves and others as above and also in behalf of Domine Bernardus Freeman their Minister; to divers persons for them to make their Report to his said late Excellency; but the said Lord Lovelace dying before the said Report was perfected, the said referees according to order have since made their Report to your Honor, in two Different manners, as your Petitioners are informed but your Honour having not as yet made any decisive order thereon as your Petitioners can learn.

Your Petitioners most humbly Pray your Honour would be pleased to declare your decision of the Matters thus so fully Examined into by the said Referees that the same being signified to the respective parties concerned may put an end to the differences which have so long depended between them.

And they will Pray, etc.

Cornelis Seberingh Cornelis Van Brunt.

Read 27th October, 1709. — Doc. Hist. N. Y. Vol. iii. p. 104.

LIEUTENANT GOVERNOR INGOLDESBY'S ORDER ON THE DIFFICULTIES IN KINGS COUNTY, L. I.

Oct. 27, 1709.

The preceding petitions having been read the Lieut. Gov. was pleased to make the following order in hec verba:

A Reference haveing been made by the Late Lord Lovelace to certain persons to inquire into ye causes of the Differences that have happened between Mr. ffreeman and Mr. Antonides with relation to ye Churches in Kings County & ye said persons having made two severall reports to ye Honorable Coll. Ingoldesby Lieut. Gov. of this Colony.

His Honor haveing considered the said Report and the Matters therein contained does think fit to order & direct and does hereby order & direct that from this time forward Mr. Freeman and Mr. Antonides shall preach at all ye said Churches in Kings County alternately and divide all ye Profitts Equally share and share alike and to avoid all further disputes between the said Ministers Mr. ffreeman shall preach next Sunday at Flattbush & ye Sunday following Mr. Antonides shall preach att Flattbush and so on in the other Churches turn by turn if Either of them refuses to Comply with this Order to be dismissed.

Whereupon Mr. Philipse moved that the oppinions of ye Gentlemen of this Board with relation to ye same matter may be Entered which follow

Mr. Phillipse.

That ye Report made in favor of Mr. Antonides ought to be confirmed that he ought to discharge his function without any Interrupson pursuant to the fifty third article of her Majesties Instructions to my Lord Lovelace.*

Mr. Barberie of ye same opinion.
Coll. Peartree of ye same opinion.
Mr. Van Dam of ye same opinion.

Capt. Provost.

That the Determination of the Lieutenant Governour is very Reasonable and ought to be complyed with.

Mr. Beekman,

being a party Concerned Desires to be excused from giving his oppinion. (Coun. Min.) — Doc. Hist. N. Y. Vol. iii. pp. 104, 105.

REV. BERTOW TO THE SOCIETY. DEATH OF REV. MR. URQUHART.

West Chester in America 30 October 1709.

Sir I am sorry at the occasion to acquaint you of the death of our late Rev. Brother Mr. Urquhart of Jamaica whose place is now supplied by the Rev. Mr. Vesey Mr. Sharp & the missionarys in the Province of New York every other Sunday until you can send another Curate.— Doc. Hist. N. Y. Vol. iii. p. 132.

.....

* Art. 53. You are to permitt a Liberty of Conscience to all persons (except Papists) so they be contented with a quiet and peaceable enjoyment of the same not giving any offence or scandal to the Government.— Instructions to Ld. Lovelace.

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COMMISSION OF REV. DANIEL BONDETT, TO BE MINISTER OF NEW ROCHELLE, NOV. 9, 1709.

Richard Ingoldesby Esq. Lieutenant Governor and Commander in Chief of their Majesties Provinces of New York New Jersey etc.

To Capt. Oliver Besly and his Brethren Gent. of ye Consistory of New Rochelle in ye County of Westchester, Greeting.

Gentlemen: The bearer hereof Mr. Daniel Bondett an Orthodox Minister of the Church of England haveing laid before me the orders of ye Right Honorable and Right Reverend ffather in God Henry by Divine mission Lord Bishop of London and Diocesan of this Province to officiate in your Church and Parrish according to ye Rules & Constitution of the Church of England as by Law Established bearing date June 16th 1709, as also a Letter from ye Venerable Society for propagation of ye Gospel in fforeign parts bearing date June 6th with an Extract of their Journal June 3, 1709 Constituting and appointing him one of their Missionaries and a Yearly Sallary for his Service in Your Church. You are therefore directed to receive him as such. Given under my Hand & Seal this ninth day of November in the Eighth year of ye Reign of our Sovereign Lady Queen Anne of Great Brittain etc. Annoq. Dni. 1709.

Richd. Ingoldesby.

— Doc. Hist. N. Y. Vol. iii. p. 568.

LETTER OF SUNDERLAND TO PRESIDENT OF COUNCIL OF NEW YORK. [THE PALATINES.]

Trade Papers,
Z. 70.

White Hall Nov. 10, 1709.

Sir:—

The Queen having thought fit to order the sending of some three thousand of the poor Palatines to New York commanded us to acquaint you with it and to tell you that they are to sail from hence about the 15th of next month, to the end that you may consult with her Majesty's Council thereupon. The proper measures to be taken for providing for these poor people on their arrival in your parts, both as to lodging and provisions.

Her Majesty does particularly recommend me to let you know that the expenses of it will be assured from hence. Her Majesty's intention being that these people should in no wise become a burden to your colony.

DOMINE ANTONIDES REFUSAL TO COMPLY WITH THE PRECEDING ORDER.

To the Honorable Richard Ingoldesby Esq., Lieut. Gov. & Commander in Chief of the Provinces of New York & New Jersey & the Honorable Councill of the Province of New York.

The humble Peticon of Vincentius Antonides Minister of the Dutch Reformed Protestant Churches of Brookland fflatbush and fflatlands on the Island of Nassau.

Sheweth

That your Petitioner having been served with an Order from his Honor dated the 27th of October, 1709 And to the end that he may not be wanting in his duty to God his said Churches nor give any Just cause to incur his honors displeasure, he humbly beggs leave to Represent that he cannot comply with the said Order unless he breaks through the Rules & Discipline of the Dutch Re-

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formed Protestant Churches the Constitucon whereof not admitting any minister to assume a right to any Church but where he is Regularly called to, which the said order seems to Direct.

Your Petitioner therefore humbly Prays that your Honor and this board will Protect your Petitioner in the due & peaceful Exercise of his ministerial function in the said Churches where he has been regularly called unto and as his Predecessors in the said Churches have enjoyed.

And your Petitioner as in duty bound shall ever Pray, etc.

Signed Vincentius Antonides.

Read 11 Nov. 1709. — Doc. Hist. N. Y. Vol. iii. p. 105.

The New York Anglican Missionaries to the Bishop of London, in Behalf of the Widows of Revs. Urquhart and Muirson.

New York 24th November, 1709.

May it please your Lordship:—

We think ourselves obliged by the ties of humanity & sacred relation of the Fraternity as well as those of Christian charity to the indigent to make this representation to your Lordship our most worthy diocesan & the venerable Society for the Propagation of the Gospel in the behalf of the virtuous Relicts of our late deceased Reverend Brethren Mr. Muirson and Mr. Urquhart whose present difficult circumstances as they extort this our Petition, so we humbly hope will render them proper objects of your commiseration .....

.....

The other our dear Brother Mr. William Urquhart Minister of Jamaica on Long Island being settled amongst the greatest adversaries of the Church was at great pains as well as charges to maintain the title of his Church & parsonage besides repairs and his natural good inclinations to hospitality & frequent occasions leading him into extraordinary expences to support the credit of his character, being twelve miles of New York has likewise left his Widow in such Incumbrances as truly we cannot but pity and do therefore jointly implore the Venerable Patrons of the Church and its missionarys to remove, by the equal benevolence —

And further these being the first of your missionaries here that have died in your service, we beg leave to entreat, that the same charitable Bounty of a year's salary may continue to be paid to the Widows of your missionaries who shall hereafter die in the service of the Church, to remove if possible the too frequent & difficult circumstances of Ministers Relicts.

.....

Evan Evans de Philadelphia
Jno. Thomas de Hamstead
Jno. Sharpe Chapn. to the Queens forces
Saml. Myles. Hen. Harris de Boston
Jno. Talbot de Burlington
Jno. Bartow de West Chester
Christ. Bridge de Rye.

— Doc. Hist. N. Y. Vol. iii. pp. 132-3.

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REVEREND MR. VESEY TO COLONEL RIGGS. THE QUEEN'S FARM. TRINITY CHURCH. SALARY.

New York, December 2nd, 1709.

My Dear friend Coll. Riggs: I humbly intreat you to remember me in England and to vouchsafe me your favour in these particulars, as

1st. To put the Bishop of London in mind to adjust the affair of the farm, by the Queen's letter, or otherwise, before the new Governor leaves England that it may be no cause of dispute between him and us after his arrival.

2nd. That the farm though now of small rent thirty pounds per annum will in a few years be much more considerable, and that it deserves the utmost efforts to secure it to the church, which may easily be effected at present, but hereafter not.

3rd. That if the farm and consequently my house rent be taken away, my income in this chargeable publick station will not support me.

4th. That I deserve some encouragement as well as others haveing served the Church twelve years with success, that when the people belonging to the men of war have been sick on shore, have visited them and done offices for them, though their Chaplains have officiated as ministers of parishes at Boston Philadelphia and towns very remote from New York, and received the profits; and also that in the absence of the Chaplain of the Fort I have taken care of the sick soldiers and their families, baptized their children and buried their dead; and all this without any consideration, except that for about two years I was Chaplain to the Triton prize, which is now gone; that Mr. Harris at Boston which is three hundred miles and Mr. Evans at Philadelphia one hundred, from this Province, are the Chaplains to the two guard ships of this Province; that besides what the Rev. Mr. Evans has at Philadelphia which is more than all my salary, he has a liveing of above one hundred and fifty pounds per annum in England; that the Missionarys of this Province besides their establishments here which are looked on proportionable to the country as good as mine have all of the fifty pounds each per annum from the Society.

5th. That these are all worthy gentlemen and doe great service to the Church, and well deserve what they have, and I dont in the least envy their happiness; but with submission think that some care ought also to be taken of me, who have served the church here much longer by many years than any of them, I may say it without vanity, with more success, whatever noise some of them may make in England.

6th. Therefore in justice I ought to have the allowance of fifty pounds per annum from England as well as they, since my ship is gone, my perquisites sunk, and my annual income sometimes leaves me in debt in this publick and expensive place, where a man is obliged to live in another manner than in a country town.

7th. That my Lord Bishop of London be moved to petition the Queen in Council for such an annuall allowance out of the Treasury of fifty pounds as his Lordship did for an one hundred pounds per annum for the minister of Boston, Mr. Harris, and I think as much for Mr. Barkly and easily obtained it.

8th. That if Coll. Riggs and Mr. Newman with the concurrence of the Bishop of London shall effect this great matter for me, I shall make them both ample satisfaction.

9th. But if this can't be obtained (as I hope it may by the earnest application of my friends) then I hope my friends will procure for me the debt of twenty pounds from the King's bounty, which I ought to have had when I left England, which King William promised for encouragement to every Minister that would goe into the Plantations and so was continued by Her Majesty Queen Anne, and that this twenty pounds if procured (after Mr. Newman is satisfied) be put into Coll. Riggs hands to be disposed of for me as he shall think proper, either in solicitations or in goods. Coll. Riggs reserving for himself so much as he pleases for his trouble.

10th. That Coll. Riggs will be pleased to give me a good character, if he thinks I deserve it, to my Lord Bishop of London, to observe what he said about the sermon I presented to him, and say that I and my congregation are well satisfyed in each other and that there is great love and unity among us and the Church flourishes and that the Dissenting preacher at present is likely to gain no ground.

11th. That (if Coll. Riggs believes me) I declare that whatsoever some might suggest to his Lordship, I never intermeddled with Government in my Lord Cornbury's time, nor ever did I council, advise to, or concern myselfe in his administration, so false is that detraction.

12th. That I hope Coll. Riggs & the Bishop of London with other friends will recommend me and my Church to the favour and protection of the new Governor and that affectionately; otherwise I fear we shall sink under so great an opposition both from the French and Dutch, who maliciously seek our destruction.

13th. That Coll. Riggs will enquire and send me word whether those laws, that concerned my salary and Church, have obtained the Royal Assent, and if not, to put the Bishop of London in mind of them.

And Sir, if it comes in your way to serve me in any of these particulars, it shall be gratefully acknowledged by, Dear Coll.

Your most assured friend and Servant,

W. Vesey.

New York, Nov. 15th, 1715.

I have compared the aforewritten letter with the original and find it to be a true Copy.

(signed) John Johnson, Mayor.

— Col. Hist. N. Y. Vol. v. pp. 465, 466, 467.

Society for Propagating the Gospel.

Dec. 2, 1709. p. 205. § 4.

The consideration of sending a minister with the Palatines that are going to New York, being resumed and the minutes of the 20th of May and 3rd of June last being read, agreed that it be referred to the Committee to consider of a proper person for that purpose, and that it be past particularly: cordially recommended to Mr. La Mothe and Mr. Hale to enquire after such a person.

Report of the Board of Trade on the Plans for Settling the Palatines.

Dec. 5, 1709.

To the Queen's Most Excellent Majesty.

May it please Your Majesty: In obedience to Your Majesty's Commands signifyed to us by the Right Honorable the Earl of Sunderland, we have considered the Proposals made by Colonel Hunter, for settling three thousand Palatines at New York, and Employing them in the Production of Naval Stores, and thereupon humbly Represent to Your Majesty.

That the Province of New Yorke being the most advanced Frontier of Your Majesty's Plantations on the Continent of America, the Defence and Preservation

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of that place is of the utmost importance to the Security of all the Rest; And if the said Palatines were seated there they would be an additional strength and security to that Province, not only with regard to the French of Canada, But against any Insurrection of the Scattered Nations of Indians upon that Continent, and therefore we humbly Propose that they be sent thither.

By the best information we can gett, the most proper Places for the seating of them in that Province, so as they may be of benefit to this Kingdom by the Production of Naval Stores, are in the Mohaques River, and on Hudson's River, where are very great numbers of Pines fit for production of Turpentine and Tarr, out of which Rozin and Pitch are made.

First in relation to the Mohaques River; your Majesty was pleased by Your Order in Council of the 26th of June 1708, to confirm an Act past at New York the 2nd of March 1698/9 for vacating several Extravagant Grants, whereby large Tracts of Land are returned to Your Majesty, and among the rest:

A Tract of Land lying on the Mohaques River containing about fifty miles in length and four miles in breadth, and a Tract of land lying upon a creek which runs into the said River, containing between twenty four and thirty Miles in length. This last mentioned Land, of which Your Majesty has the possession is claimed by the Mohaques, but that claim may be satisfied on very easy Terms.

The Objection that may be made to the Seating of the Palatines on the forementioned Mohaques River, is the Falls that are in the said River between Schenectady and Albany, which will be an Interruption to the Water carriage, but as that may be easily helped by a short land carriage of about three miles at the most, We do not see that this Objection will be any hindrance to the seating of them there, In case there be not an opportunity of doing it more conveniently in some other part of that Province.

There are other large Tracts of Lands on Hudson's River, which are resumed to Your Majesty by the foresaid Vacating Act, viz.

A Tract of Land lying on the East side of that River, containing twelve miles in breadth, and about seventy miles in length, and on the other Tract on the West side, containing twenty miles in Breadth and forty miles in length.

By all which it appears that there are Lands Sufficient in Your Majesty's gift, for the proposed settlement of the said Palatines, in case the same have not been regranted by Your Majesty's Governor or the Commander in Chief there, since those lands were so resumed, which we do not hear has been done.

We therefore humbly Offer that the Governor or Commander in Chief be directed upon their arrival, to seat them all either in a Body or in different Settlements upon those or other Lands as he shall find most proper, And that they be Encouraged to settle and work in partnership, that is five or more families to unite and Work in Common.

That the Governor be likewise Directed to grant under the Seal of that Province, without fee or Reward, forty Acres per head to each family, after they shall have repaid by the produce of their labour the charges the publick shall be at in settling and subsisting them there, in the manner as is herein after proposed; To have and to hold the said Lands, to them and their heirs forever, under the usual Quit rent to commence and be payable after seven years from the date of each respective grant; and further that in every such Grant there be an Express Proviso that the Lands so granted shall be settled and planted within a reasonable time to be therein prefixed, or in failure thereof; such Grant to be void and to revert to the Crown; And for the better preventing those people from falling upon the Woollen Manufactures, it will be proper that in every such Grant, a clause be incerted, declaring the said Grant to be Void, if such Grantee shall apply himself to the making the Woollen or such like Manufacture.— Col. Hist. N. Y. Vol. v. pp. 117, 118. Also Doc. Hist. N. Y. iii. 382-6.

APPENDIX TO JOURNAL.

B. 1701–1711. No. 133.

Petition of the Palatines to retain Mr. Haeger as their Minister.

To the Right Reverened, and Reverend the Society of Divines, meeting at St. Paul's London. The humble Petition of the elders and principals of the poor Palatines in behalf of themselves and all the rest of those residing at Bable Bridge in St. Clare's Southwark

Humbly sheweth:

That your petitioners long experience of ye great zeal, hability and faithfulness of their minister, Mr. John Fred Haeger, whose care and unwearied diligence in propagating of your petitioners spiritual welfare by his constant praying, preaching and visiting, obligeth us humbly to desire his presence and continuance of his ministry amongst us, wheresoever the divine providence and her Majesty's pleasure shall think fit to dispose of your petitioners. For we are all truly sensible the calumny aspersions and reproach cast upon him by evil and ill disposed persons is purely owing to the effect of malice and hatred without any just ground or cause which all your petitioners are ready to make appear where thereunto required.

The considered your petitioners humbly hope their petition may be granted and they as in duty bound shall ever pray etc.

Jeremiah Long,
Joh. Christoph Kurz,
Joh. Rudress Gull, jager
Jechon: Pruss,
Frederich Nees,
Jacob Koll.

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Trade Papers.

Z. 80 Letter from Mr. Attorney General returning draught of an instrument for obliging the Palatines to the terms of Dec. 5, 1709, read Dec. 22, 1709.

Covenant for the Palatines residence and employment in New York.

Whereas, we the under written persons, natives of the lower Palatinate of the Rhine have been subsisted, maintained and supported ever since our arrival in this Kingdom by the great and christian charity of her Majesty, the Queen and of many of her good subjects and whereas her Majesty has been graciously pleased to order and advance a loan for us and on our behalf of several very considerable sums toward the transporting, maintaining and settling of us and our respective families in her Majesty's Province of New York in America and toward the employing of us upon lands, for that intent and purpose to be allotted to us, in the production and manufacture of all manner of needful stores to the evident benefit and advantage of us and of our respective families and whereas her Majesty has been likewise graciously pleased to give her royal orders to ye Honorable Col. Robert Hunter, who has now her Majesty's commission to be Captain General and Governor in chief of the said province and to all Governors of the said province for the time being that as soon as we shall have made good and repaid to her Majesty, her heirs and successors (out of ye produce of our labors in the manufactures we are employed in) the full sum or sums of money in which we already are or shall become indebted to her Majesty, that then be the said Colonel Robert Hunter, or the Governor or Governors of the said province for the time being, shall give or grant to us and to our heirs forever, to our own use and benefit, lands to the proportion or amount of 40 acres to each person free from all taxes, quit rents or other manner of services for seven years from the date of such grant and afterward subjected only

to such reservations as are accustomed and in use in that, her Majesty's said province.

Now know all men, by these presents that we, the said under written persons in a grateful sense, just regard and due considerations of the premises, do hereby severally for ourselves, our heirs executors and administrators, covenant promise and grant to and with the Queen's most excellent Majesty, her heirs and successors, that we with our respective families will settle ourselves in such places as shall be allotted to us in ye province of New York on the Continent of America and abide and continue resident upon the lands so to be allotted to us as aforesaid (in such bodys or Societies as shall be thought useful and necessary for carrying on ye manufacture of things proper for usual stores or for the defense of us, and the rest of her Majesty's subjects, against the French or any other of her Majesty's enemies)

And that we will not upon any account or manner of pretense quit or desert without leave from ye government of ye said province first had and obliged for so doing and will to our utmost power employ and occupy ourselves and our respective families in the producing and manufacturing of all manner of naval stores, so to be allotted to us, or on such other lands as shall be thought more proper for that purpose (and not concern ourselves in working up or making things belonging to ye woolen manufacture but) behave ourselves in all things as becomes dutiful and loyal subjects and grateful and faithful servants, to her Majesty, Her heirs and successors, paying all due obedience to the said Hon. Colonel Robert Hunter or the Governor or Governors of the said province for the time being, and to all magistrates and other officers who shall from time to time be legally appointed and set over us and toward repayment of her Majesty's her heirs and successors, all such sums of money as she or they shall at any time disburse for our support and maintenance till we can reap the benefit of the produce of our labors, we shall permit and suffer all naval stores by us manufactured to be put to her Ma-

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jesty's store houses and shall be for this purpose provided under ye care of comissary who is to keep a faithful account of ye goods which shall be delivered and we shall allow out of ye meet produce thereof so much to be paid her Majesty, her heirs and successors as upon a fair account shall appear to have been disbursed for subsistance of us, or providing necessaries for our families.

In witness.

REV. MR. LABOREI'S PETITION.

To His Excellency Edward Viscount Cornbury Capt. Generall & Governor in Chief of ye Provinces of New York New Jersey and Territories Depending Thereon in America & Vice Admirall of ye same etc. in Councill.

The humble Petition of James Laborei minister of ye French Church in ye City of New York

Sheweth

That your Excellencys Petitioners predecessors ministers of ye said Church have been allowed a Yearly Sallary of Twenty pounds per annum out of ye Revenue of this Province & your Excellencys Petitioner having been minister thereof from May last,

Humbly prays your Excellency to grant unto your Petitioner Warrants for ye like Sallary Payable quarterly out of ye revenue and your Excellencys Petitioner as in Duty Bound shall Ever pray etc.

James Laborei.

Read in Council 13th Dec. 1709 and granted.— Doc. Hist. N. Y. Vol. iii. p. 263.

SOCIETY FOR PROPAGATING THE GOSPEL.

Rev. John Frederick Haeger to be sent to New York.

Dec. 16, 1709. p. 211. § 5.

The Secretary reported from the Committee that having inquired according to order after a fit person to be sent over with the Palatines that are going to New York as their minister, that one John Frederic Haeger had attended them and offered his services to the Society producing testimonials of his learning and morals to their satisfaction, whereupon and upon the good account that Dr. Slare, Mr. De Neufoile and several others gave of him, they had recommended him to the Lord Bishop of London to be put into Holy orders, if his Lordship thought convenient, to the end that he might be qualified for the above mentioned mission. The report having been considered agreed that the said

Mr. Haeger be the Society Missionary in such part of the province of New York, where her Majesty shall think fit to settle the poor Palatines, provided that he be episcopally ordained, and that the said Mr. Haeger do qualify himself agreeable to the order of the Society about missionaries, and it is recommended to Mr. Bonet, Mr. Vernon, Mr. Hales and Dr. Slare to hear the said gentleman read prayers and preach, and report to the Committee whose approbation shall be final.

§ 6.

Agreed that the text upon which Mr. Haeger do preach before the above mentioned gentlemen be part of the 5th verse of the 11th chapter of St. Matthew on the words: The poor have the gospel preached to them.

7. Agree that the sum of fifty pounds per annum to commence from Mithas last be allowed to the said Mr. Haeger with the usual sum of ten pounds and five pounds for books.

Dec. 30, 1709. p. 217. § 7.

The Secretary reported from the Committee that Mr. Haeger the Palatine minister, after having been ordained by the Lord Bishop of London, had read prayers and preached pursuant to the orders of the Society, and had performed very well, whereupon they had admitted him into the service of the society according to the powers given them by the last General Meeting.

THE PALATINES CATECHISM OR A TRUE DESCRIPTION OF THEIR CAMPS AT BLACK HEATH AND CAMBERWELL.

In a pleasant Dialogue between an English Tradesman and a High-Dutchman.— (A representation of their Camp.) London, Printed for P. Hase in Holborn, 1709.

THE PALATINES CATECHISM.

Eng. Tradesman. Good morrow Mynheer Slouch whither are you going so early this morning?

High Dutchman. To Black Heath to see my old Friends and acquaintance the Palatines.

E. T. Pray, where does these Palatines come from that flock hither so fast?

H. D. From a certain province of Germany called the Lower Palatinate divided from the French conquest of Alsatia, by a great river twice as big as the Thames, known by the name of Lower Rhine, bordering on Francony, Lorain, Bavaria, Ments and Triers. The whole country from east to west is about one hundred English miles, but from south to north, not above sixty. Their Capital City is Heidelburgh, where the Elector Palatine keeps his court.

E. T. I don't want a description of their country so much as I do a reason for leaving it.

H. D. Truly that is a melancholy story.

E. T. Aye, and so is that of their coming hither, however let me hear it.

H. D. The French having made themselves masters of Alsatia and taken all the strong towns on the Lower Rhine some years ago, have almost every year since invaded their country with fire and sword, burning and destroying all before them; more especially about two years since, the Mareschal de Villars and his merciless army reduced it to a perfect wilderness, not leaving the poor Palatines so much as a house to hide their heads in, nor hardly cloaths to cover their nakedness, so that laboring under these misfortunes, Her Majesty of Great Britain, out of her Christian clemency and tenderness, invited some thousands of them into England, where they are well provided for, both at Black Heath and Camberwell.

E. T. This was a very gracious and bountiful Act of her Majesty, which undoubtedly will be recorded as a lasting pattern of mercy to future governments; but I would fain know the reason why their own princes and nobility take no better care of them?

H. D. Because the wars has been so burthensome to them, that they are not scarce able to support their own grandeur.

E. T. I am sorry to hear that we have no better allies on that side, who can neither fight their foes, nor feed their poor without us; at any rate, we are like to have a rare kettle of fish, if every time the French lead them a dance we are forced to pay the piper.

H. D. When the war is ended, I suppose the emperor and his German Princes will make you some satisfaction, in the meantime, necessity has no law.

E. T. This is High German doctrine with a vengeance, when the sky falls we catch larks. But pray how long do you think it will be before this grateful piece of compensation will be made, according to your foreign calculations?

H. D. That is a question sooner asked than resolved; the fate of war is uncertain, he that is conqueror to-day, may be prisoner to-morrow. However, according to human appearance, the common enemy will be soon humbled.

E. T. All this is little to the purpose. I think our charity ought to begin at home, both in peace and war, before we extend it to our neighbors. I confess we are commanded to love them as ourselves, but to love them better, will be counted madness: The Palatines may be poor enough, but their coming hither can never make us rich (as has too often been learnedly worded) when we had so many before we could not tell what to do with them.

H. D. I know there was great numbers of poor people in England before these Palatines came over; whose employment will be rather increased than diminished, if the vast ground of this nation be cultivated by these strangers.

E. T. This is the common notion I confess of both high and low, but how it will consist with our negligence for many years last past, in not providing for our own poor, is still a paradox. The land of Egypt (as a late worthy senator very learnedly observed), felt the sad effects of this superabundant charity, for while the strangers of the land lived in plenty in the best of the country, the natives themselves wanted bread for their families; insomuch, that they were not only forced to sell their lands to the foreigner Joseph but themselves also.

H. D. Since you bring Scripture to support your uncharitableness, did not the Gibeonites live in the land of Canaan among the Israelites, without any disturbance or evil effects?

E. T. Yes; but then they were made hewers of wood and drawers of water to the people and not equal in freedom, trade, liberty and property as our strangers are like to be. There was a time when a certain people (pretty well known to us since) who addressed our Queen then, as these Palatines do now, under the notion of poor distresses, but as soon as they were set on horse back (I won't say they Road to the Devil) but if possible they have since gone beyond him for policy, whatever became of honesty; and so often have outwitted somebody, that they now care for nobody, and think themselves above everybody.

H. D. I know your meaning by your gapeing but I hope you wont compare those distressed people to the greatest Commonwealth in Europe?

E. T. No, I only mention this by the by, to let the world see that some folks can play the Hypocrite one day and upon occasion, the Tyrant the next. Spittle-Fields and So-hoe have hundreds nay thousands of instances of this sad truth, who were our humble servants at the threshold, but as soon as they got possession of the house, they became our masters and so are like to continue to the end of the chapter.

H. D. There's some difference between a Papist sent out of France and a Protestant drove out of Germany, the first for knavery and pride, and the latter for honesty and poverty.

E. T. I wish there ben't too much knavery on both hands, whatever there may be of Honesty and Poverty in either; otherwise, why are not multiplicity of hands as necessary and beneficial to one prince as to another? And if it be answered above, that the princes from whence the wanderers came, have too many poor to maintain without 'em, the same argument (with much more Reason) holds still good on our side, unless they would bring along with them good store of money'd men (instead of beggars) to pay them their wages for building and planting in this imaginary English America, otherwise I am afraid, after the hot fit of foreign charity is over, they may be as hard put to it to find masters to employ them, or at least good Pay-masters, as some of our countrymen have done for above twenty years last past; who instead of wooden shoes to pull on their feet, could hardly get any victuals to put in their bellies, without being pity'd or taken care of, and this much nearer home than France or Germany.

H. D. Well you have said enough and perhaps too much for some people's approbation; and therefore since the Generous government have thought fit to give them such Plentiful Relief in their Canvass Hutches, both on Black Heath and Camberwell, let us adjourn these disputes thither and view their innocent industry in their respective encampments.

E. T. Hey day! here's a Windmill on top of a tent, I hope it is not a reflection on their benefactors? I know some people have windmills in their noodles, as well as magots in their brains; but this can never be the meaning on't, I rather think the canvass sails denotes the mutability of Fortune, who sets some up, and some down; making some merry at others madness, while some laugh at others sadness and so the world goes round.

H. D. 'Tis nothing Sir, but their innocent diversion to prevent idleness; pray don't wrest their diligence to any sinister Interpretation.

E. T. No, by no means; but methinks their weddings are as different from that of an English Christian as leaping o'er a knife and fork, where a sword is wanting, from the Primitive Ceremony of a yea and nay coupling in Wedlock.

H. D. 'Tis otherwise with them in their churches, this may serve only to stop the appetite till a more convenient season.

E. T. Their buryings of children resemble a kitchen-stuffwoman, going to the Tallow Chandlers with a Tub full of Grease, tho' much merrier, for they sing all the way. As for their minister and his way of Teaching, with the Blacksmith just by him making nails to clinch his arguments; the cook

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dressing victuals, and sutlers Tents; with several other Things, which for brevity sake, are here put all together, in imitation of the Traders Medley, being resolved my readers should have a lumping half-penny worth of High German Rarities.

H. D. But, Sir, without jesting, do but behold these three pretty little Infants in their primitive purity, in the very view of the parson's pulpit; being a certain argument that they will be soon brought within the pale of the church.

E. T. More likely within the Tale of a Tub in a little time. But hold? here's your High German Performers, a cap made of rushes, in imitation of a bird cage, thereby representing a twofold mystery; the one to lull us asleep (rushes being of that nature) while like a bird, we are caught in our own nets and confined within the cage of sleepy negligence and unthinking carelessness.

H. D. You may make what reflections you please, on these poor people's Diligence and Industry, but as sure as the effects of laziness cloaths any person in rags, so sure does a diligent hand make rich.

E. T. I remember it was the saying of an eminent Pick-Pocket (who long since made his laudable exit at the Treble Conveniency, as the Quaker words it) that a wagging hand gets a penny; but in the reverse of this I say, a hand may wag too much, and a man may be too diligent, even in a lawful calling, if he kills himself with working, drown himself to save another, or the like; therefore in an evil employ, if a man does anything, he does too much, and consequently had better do nothing than do mischief: For though a diligent hand may make a man rich, it can never make him happy unless it be in a lawful and commendable employ.

H. D. You have a further Reach in your last meaning and discourse, than my mean capacity and meaner understanding can fathom. However be it as it will I heartily wish well to these Strangers and that they were well settled in this nation; and since our neighbors, the Dutch, have thought fit to follow our example in naturalizing foreigners, we ought cheerfully like well disposed Christians, contribute toward their support and sit down contented with what our wise superiors have done; not doubting but in the long run it will tend to the welfare and happiness of Prince and People.

E. T. Your Christian Temper I must needs commend,
To love your country, as you love your friend,
By praying for their happy settlement:
No matter for an Englishman's consent,
While they with one accord join hand in hand.
We'll pray for them, but wish 'em out o' the Land.— Finis.

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THE STATE OF THE PALATINES FOR FIFTY YEARS PAST TO THIS PRESENT TIME CONTAINING.

I. An account of the Principality of the Palatinate; and of the Barbarities and Ravages committed by order of the French King upon the Inhabitants; Burning to the ground a great number of their most famous Cities, and throwing the bones of their Emperors, Princes, and Prelates out of their Tombs, etc.

II. The case of the Palatines, published by themselves, and humbly offerd to the Tradesmen of England With a list of them, and the Trades which the men are brought up to.

III. The humble Petition of the Justices of Middlesex to her Majesty on their behalf with her Majesty's order thereupon and an abstract of the Brief graciously granted for their subsistance.

IV. A letter about settling and employing them in other countries.

V. A Proclamation of the States General for naturalizing all strangers, and receiving them into their country.

VI. Lastly their present encamping at Camberwell and Black-heath in many hundred tents, by her Majesty's Grace and favor, till they can be otherwise disposed of, and how they employ themselves, with their marriages, burials etc. Also the great kindness their Ancestors showed to the English Protestants in the Bloody Reign of Queen Mary.

London, printed for J. Baker at the Black Bay in Pater Noster Row, 1710.

I. An account of the principality called the Palatinate, and of the barbarities, and ravages committed by order of the French King upon the Inhabitants, and burning a great number of their cities.

The poor Palatines who are the object of our present charity, inhabited lately a principality in Germany called the Palatinate, which is divided into the Upper and Lower Palatinate, the Upper belong'd to the Duke of Bavaria, according to the Treaty of Munster, and the Lower to the Comt Palatine of the Rhine, who formerly enjoyed the whole. The country takes its name from the office of Comt Palatine, bestowed by the Emperor on those who administered justice in his name to the empire; of which there were two; one on the Rhine, who had charge of Franconia, and the neighboring countries, and the other in Saxony, and other countries, subject to the Saxon Law.

Hence it is that the Electors of Saxony, and the Elector Palatine or the Elector of Bavaria are vicors of the Empire in their respective provinces when there is an interregnum by the Emperor's death or otherwise.

At first the Comt Palatine of the Rhine had no possessions on that River, but in process of time got them by marriage purchase or imperial gift, and formed a very considerable principality.

In 1576 the Elector Frederick III began to entertain many Protestant families at Frankendale, who fled from the low countries.

His successor doing the like in other towns, did thereby mightily enrich that country. This Prince made his revenue pay considerable, by taking away the church lands, upon the change of religion; by his right of conducting strangers; whom he obliges to make use of his Guards, not only in his own Territories, but in the neighboring bishoprics, and Earldoms, and by toll upon merchandise that passes his dominions, and the title he has to the goods of strangers, or those who come to settle without express leave in the Palatinate. Frederick III was succeeded by his son Lewis IV, who turn'd Protestant, and was succeeded by Philip IV, who abandoned popery. He married Louise, daughter to the Prince of Orange, by whom he had Frederick V, who was chosen King of Bohemia; but by the loss of a great battle at Prague and the supineness of the English court, who ought to have assisted him, he marrying Elizabeth, daughter of King James I, he was obliged to abandon his country. He died at Mentz in 1632 leaving behind him three sons, Charles Lewis, Robert or Rupert, and Edward.

Prince Robert lived in England, and died without legitimate issue; Edward left three daughters, one named Sophia, married to the Duke of Hanover, and is now alive, and declared by Act of Parlament the next Protestant successor to the Crown of England, after the decease of our most gracious Queen Anne, whom God grant long to reign. Charles succeeded his father Frederick V, in the Electorate Palatine and married Charlotte, daughter of the Landgrave of Hesse Cassel, by whom he had Charles and Elizabeth Charlotte. She was married to the Duke of Orleans, only brother to the present French King in 1678.

It was reported at one time, that King Lewis having by the treaty of marriage allowed that princess, who was a protestant, the liberty to use her own religion, yet when she came to the frontiers of that Kingdom, on her way to Paris, to consummate her marriage, that faithless King sent her a peremptory message that she should proceed no farther unless she would renounce the Protestant religion; whereupon, the unhappy Prince her father, who was afraid to incur his anger, consented thereto to save his dominions from destruction, but in a year or two after, upon

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some unjust pretence, he sent the Dauphin, his son, with a great army into that country, who ruined it in the most deplorable manner that was ever heard of.

The first city they took was Spire, a noble flourishing town, and instantly put it under contribution; quartering also six thousand men in it, and demanding sixty thousand crowns of the inhabitants under pain of burning it to the ground; they reduced themselves almost to beggary to pay this sum; which the Baron de Mouchin had no sooner received, but he caused proclamation to be made, with sound of trumpet, that the people should all retire with their goods, because the town was to be burnt the fifth day after, and to add to the cruelty of their punishment they were not suffered to pass the Rhine where they might have found some assistance among their friends and relations, but they were forced to retire to Alsace, among the French, who treated them like so many beasts, without the least mark of humanity or compassion. After all these severities, they might have found some consolation, even in the extremity of their affliction, if they had been furnished with wagons of the peasants and settlers, who taking advantage of their necessity, made them pay such excessive rates, that they were forced to leave the greatest part of their goods for want of carriage.

Never any man beheld so touching an object, as was occasioned by the grief and consternation that covered every face in this unfortunate city at the publishing the Burning order. Tears and lamentations were seen and heard in every place; the women especially moved the hardest hearts to compassion, their despair making them tear their hair, and strike their heads against the wall.

At last the fatal term being expired they were forced to bid an everlasting farewell to the city, and with it to almost all their goods and possessions.

Then their lamentations began afresh, and their despair appeared more visible than ever; nor was it possible for any heart that was not entirely divested of all sense of humanity to resist the motions of compassion that were excited at the sight of so deplorable an object. Noblemen, Tradesmen, the poor and the rich began their doleful march, without any mark of distinction, all equally miserable, with this only difference, that the rich were more sensible of their misfortunes, than those whose poverty secured them from the danger of considerable losses.

I am still filled with horror, (says the author a French gentleman then in the Army) as often as I reflect on that dismal spectacle and I am confident no good christain would have been less deeply touched with a sense of the irrecoverable ruin of so many innocent persons, if he had been an eye witness to it.

He could not have beheld without feeling almost the same transports of sorrow to see two or three hundred noble women and citizens wives walking on foot in the midst of an infinite crowd of people and most of them followed by five or six small children, some of 'em hanging at their mothers breasts, not knowing where to shelter themselves during the night, nor where to find necessary refreshment nor sustenance of their wearied bodies, for the excessive contributions that were exacted from 'em had so drained their purses that three quarters of them, were not masters of a penny; and those who had the happiness to preserve the remainder of their money had hid it under ground for fear of being robbed by the soldiers on the road, as several of them were, who had not used that precaution.

After their departure the town was abandoned for three days to the mercy of the soldiers, who committed a thousand sacrileges; for hoping to find some hidden treasures, they threw down the Altars, digg'd up dead bodies, and riffled the most ancient and venerable tombs, without sparing those of an Emperor and several great princes and prelates that were in the Cathedral, which they turned into a stable.

After all these violences, the appointed Day for the final destruction of the City being come, the troops were encamped and two hundred men, each with a lighted torch in his hand, were commanded to set fire to the houses, so that in less than a half a day, the town was entirely consumed; and lest the fire should be too merciful, the French King ordered it afterward to be demolished, and a thousand soldiers were employed to level it to the ground.

The Baroness of Arquenfeld, second wife (or if you will) mistress of Charles Lewis, Elector Palatine, was burned at Manheim and this city (as well as Heidelberg, Worms and many others mentioned in her Majesty's most gracious Brief for

the Palatines) having the same fate with Spire, the soldiers not only broke open her tomb, but threw her bones without the walls.

I have been thus long in relating these barbarities, because the Inhabitants of the rest of the famous cities in the Palatinate which were destroyed by the French, had the same inhuman usage from their savage enemies. Charles succeeded his father in the electorate, and William Duke of Newburg, a Roman Catholic is the Present Elector Palatine.

By the former ravages of the French and the severe exactions and impositions laid upon them, these people were reduced to the utmost want and extremity, and several thousand of them are come (not without invitation from hence) into this Kingdom to throw themselves upon our charity, for relief and settlement being likewise encouraged by the late Act for naturalization of Protestant Strangers.

II. The Palatines have likewise published their own case, which they humbly offer to the Tradesmen of England.

We the poor distressed Palatines, whose utter ruin was accomplished by the merciless cruelty of a bloody enemy the French whose prevailing power some years past, like a torrent rushed into our country and overwhelmed us at once, and being not content with money and food necessary for their occasion, not only disposest us of all support, but inhumanly burnt our houses to the ground, whereby being deprived of all shelter, we were turned into the open fields, and there drove us, with our families to seek what shelter we could find, being obliged to make the cold earth our repository for rest, and the clouds was our canopy and covering. We poor wretches in this deplorable condition made our humble supplications and cries to Almighty God, whose omnisciency is extensive. and who has promised to relieve all those who make their humble supplications to him, that he will hear them, relieve them, and support them in what condition so ever, and likewise has promised to all those, who shall feed the hungry, clothe the naked, and comfort the distressed, they shall be received into his everlasting Kingdom, whereby they shall be rewarded with eternal life.

We magnifi the goodness of our Great God who heard our prayers, and in his good time disposed the hearts of good and pious princes to a Christian compassion and charity toward us in this deplorable state, by whose royal bounties, and the large donations of well disposed quality and Gentry we, and our children have been preserved from perishing from hunger, but especially since our arrival in this land of Canaan, abounding with all things necessary and convenient for human life.

Blessed Land! Govern'd by the Mother of Europe, and the best of Queens, in the steadiness and great alacrity in contributing largely, in all respects, toward all her allies abroad for the speedy reducing the exhorbitant power of France and our great enemy, and likewise her great piety and mild government and great charity toward all her distressed subjects at home. and not bounded here, but from afar hath gathered strangers and despicable creatures (as a hen her chickens under her wings) scattered abroad, destitute, hungry, naked and in want of every thing necessary for our support.

This great act of charity towards us obliges us, and our posterity to perpetuate her name in our families, and to render our hearty prayers to Almighty God, that he will be pleased to bless her sacred Majesty with long life and a prosperous reign, and this nation with a happy peace and plenty; and for the better obtaining of which, may he give her repeated victories over her enemies, which are the redundant rewards and blessings of God, upon her in this life, and may she be blessed with an immortal crown that never fades.

We humbly entreat all tradesmen not to repine at the good disposition of her sacred Majesty, and of the quality and gentry, but with great compassion join with them in their charitable disposition toward us, and with a cheerful readiness help us at this juncture, which we hope will be a means to redouble the blessing of God upon this nation. We entreat you to lay aside all reflections and imprecations, and ill language against us, for that is contradictory to a christian spirit, and we do assure you, it shall be our endeavor to act with great humility and gratitude, and to render our prayers for you, which is all the return that can be made by your

Distressed brethren, the Palatines.

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June 10th last there were come over thither

Men that had families	940
Unmarried men	292
Daughters above 14 years of age	247
Sons under 14 years of age	1016
Wives	903
Widows	73
Unmarried women	77
Sons above 14 years of age	257
Daughters under 14 years of age	950
The Total sum	4774.

The men are of the following trades

Husbandmen & Vine dressers	850	Herdsmen	3
Schoolmasters	8	Sadlers	6
Cloth Linnen Weavers	49	Stocking Weavers	3
Carpenters	68	Tanners	7
Masons	39	Miners	3
Joiners	16	Brick makers	3
Shoemakers	28	Potters	3
Taylors	41	Hunters	3
Millers	18	Tinoneds	6
Wheelwrights	11	Surgeons	2
Smiths	35	Lock Smiths	1
Bakers	22	Hatters	1
Coopers & Brewers	34	Silver Smiths	2
Butchers	22	Statuary	1
		Total	1232

Since the above, as many more are arrived of several possessions and trades, so that the number is now about eight or nine thousand.

III To the Queen's most excellent Majesty The humble petition of your Majesties justices of the peace for the County of Middlesex held at Hick's Hall, June 7th, 1709.

Sheweth,

That being informed that several thousand Germans of the Protestant religion, oppressed by exactions of the French in their own country, have fled for refuge into this, your Majesty's Kingdom of Great Britain, who must have perished, had not your Majesty's Generous and seasonable Bounty subsisted them, and being sensible that they labor still under great wants and stand in need of further relief for their subsistance, do thereby crave leave to offer your Majesty our humble opinion, that a Brief for the collection of the charity of all well disposed persons in all churches, and meetings, and otherwise within the county, as soon as your Majesty shall think fit to grant it; will be effectual to raise a considerable sum, for their present relief.

All which we humbly submit to your Majesties great wisdom, and we shall in duty bound ever pray.

IV At the court of St. James June 16th, 1709. Present the Queen's most excellent Majesty in Council.

Upon reading this day at the Board the humble petition of the justices of the peace for the County of Middlesex, at the general session of peace for the said County, representing to her Majesty, the great wants and necessities of several thousand Germans of the Protestant religion, who being oppressed by the exactions

of the French in their own country, have fled for refuge into this Kingdom and must have perished, had not her Majesties generous and seasonable bounty relieved them; and humbly offering that for their future relief and subsistance, a brief may be issued for the collection of the charity of well disposed persons within the said county. Her Majesty out of her tender regard and compassion to these poor people, is pleased to condescend thereunto, and to order that the Right Honorable, the Lord High Chancellor of Great Britain do cause Letters Patents to be preferred and passed under the Great Seal for that purpose etc.

According a Brief has been granted by her Majesty for the Relief, subsistance and settlement of the poor distressed Palatines to this effect.

Whereas by reason of the many great hardships and oppressions which the people of the Palatinate, near the Rhine in Germany (more especially the Protestants) have sustained and lain under for several years past, by the frequent invasions, and repeated inroads of the French (whereby more than two thousand of their greatest cities, market towns and villages) have been burnt down to the ground as Heidelburg, Manheim, Worms, Spire, Frankendale, and other Towns, and great numbers have perished in the woods and caves, by hunger, cold, and nakedness, several thousands have been forced to leave their native country, and seek refuge in other nations, and of them, near eight thousand, men, women, and children are come, and are now in and near our city of London, in a very poor and miserable condition.

And whereas it hath been humbly represented to us, as well by an address of our justices of the peace for the County of Middlesex, at their general session of the peace held at Hick's Hall, as by other our loving subjects, in behalf of the said poor Palatines:

That notwithstanding our bounty allowed to them, without which they must have perished, yet they still labor under great wants, and stand in need of farther relief, for their subsistance and settlement, in such manner as that they may not only support themselves, but be rendered capable of advancing the wealth and strength of our nation, in regard they are naturally of a strong healthy constitution, inured to labor, and industry, and part of them to husbandry, and therefore the said justices, and our own loving subjects, on behalf of the said poor, distressed Palatines have humbly besought us to grant unto the said poor Palatines our gracious Letters Patents, License, and Protection, under our Great Seal of Great Britain, to empower them to ask, collect and receive, the alms and benevolence of all our loving subjects throughout that part of our Kingdom of Great Britain called England, Dominion of Wales, and Town of Berwick upon Tweed. Unto which humble request we have graciously condescended, not doubting but when these presents shall be made known unto our loving subjects, they will readily and cheerfully contribute to the relief and support of the said poor Palatines; considering them as brothers and, sympathizing with them in their miserable state and condition.

Know ye therefore, that of our special grace and princely compassion we have given and granted to the said poor Palatines, and to their Deputy or Deputies, the Bearer and Bearers thereof; full power, License and authority to ask, collect, and receive the alms and charitable Benevolences of our loving subjects, not only householders, but also servants, strangers, lodgers, and others in all the City's Towns and villages etc., in our Kingdom etc.

We likewise proposing to cause the like License, and authority to be granted in relation to all our loving subjects in Scotland. And we do require all parsons, vicars, Curates, Teachers, and preachers of every separate congregation to read the said Brief in their several churches, and congregations, and earnestly, to exhort their auditors to a liberal contribution of their charity to the said poor Palatines. And that the minister and Church Wardens of every parish, shall go from house to house, to ask and receive from their parishioners their christian and charitable contributions. And we do hereby authorize and appoint the Lord Archbishop of Canterbury, the Lord High Chancellor, The Lord High Treasurer etc. (with a great number of other Lords Spiritual and Temporal, Knights, Gentlemen etc.) to be Trustees, and receivers of the said Charity etc. And to dispose and distribute the money which shall be collected in such a manner as shall be found necessary and convenient for the better employment and settlement

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of the said poor Palatines, by making contracts on their behalf, or by any other lawful means and ways whatsoever etc.

In pursuance of this Brief the following order was published.

Whitehall July 20, 1709.

By order of the Right Honorable the Lords, and others, her Majesty's Commissioners for receiving and disposing of the money to be collected for the subsistance and settlement of the poor Palatines.

Notice is hereby given that they will hold their general Meeting at Doctors Commons every Wednesday at four in the afternoon.

Notice is here likewise given, that the said Commissioners are come to a resolution for disposing and settling as many of the said Palatines as conveniently they can, in North Britain and Ireland, and the Plantations, and that they will at their Committee receive proposals in order thereunto.

Notice is likewise given that any Masters of Ships, trading in the coal or other coast trade, are at liberty to employ such of the said Palatines as are willing to serve them on board such ships; and that such Masters may apply themselves to a person appointed to attend at the several places where the said Palatines now are for that purpose

Whitehall July 27.

The Right Honorable, the Lord Lieutenant and council of Ireland, having in an humble address to her Majesty requested that as many of the poor Palatines as her Majesty shall think fit, may be settled in that Kingdom, and given assurance that they will be very kindly received, and advantageously settled there; and the address having been laid before the Right Honorable, the Lords and others her Majesties Commissioners for receiving and disposing of the money to be collected for the subsistance and settlement of the poor Palatines.

The said Commissioners have resolved that five hundred families of the said Palatines, be forthwith sent into that Kingdom, and refer it to their committee to settle the manner and time of sending them thither.

By order of the said Commissioners notice is hereby likewise given that all ministers, church wardens, and other substantial inhabitants of the several parishes within the cities of London and Westminster, and Bills of Mortality, who are concerned in collecting the money for the Brief, for the subsistance and settlement of the poor Palatines, are hereby required, as soon as they shall have finished the collection on the said Briefs to return the same, together with the money thereon by them respectively collected, into the Chamber of London, and that the receipt of the proper Officers then appointed by the Chamberlain to receive the same, shall be a sufficient discharge to them respectively for their so doing.

Notice is hereby also given that all Masters of Ships, or any other persons are at full liberty to employ in their service any of the Palatines, that are willing to serve them, and that any person who is willing to employ any of them, may apply himself to Mr. Carter at Morris's Booth, on Black Heath.

Notice is further given, that all persons concerned in the collecting of the money on the said Brief are hereby required to collect the same by a book or books marked and signed by the minister and church wardens of the respective parishes, and to enter therein the names of the contributors, and the sum by them severally given in words at length at the time the same is given and to cast up on each page of every leaf the Total sum, and to subscribe the same, on each page with the Hand of the Minister, Church Wardens, or such other principal Inhabitants as attend the said collections.

London July 23.

IV The case of the Palatines is so very important that we hope the following letters will not be unacceptable to our Readers.

July the 20th, 1709.

My Lord:—

I return you most humble thanks for the favor of yours of the 16th instant in which you give me, so full an account, of what your Lordships, and the rest of

the Commissioners for the Palatines have done in relation to the settling these poor people, that it was absolutely necessary to make a beginning with them for the ease of her Majesty, and satisfaction of the Nation whose eyes were upon your proceedings etc.

est aliquid predire tennes; but my Lord, what signifies Sir, Dr. Drake's sending a few families into the West (for which I think you are to show him ten shillings a head also) or Sir Ambrose Crawley's, as many more into the North, even Mr. Wisa, Her Majesty's Gardner, his employing three or four hundred of them by fifty a week at the canal at Winsor etc., or anybody's calling them out by Platoons or handsfuls? Can you hope to dispose of ten thousand souls by such small draughts in a twelve month, or at soonest before winter, and bad weather comes, and nips the little ones in the bud, if you go on in this manner?

Most wise and just was the precaution of the government which published advertisements in the Dutch Gazette as I am told to prevent the coming over of any more of these Palatines.

But my Lord, how is the glory of the Nation, and the advantage of the Queen and her subjects consulted in this way of disposing them?

Will not the dispersing them in all corners of the Kingdom, even upon supposition that you can do it in any reasonable Time (which I doubt) spread discontent, whilst it lessons the honor and dwindles the remembrance of this great Period into nothing; for my part my thoughts have been so fixed upon colonizing them, that I can hardly hear of any other project; and the fine things your Lordship was pleased to say in our last entertainment on that subject will hinder me from easily changing my sentiments.

Your Lordship then told me, that whilst Norwich, Canterbury, Colchester and other considerable towns in England were in being, the Remembrance of this Nations charity to our persecuted Brethren, the Walloons, and the folly as well as the cruelty of the Duke of Alva's driving them hither, will never be forgot, nor was the only instance your Lordship gave me of this happy nations affording a safe retreat and glorious asylum, to the distressed Protestants of other nations; in so much that you said it was a Dilemma whether they increased most our riches or reputation; and certainly whilst there are such places as Soho or Spittlefield, we shall all agree, that the Barbarous persecutions of the best of his subjects, has added two considerable cities to the Metropolis of Great Britain.

Your Lordship at the same time took notice of the fatal consequences of the contrary measures by Spain, France, Savoy etc., in the expulsion of their subjects, which has so impoverished those countries, that it will cost them some ages to recover their former strength and wealth, but I need not recapitulate any more of a discourse which carries the evidence of a demonstration along with it; for I think it is no longer a question with anybody whether people are the riches and grandeur of a nation and whether the increase of one is the increase of the other (for we need but step over to Holland, where they have ten men to our one upon the same extent of ground which enabled them to beat Spain with its own weapons) and therefore nobody doubts whether we shall receive this treasure which providence has thrown into our lap; but how we shall dispose of it in such manner as may be most beneficial to Great Britain; and this brings me back to our beloved topic of a colony, which I remember your Lordships affirmed was the way of settling the Palatines, the least liable to any objection; Nay, you were pleased to affirm that there was but one objection of weight and that was, that in case the Queen should think of settling these Palatines in any of her forests or waste lands (of which she could not bestow less than eight or ten thousand acres, especially considering they were most Husbandmen) Her subjects in those parts would be deprived of commonage, a right which however they came by at first, I am sure they will never be deprived of in this gracious reign; but that difficulty vanished by your Lordship's proposal that her Majesty should give an equivalent to such people whom she must be obliged to abridge of this privilege, and that such an equivalent might be easily determined by a preference or arbitration of the Good men, ex vicemeto to which you doubted not, but every one would submit. When you were over this scruple your Lordship proposed New Forests; and among several reasons you gave for the preference of that

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forest before any other, the nearness to the sea, the thinness of people in Hampshire etc.

I remember you offered one, with which I was much affected. Your Lordship told me that either William the Conqueror, or his son William Rufus had extirpated thirty or forty towns with their churches etc., and turned about an hundred thousand acres of good ground into a horrid wilderness, to gratify their unreasonable and impolitick passions, and therefore, that it would be a glorious reverse of politics, as well as goodness for her present Majesty (who is also a conqueror since she reigns absolutely in the hearts of her subjects) to replant that very spot of ground with Christians and Protestants, Which you thought might be done with very small trouble and charge, especially if she took the same method as the great and wise elector of Brandenburgh, Father to the King of Prussia, when he gave such great encouragement and invitation to the poor persecuted Protestants of France.

For beside the extraordinary privileges and immunities which that prince granted 'em, he allowed 'em to cut down out of his best forest, as much timber as they wanted, and carried it for them to such countries and places as they were most inclined to fix in; and besides this, allowed to every family from a hundred to two hundred crowns each, in order to stock them, with what ever is necessary to begin the world with, and God Almighty has blessed his Charity, cent per cent profit, of which his present Majesty of Russia is so sensible that I am told, he has prolonged the terms of years, for which they were to sit tax free, from fifteen to twenty one; and as those wise principles encouraged the subjects of France to settle in Brandenburg etc., so they did also the poor Palatines, that were driven from their own country by the inundation of those modern Goths and Vandals, the French into Germany, and I have seen a printed account of the privileges and immunities, granted by the late elector of Brandenburg, to a colony of Palatines that come out from those goodly towns of Meanheim, Frankendale, Oppenheim etc., and settled at Magdeburg in the year 1689. Which colony only as an ingenious English Gentleman that was in those parts not long since informed me, is worth about a hundred thousand crowns per annum, to the King of Prussia; but then my Lord he did not garble them, or skim the cream off, as I hear you are going to do, after which the Hospitals will claim the rest.

I think your Lordship told me also (and you had it from the mouth of one of the ministers of that great prince) that the elector appointed a committee of his own divines and lawyers, to meet with another committee of Frenchmen of the same Faculty, in order to compile a Body of Ecclesiastical and Civil laws, extracted from the French and German, by which he condescended to govern those refugees; Alas, for our own Palatines, who, if you continue to disperse them, as you have begun; they must live in the deepest ignorance of divine and human laws, and as it were without God in the world, and this will certainly befall all the old people that come over, who can never learn to say their prayers, or hear a good sermon in our language, an objection which I am sure, will have its weight with your Lordship.

I think my Lord, I have recapitulated all your wise motives about settling these industrious bees in a hive, to which I added something out of my own poor stock upon the same subject, and upon the whole, we agreed, that reason, and experience were on our side altogether.

But what does your Lordship think of sending these people into any part of our plantations? Particularly into New England, to make Pitch and Tar, and other Naval stores, as has been proposed to your Board, and is now under the consideration of the Commissioners of the Navy. For my own part, I can't but think if the acquest of these people is deemed an advantage, that old England has a better title to it than the New, just as if I had found a treasure, I had rather keep it myself than give it to my brother, for everybody is nearest kin to himself.

I have also seen another proposal from the Lord's Proprietor of Carolina published in the Gazette, in which they offer to give every one of these Palatines a thousand acres of land, they paying but a small, or Pepper-corn, acknowledgement, but as my objections stands equally against this, and all other countries, besides Great Britain, so I have something more to say against sending our Palatines

into those parts; for I am told that they demand of the Queen, four pounds for transportation of every child and eight pounds for every adult or grown person.

But God forbid that the Queen or Nation should give about fifty or sixty thousand pounds to be rid of a treasure; besides, if it is true that it cost her Majesty about a Thousand Pounds last year, to send over to her Plantations, not quite fifty of those poor Palatines, that will be an answer to all transporting projects; and yet I believe this whim of settling new colonies in Pennsylvania, Carolina etc., (which I am told has been industriously propagated throughout by Mr. Penn, and of which I have seen a little account printed at Frankfort this very year), has not a little contributed to the coming over of so many of these Palatines, as the notion was lately infused into them, that none but marry'd men shall enjoy those hundreds and thousands of dirty acres, and the four they shall not be able to stock their new plantations, makes them marry as fast as the people in our Fleet prison.

But it is time to put a stop to a letter that is spun out to an unusual length before I was aware. I shall therefore say two or three words concerning our Palatines and conclude. Having acquired a little smattering in the High Dutch Tongue by the Tour I made some years since in Germany, I took an opportunity of discoursing divers of the most sensible and intelligent of these people in their camps at Black Heath and Camberwell. I found most of them to have been inhabitants about Heidelberg, Manheim, Frankendel, Spires, Worms, and other parts of the lower Palatinate, along the Rhine, which I heard my father say, who lived there in the reign of the unfortunate King of Bohemia, was then one of the finest spots of ground in all Europe; but it pleased God to make it the seat of war a hundred years past, and having undergone all that the house of Austria could make it suffer, the house of Bourbon had finished its ruin. This beautiful country was once inhabited by none but Protestants; but upon failure of the Line of the King of Bohemia, it fell into the house of Newburgh, which was of Roman Catholic religion, which is the reason that there are so many Papists in that country, a few of which (and it is impossible to prevent it) are mingled with the mass of Protestants that are not come over, but my Lord they are very different (God be thanked) either from French or Spanish Papists, for most of 'em having been Protestants or children of Protestants, they still preserve a tincture of their fathers religion, which they had not left, but to follow the modish one of their sovereign, a fault that others have been guilty of in a much nearer country than the Palatinate. These are therefore very moderate. Some of 'em are already come over to the church, and many more are well disposed to follow 'em, by the zeal and pains of some worthy divines of Germany and Switzerland (especially if the priest of a certain Foreign Minister would let 'em alone). But the main of these people are Reformed, or Calvinists, the rest Lutherans, and all, or most of 'em very well disposed to join with our church, of which they hear the Liturgy gladly.

I happened to be at Camberwell at the worthy Mr. Cock's house, one of the Trustees, and indeed a father of these Palatines, when a committee of our Body came to his House to discourse with the heads or Leading men amongst 'em, about settling 'em etc. and they were made acquainted with the several proposals, that had been laid before your Board, of employing them either by sea or land. They behaved themselves with great modesty and respect, and entirely submitted themselves to the pleasure of the Commissioners; but said, that it was the hopes, and the wishes of their countrymen, that if it were possible they might be kept together and settled in colonies as their Refuge Predecessors have been, whether the Queen thought fit to send them Beyond the sea, or keep 'em in her Kingdom of Great Britain.

My Lord, once more I beg pardon for the length of this letter, and subscribe myself etc.

Since my writing the inclosed and just as I was going to dispatch it away to your Lordship, I am told that you have had several proposals laid before your commissioners for the sending over a considerable number of the Palatines to Ireland, and the plantations and particularly that a solemn offer had been made to her Majesty from the regency of that Kingdom on the said account; and that

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some application had been likewise made to you from the city of Edinburg, upon which, if I might speak my thoughts freely, I would tell your Lordship, that as much as I am bent upon preferring my own native country's interest and the good of old England, before all other countries what so ever, yet I can't but see the day when both of 'em shall be much more strictly united to us, than either are at present; and then my Lord, it will be all one to us in which country these good people are settled, and become as indifferent to her Majesty and to her subjects, as it would now whether they be fixed in Kent or Cornwal. In the meantime my Lord, I freely own that Scotland and Ireland want Hands much more than England, and especially the latter, to which also I should be the much sooner determined because it would exceedingly strengthen the Protestant Interest in that Kingdom.

V On the 24th of June last, the States of Holland, and West Friesland issued out a proclamation for the General Naturalization of Protestant Refugees as follows:

The States of Holland and West Friesland, to all who shall hear and see these Presents, Greeting. We make it known, that having taken into consideration, that the grandeur and prosperity of a country does in general consist in the multitude of Inhabitants, and that in particular this province is increased in power and riches by the concourse of unhappy and dispersed persons, who being driven from their own country for the profession of the true Reformed Religion, or other oppressions, have taken sanctuary in this province, and have a long time since contributed to the increase of trade, and public wealth.

That besides the Refugees, who left France upon account of their Religion, and have already lived a considerable time in this country, have not rendered themselves unworthy of the favorable attention of the Regency for their persons and families, and consequently ought to enjoy their general protection as the other Inhabitants.

For these causes we have thought fit to order and decree, as an order and decree by these presents, that all persons who have withdrawn themselves out of the Kingdom of France, or other countries, for the profession of the True Reformed Religion, and have taken sanctuary in this Province of Holland and West Friezland, and settle themselves therein, and likewise the children of the said persons, whom they brought with them, or were born in the said province, as also all other such Refugees, who for the future shall either directly out of France, or other countries, take Refuge in the Province, and choose their abode therein, shall be hence forth received and acknowledged as we do receive and acknowledge them by these presents, for our subjects, and natives of our Country of Holland and West Friesland.

And by virtue thereof shall enjoy for the future, all the privileges and prerogatives that our other natural born subjects enjoy, as unto them belonging; and that in consequence thereof they shall enjoy the right of naturalization, according to the resolution bearing date the 25th of September 1670.

That therefore all those who will take the benefit of this our favor shall apply personally to the president or councillors of the court, under whose jurisdiction they are, or to the Magistrates of Towns, Baliffs and judges of villages where they are settled, or intend to choose their abode, who after a short examination, to know whether the said Persons are truely Refugees as aforesaid, shall register their names that the same may appear for ever. And that this may be known to everybody we require these Presents to be published and affixed and executed in the usual manner.

Done at the Hague, July 10th 1709.

Signed Simon Van Beaumont.

VI Lastly, the Present Encampment of the Palatines at Camberwell and Black Heath and how they employ themselves, etc.

Her Majesties most gracious Brief in behalf of these distressed Palatines together with the earnest and pious exhortation of the Reverend Clergy, and other

Ministers, has had such effect upon the Inhabitants of this City, that their charity has, and no doubt will be very extensive for their relief and settlement, some worthy persons having already given considerable sums to that purpose; particularly one Gentleman in the City has given 420 pounds, and others have been so charitably inclined, that there is no doubt but this Brief will answer the end designed by it. Neither ought we to reckon it altogether charity but in some sense a due debt paid them, for the sake of their ancestors, who with all the kindness imaginable received and entertained those English Protestants, Bishops, and others who fled into their country, when the flaming zeal of the Popish party in the reign of Queen Mary, made their own country too hot for them. So that those which murmur at our present kindness toward them are guilty of great ingratitude.

Since this might likewise have been our case, if divine providence had not so wonderfully delivered us from the brink of destruction, to which we were brought a few years ago by the influence of the council of the same perjured monarch that has reduced them to their present poverty and misery.

There are now some thousands of them lodged in tents at Black Heath and Camberville, where they spend their time very religiously and industriously, hearing Prayers morning and evening, with singing of Psalms and preaching every Sunday, where both old and young appear very serious and devout.

Some employ themselves by making several toys of small value, which they sell to the multitudes that come daily to see them. They are contented with very ordinary food, their bread being brown and their flesh meat of the coarsest and cheapest sort, which with a few roots and herbs they eat with much cheerfulness and thankfulness; great numbers of them go every Sunday to their church in the Savoy, and receive the sacrament of their own ministers.

Many of the younger are married every week, the women weaving Rosemary and the men Laurel in their hair at the time of marriage. Adultery and fornication being much abhorred by them.

When any are buried, all the attendants go singing after the corpse, and when they come to the grave, the coffin is opened for all to see the body; after that it is laid in the ground, they sing again for some time, and then depart. They carry grown people upon a bier, and the children upon their heads.

So that in the whole, they appear to be an innocent, laborious, peaceable, healthy and ingenious people; and may be rather reckoned a blessing than a burden to any Nation where they shall settle.

And so indeed they are thought to be since the Proprietors of Carolina, one of the finest plantations we have in America have desired that a thousand of them may be sent thither where they will allow them as much land as they desire for a penny an acre per annum.

And Mr. John Marshall, Deputy Master of the Rolls of the County Palatine of Tipparry in Ireland offers to take a thousand of them, in order to settle them on his lands there, and will build them houses, and furnish them with all other conveniences.

Several other Gentlemen likewise proposed to send them to other parts, so that those who seem uneasy at their coming hither, will no doubt in a short time be freed from their fears of the danger of having foreigners eat the bread of Englishmen's mouths.

We likewise hear that a merchant has made a contract for 500 families to be sent to Barbadoes; and that 150 of the ablest young men have listed themselves to serve in the Lord Galloway's Regiment of Dragoons in Portugal.

London Aug. 8. This day several wagons passed through this city with Palatine men, women and children, who are going to Chester to embark there for Ireland, they being a part of the 500 families that are designed to be sent to that Kingdom.

Finis.

May 28, 1698.

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Other Pamphlets on the Early Palatines.

1. An account of the present condition of the Protestants in the Palatinate, In two Letters to an English Gentleman.— London 1699. pp. 26, 40.
2. The Palatines Catechism or a description of their Camps at Black Heath and Camberwell In a pleasant Dialogue between an English Tradesman and a High Dutchman.— London 1709. pp. 8, 8°
3. The reception of the Palatines vindicated in a fifth letter to a Tory Member.— London 1711. pp. 40, 8°

EXTRACTS FROM THE JOURNAL OF THE HOUSE OF COMMONS CONCERNING THE PALATINES. VOL. XVI. 1709–1711.

Extracts from the Journal of the House of Commons.

(1708) 1709 Feb. 5. Vol. xvi, p. 93.

Ordered, that leave be given to bring in a bill for the naturalizing foreign Protestants and that Mr. Wortley, Mr. Gale, Lord Wm. Powlett, Mr. Nevill, Sir Joseph Jekyll, Sir Peter King, Mr. Lowndes, Mr. Attorney General and Mr. Solicitor General, do prepare and bring in, the bill.

(1708) 1709 Feb. 28. p. 128.

And a motion being made and the question being put, That it be an instruction to the committee of the whole House, to whom the bill for naturalizing foreign Protestants, is committed that they do continue the same provision as was made by the said statute;

The house divided:

The yeas go forth

Tellers for the yeas { Sir Tho. Willoughby / Mr. Courtney
101

Tellers of the Noes { Sir David Dalrymple / Mr. Wortley
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So it passed in the negative. Then the house resolved itself into the said committee of the whole House. Mr. Speaker left the chair. Mr. Wortley took the chair of the committee. Mr. Speaker resumed the chair. Mr. Wortley reported from the committee, that they had gone through the Bill and made several amendments thereunto which they had directed him to report, when the house will please to receive the same.

Ordered, that the Report be received upon Wednesday morning next.

March 2. p. 131.

Then the order for receiving the report from the Committee of the whole house to whom the bill for naturalizing foreign Protestants was committed, being read: Mr. Wortley reported from the said committee, that they had made some Amendments to the bill, which they had directed him to report to the house: And he read the same in his place, and afterwards delivered them at the clerk's table, where the same were once read throughout and then a second time, one by one; and upon the question severally put thereupon, agreed unto by the House.

A clause

Ordered that the bill, with the Amendments be engrossed.

Bill for Naturalizing Protestants.

Ordered Feb. 5.

Read Feb. 14.

Petition against Counsel to be heard at bar 10 & 19.

Order for it Feb. 19.

Counsel heard, bill committed,
Committee empowered to receive clause Feb. 24.
Question for instruction to continue provision made in the Statute of James I. Chap. 2. Neg. Bill reported Feb. 28.
Reported, Clauses added, bill to be engrossed Mar. 2.
Order for three readings Mar. 3.
Passed Mar. 7.
Agreed to by Lords Mar. 16.
Royal Assent Mar. 23.

Journal of the House of Commons.

Monday, Jan. 15. Vol. xvi, p. 456.

A Petition of the Minister and Church Wardens, and Inhabitants of the parish of St. Olave, in Southwark, in the county of Surry, together with the principal inhabitants of the adjacent parishes, was presented to the house and read; setting forth that about 18 months ago above 500 Palatines were brought into the said parish and continued together in one place several months, dangerous distempers being amongst them: That in October last above 200 of them are come again (supposed from Ireland) into the said parish, inhabiting in one house: That the petitioners are extremely fearful, some contagious distempers may happen thereby; and that they having not wherewithal to subsist, are likely to become chargeable, to the utter ruin of the said parish; and praying such relief, as shall be thought fit for the said parish. (1710) 1711

Ordered, that the said petition be referred to the consideration of a committee; and that they do examine the matter thereof and report the same with their opinion thereupon to the house.

And it is referred to Mr. Finch, etc. ..... (71 persons) and they are to meet this afternoon at five o'clock, in the speaker's chamber; and have leave to sit in a morning and power to send for persons, papers and records.

Ordered, that it be an instruction to the said committee that they do inquire upon what invitation, or encouragement, the Palatines came over and what moneys were expended in bringing them here and by whom paid.

Ordered, that leave be given to bring in a bill to repeal the Act, made in the seventh year of her Majesty's reign intituled; "An Act for naturalizing foreign Protestants and that Mr. Campion, Mr. Finch and Mr. Lowndes, do prepare and bring in the bill.

Jan. 16. p. 458.

Mr. Finch reported from the Committee who are to inquire, upon what invitation or encouragement, the Palatines came over, and what moneys were expended in bringing them into Britain and for maintaining them here and by whom paid; that they had directed him to move the House, That an humble address be presented to her Majesty, that the commission, constituting Trustees for the Distribution of the charity, collected for the Palatines, and also all orders and other papers, relating to the bringing over and subsisting, the said Palatines, may be laid before this House.

Resolved, That an humble Address be presented to her Majesty, that she will please to give direction, that the Commission constituting Trustees for distribution of the charity, collected for the Palatines, and all orders and other papers relating to the bringing over and subsisting the said Palatines, may be laid before this House.

Ordered, That the said Address be presented to her Majesty by such members of this House as are of her Majesty's most honorable Privy Council.

Jan. 22. p. 464.

Mr. Campion presented to the House (according to order), a bill to repeal the late Act for a general Naturalization; and the same was received and read the first time.

Resolved, that the Bill be read a second time.

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The House being informed that Mr. Southwell (one of the Clerks of the Council) attended, he was called in, and at the Bar, presented to the House copies of several orders of council relating to the Palatines.

And then he withdrew.

And the titles of the said copies were read.

Ordered, that the said copies be referred to the consideration of the Committee who are appointed to inquire, upon what invitation etc.

And the said copies of orders of Council are bound up with the other papers of this session.

Jan. 24. p. 465.

The House being informed, that the Secretary to the Trustees, appointed for distributing the charity collected for the Palatines, attended, he was called in, and at the bar, presented to the House the Patent constituting the said Trustees and acquainted the House, that he had already delivered all books, orders and Papers, which were in his custody, to the Committee appointed, etc.

And then he withdrew.

Ordered, that the Patent be referred to consideration of the said Committee.

The said Patent is bound up with the other Papers of this session.

Jan. 25. p. 466.

The House being informed that a person from Mr. Compton attended, he was called in and at the bar presented to the House (pursuant to their address to Her Majesty), an account of the money paid for the use of the Palatines by the Honorable Spencer Compton, Esq., and also copies of several warrants for payment of the same.

(Order as before) referred to Committee.

Jan. 26. p. 467.

Mr. Monckton (from the Commissioners of Trade and Plantations) presented to the House, pursuant to their address to her Majesty, copies of several orders, letters and other papers (and a list of them relating to the Palatines.

(Order as usual, referred to Committee)

Jan. 27.

The House resolved itself into a Committee of the whole House, upon the bill to repeal the late Act for a general Naturalization.

Mr. Speaker left the chair. Mr. Campion took the chair of the Committee.

Mr. Speaker resumed the chair. Mr. Campion reported from the Committee that they had gone through the Bill and made an amendment thereunto, which they had directed him to report, when the House will please to receive the same.

Ordered, that the report be received upon Monday next.

Jan. 29. Monday. p. 470.

Mr. Campion (according to order) reported from the Committee of the whole House, to whom the Bill to repeal the late Act for a general naturalization, was committed, the Amendment they had made to the Bill, and had directed him to report to the House; and he read the same in his place and afterwards delivered it at the Clerk's Table; where it was read a second time, and upon the question put thereupon, agreed unto by the House.

Ordered, that the Bill with the Amendment be ingrossed.

Jan. 31. p. 472.

An engrossed Bill to repeal the late Act for a general Naturalization was read the third time.

Resolved, that the bill do pass; and that the title be, An Act to repeal Act, made in the seventh year of Her Majesty's reign (intituled An Act for Naturalizing foreign Protestants) except so much thereof, as relates to the children of her Majesty's natural born subjects, born out of her Allegiance.

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Ordered, that Mr. Campion do carry the Bill to the Lords and desire their concurrence thereunto. Mr. Aislaby from the Commissioners of the Admiralty, presented to the House pursuant to their address to her Majesty, copies of several orders from the Earl of Pembroke, Lord High Admiral, to the Navy Board, relating to the Palatines.

(Order as before, referred to Committee.)

Feb. 1. p. 474.

Mr. Secretary St. John, presented to the House, pursuant to their address to her Majesty) copies of all such papers, as are in the offices of the Secretaries of State, relating to the Palatines, together with lists of them.

(Referred to Committee.)

Feb. 14. p. 495.

Ordered, that the report from the Committee, who were appointed to enquire, upon what invitation or encouragement, the Palatines came over, and what moneys were expended in bringing them into Britain and for maintaining them here and by whom paid, be received upon Tuesday morning next.

Feb. 20. p. 508.

Ordered, that the report from the Committee, appointed to inquire upon what invitation etc., be received upon Friday morning next.

Feb. 23. p. 516.

Mr. Finch reported from the committee, who were appointed to enquire upon what invitation etc., the matter as it appeared to them, which they had directed him to report to the house, and he read the same from his place and afterwards delivered it in at the Clerk's Table.

Ordered, that the said report be taken into consideration to-morrow seven-night.

March 3. p. 532.

Ordered, that the report from the Committee who were to enquire, upon what invitation, etc., be taken into consideration upon this Day Seven-night.

March 10. p. 543.

Ordered, that the report etc., be taken into consideration Thursday morning next.

March 15. p. 552.

Ordered, that the report etc., be taken into consideration upon this Day seven-night.

(Thus it was postponed from the 15th of March to the 29th of March, to the 7 & 14 of April.)

April 14. p. 596 ff.

The orders of the Day being read:

The House proceeded to take into consideration the report from the Committee, to whom the petition of the minister, Church Wardens and Inhabitants of the parish of St. Olave in Southwark, in the County of Surry, together with the principal Inhabitants of the adjacent parishes, was referred; and who were to enquire upon what invitation or encouragement the Palatines came over, and what moneys were expended in bringing them into Great Britain and for maintaining them here and by whom paid.

And the said report was read and is as follows, viz:

That they have examined the matter, and upon the examination of Mr. Wignall one of the Church Wardens find:

That in September or October 1709 near a 1000d Palatines came into their parish and were entertained in Sir Charles Cox's warehouses, although Sir Charles Cox

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was desired by the Parish Officers not to receive them for fear of expense, or infection, they being very numerous and sickly.

Mr. Walter Cock says, the Palatines were removed from their camps at Black Heath by order of the Commissioners, appointed to distribute her Majesty's bounty, and other charities to them, and places were hired for their reception; but he did not hear of any security given to the parish. Mr. Meggott and Mr. Sade said, the Palatines were at that time received into Sir Charles Cox's warehouses, though the Parish Officers had applied to him, to prevent their being received into the said parish.

Mr. Bendysh, Secretary to the Commissioners for the Palatines, said that when the Commissioners had it under their consideration, to dispose of them in the autumn of 1709 the cold weather approaching, the Commissioners never consulted the parishes about receiving them, but where they found room they contracted for it; and then it was, that Sir Charles Cox offered his warehouses for two months gratis, with condition to be paid for the whole time if they stayed any longer; and it appears by the Minute book of the general meeting of the said Commissioners, that on the 8th of Feb. 1709, Sir Charles Cox, on his application to the said Commissioners, had a warrant on the Chamber of London to pay him 100 guineas for the hire of the said warehouses, upon the condition that the poor Palatines, should stay there, till they were sent to Ireland; which sum he received the 9th of Feb. 1709 as by the Chamberlain of London's Book.

Mr. Tho. East said, there was an order of vestry, to apply to the Commissioners for the Palatines, to get rid of them about the end of October 1709, when they appeared to be about 1400 persons and that about the beginning of Feb. after they were removed.

It appeared to the Committee, that 3000 Palatines were sent to Ireland in August 1709, pursuant to an address to her Majesty from the Lord Lieutenant and Council in Ireland, desiring as many Palatines as her Majesty should think fit to send thither and giving assurances of their being received and settled in that kingdom and that the Commissioners for the Palatines here bore their charges hitherto, which amounted to the sum of £3,498. 16s. 6d. and to complete their settlement in Ireland a warrant was signed by her Majesty and directed to the Lord Lieutenant of Ireland, appropriating £15,000 out of her Majesty's revenues in that kingdom to be paid in three years at £5,000 a year.

In Feb. 1709 eight hundred Palatines more were sent into Ireland, upon a representation from the Lord Lieutenant and Council of that kingdom (the Commissioners here bearing their charges as before) and a second warrant was granted by her Majesty and directed as before, appropriating £9,000 of her Majesty's Revenues in that kingdom to be paid in three years at £3,000 a year, to complete the settlement of these 800.

In some short time several of the Palatines being returned out of Ireland and more ready to follow, the Commissioners for the Palatines here sent Mr. John Crockett to Ireland, to prevent the return of these people to England: And the Committee being informed that John Crockett attended he was called in and said,

Upon his arrival in Ireland, he found 20 families going on board, to return to England, with a pass for 25 families to this effect: " Permit to pass into England, five and twenty families of Palatines, it being by my Lord Lieutenant's leave." Directed to the Surveyor of Ringsend. Signed John Smalles, who was steward to the Lord Lieutenant and Secretary to the Commissioners for the Palatines in Ireland: Which pass Mr. Crockett stopt, and on applying to the Lord Lieutenant the said pass was recalled but that several families had returned before he came to Ireland and that upon further application to the Commissioners for the Palatines in Ireland, to prevent any more of them returning to England he was answered by my Lord Chief Justice Broderick, who was in the chair, that they had no power to stop them, they being a free people: Since which several families are returned so that there are now 232 families one with another, he believes, of five in a family, most of them now at the Bridge-house in Southwark.

Upon the examination of John Henrick Hind, Frederick Rose, John Umpock and John Peter Normius, Palatines.

It appeared, that they were of the number of those who had gone for Ireland

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and were since returned to Southwark as are the rest, there to the number of 232 families.

That the reasons of their leaving Ireland was, the hard usage they received from the Commissary Hinch, Mr. Sweet and others, who did not pay them their subsistence; on which they applied to the Lord Lieutenant, who ordered it for them; but they never received but one week's allowance. They said, they paid their own passage to England, though they were told by Mr. Hinch, that they should have ten shillings per head, to leave Ireland: That they wrote letters to each other, to meet at Dublin; and that 75 families returned with the said Normius.

That the Palatines are in a starving, miserable and sickly condition was proved by Mr. Wignall; who said they were all lodged in one house, which was become very nauseous and they sickly and the parish fearful of some infectious distemper.

Mr. Amy also said, that he lives in the parish of St. Olave; near an apothecary who, with Dr. Mead, had the care of a family, who were sick, near the place, where the Palatines were lodged; who said, the places adjacent are in danger of infection from a very ill distemper among them, of which many died.

As to the apprehension of the charge to the parish .

It appears, the Palatines have no subsistence, but what they get by their wives begging in the streets.

That the ordinary rates for the poor in St. Olave's parish is eight times as much as 20 years ago: and that besides, this year an extraordinary book of £700 over and above the ordinary rates will not defray the charge of the said parish toward their own poor.

It likewise appears to this committee, that there is in the Chamber of London remaining of the money, collected by benefits, etc. the sum of ..... £ 647. s. 3. d. 11 ¼

And also in the hands of the receivers for the briefs, not yet paid into the hands of the Chamberlain of London 1,380. 2. 4

In all ..... 2,027. 6. 3 ¼

Besides what is collected in some parishes, which have not yet returned their briefs.

Upon the matter of the petition the Committee came to the following Resolution; viz.

Resolved, that the petitioners have fully proved the allegations of their petition and had just reason to complain.

That upon the instruction given to the Committee they have endeavored as far as they could to find out, upon what encouragement the Palatines came into England; and upon examination of several of them, what were the motives which induced them to leave their native country, it appeared to the Committee, that there were books and papers dispersed in the Palatinate, with the Queen's picture before the books and the title pages in letters of gold (which from thence they were called the Golden Book) to encourage them to come to England, in order to be sent to Carolina or other her Majesty's Plantations, to be settled there: The book is chiefly a commendation of that country.

What further encouraged them to leave their native country, was the ravages the French had made and the damages the hard frost had done to their vines; and accordingly one Joshua de Cockershall, a Lutheran minister with some other Palatines, to the number of 61 persons applied to Mr. Davenant, at Frankfort, for passes but he refused them passes money and recommendations for fear of disgusting the Elector Palatine: (Letter of Mr. Davenant 16, Feb. 1708, N. S. No. 2.) and desires to know her Majesty's pleasure therein, how to behave himself, on which Mr. Bayle signifies her Majesty's commands, that though the desire of those poor people to settle in the plantations is very acceptable, and would be for the publick good, yet she can by no means consent to Mr. Davenant's giving, in any public way, encouragement, either by money or passes to the Elector Palatines

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subjects to leave their country without his consent (Letter of Mr. Bayle Feb. 17, O. S. 1708.)

Nevertheless the above mentioned Lutheran Minister and 41 persons, came into England in the year 1708; and a petition from them was presented to her Majesty, praying to be taken under her protection and settled in the plantations; which petition, was by her Majesty's Command referred to the Commissioners of Trade, (April 20th No. 3) to find out a fit place to settle them and how to transport them: The Commissioners of Trade certify (April 26) they are too poor to subsist without her Majesty's Bounty; which was, by order of the Lord High Treasurer: Those people were subsisted and sent to New York, with the Lord Lovelace, at her Majesty's expense.

The next year the Act for naturalizing foreign Protestants being past, great number of Palatines and some from other parts of Germany, came into Holland and from thence to England, at several times, being upon their first arrival in Holland, subsisted by the charity of Rotterdam, but afterwards at the Queen's expense; and transports and other ships, at her Majesty's charge provided, to bring them thither, as also all sorts of necessaries, during their voyage by Mr. Dayralle, her Majesty's Secretary at the Hague, who had received instructions from Mr. Secretary Bayle, (in her Majesty's name), to that purpose, pursuant to my Lord Duke of Marlborough's desire, signified by Mr. Cardonnell, in his letter of the 21st of May 1709 to Mr. Tilson, Secretary to Mr. Bayle; and at the same time he was told that my Lord Treasurer has wrote to Mr. Bridges, the paymaster to order Mr. Sweet at Amsterdam to supply him with such sums of money, as that service should require. Pursuant to these instructions Mr. Dayralle from time to time informed Mr. Secretary Bayle of the number of Palatines arrived in Holland and what were embarked for England, with the Intelligence he received of more, that were coming, as appears by his letters.

And in his letter of the 1st, O. S. 11th N. S.: June 1709, he informs Mr. Secretary Bayle, that there were a great many Papists amongst those in Holland whom, notwithstanding, he sent to England, though some time after they were sent back again and Ten Shillings per Head given them by Mr. Dayralle, at their arrival in Holland.

In June 1709, the number of Palatines arrived in England, was upwards of 10,000 (as appears by Mr. Dupre's list, who was employed by the Commissioners here to pay them their subsistence) which caused great complaints; upon which Mr. Secretary Bayle sent orders to Mr. Dayralle to hinder any more from being sent over, till these, already come, should be provided for, and settled; lest by their coming so fast and in such great bodies, it should grow impracticable to bear the burthen of so many poor together and to disperse them, with due care for their future maintenance, in the several places, to which they might be allotted, so that the success of the whole matter might happen thereby to be disappointed; and accordingly an advertisement was published, signifying that no more should be transported for England. (June 24, 1709 No. 61.)

Notwithstanding this prohibition, great numbers continued to arrive here, Mr. Dayralle, having afterwards sent near 3000; and others were embarked and provided with necessaries by collections from the people of Rotterdam, the Magistrates of that town not suffering them to come into it; by which means they were reduced to great misery.

Palatines still continued to come till the middle of October 1709, although the orders to Mr. Dayralle (to hinder their coming) were often repeated; and the States General had been applied to, to send instructions to their ministers in Germany, to hinder the coming of any more of the Elector Palatine's subjects in this manner, who was highly offended at their desertion.

Upon which Mr. Dayralle informs Mr. Secretary Bayle (Aug. 20, 1709), that these people were encouraged to come by somebody in England; and that, since the prohibition, a gentleman with a servant, that came over in the Packet boat, had gone amongst the Palatines at the Brill and distributed Money, and printed Tickets to encourage them to come over; and many of these tickets were sent to their friends in Germany, to persuade them to do the like. Mr. Dayralle could never discover who this Gentleman was, though he says, he endeavoured it all he could; and the

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Committee could come to no certain knowledge therein, but find by two letters, that Mr. Harry Torne, a Quaker at Rotterdam, who in all this matter acted under Mr. Dayralle, forced a great many to embark for England, after they had provided themselves a passage to go back to their own country; which the Palatines owned, upon their arrival, was the only reason that induced them to come.

The number of Palatines being very great and a few or none disposed of so as to gain a settlement; a commission under the Great Seal was given to divers Lords, and others to distribute her Majesty's bounty, and also the charities collected to them, and to use their endeavors to settle them here: It was also earnestly recommended to the Commissioners of Trade by my Lord Sunderland to consider in what part of England a settlement could be best obtained for them; and his Lordship urged (May 3. 1709) that the Queen was convinced of the benefit it would be to her kingdoms, if a method could be found to settle them here (so as they might get a comfortable livelihood) instead of sending them to the West Indies.

In order to this, the Lords Commissioners of Trade consulted the then Attorney and Solicitor General to these two Quaeres (May 30, 1709 No. 27 Trade.)

1st. Whether her Majesty has a right and power by law to grant lands in her forests and wastes to any of her subjects, with license to build cottages and inclose the said lands in order to convert the same into Tillage etc.

2nd. What security her Majesty may give, to indemnify the parishes from the settlements of the poor families amongst them, who shall be admitted to dwell in the said cottages.

To the first of these they answer, her Majesty has a right and power to grant such wastes for 31 years, or three lives, or terms of years, determinable upon one, two or three lives, with license to build and inclose, provided four acres be laid to each cottage and a third part of the yearly value of the land reserved for a rent upon cash lease.

To the second (which makes the case of the petitioners the harder) they answered that no security is required by law to be given to indemnify any parish from the settlement of any poor family of foreigners, who never had any settlement in England before; for their is no way of obliging any poor family that comes to settle in a parish to give security, but by removing them, by a warrant from the Justices of the Peace, to the parish, where they were last legally settled, in case they refuse to give it; which being a remedy, no parish can make use of in the case of foreigners, upon their first arrival in England they are at liberty to settle when they please; and it can't be expected, her Majesty should give a security, to indemnify any parish upon this account.

Great endeavors were used here to disperse and settle the Palatines in several towns in England. My Lord Sunderland wrote a pressing letter to the Mayor of Canterbury, to receive some of them into that city, which upon communicating the letter to the rest of the Magistrates, they refused to do, because of the burden of their own poor, they already labored under.

Several proposals were likewise made by private persons to receive some and many were received, the Commissioners allowing 5 l. per head, and travelling charges with them; but in a very short time, most of them returned and were afterwards otherways disposed of.

Captain Elkins proposed to take off 600 and settle them in Scilly; who were accordingly embarked in the river, and two transports, by order of my Lord Sunderland, and provisions put on board for them from the victualing office (Sept. 21, Oct. 26, 1709) but after they had lain two months on board, the ships were, by order from my Lord Sunderland, discharged and the Palatines again set on shore, and the charges lost; viz.:

The freight of two ships	821.	18.	5
Victuals put on board the said ships per order from the Commissioners of victualling	666.	0.	6 ½
Total of the expedition	1.487.	18.	11 ½

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It appears that there has been paid to Mr. Popple, Secretary to the Commissioners of Trade and Plantations, by the Honorable Spencer Compton, Esq., for subsisting and transporting several Palatines to New York, Anno 1708	346.	0.	0
It appears by an account from the Transport Office that they have paid for bringing over Palatines in the Richarde, Joseph and Hopewell, Transport ships	256.	1.	5
It appears by an account from Mr. Taylor, Clerk of the Treasury, that there has been paid by bills, drawn on the Honorable Spencer Compton, Esq., by Mr. James Dayralle, at the Hague, who had directions to take care of their transportation to England	5.943.	1.	9
It appears, that there has been paid by the aforesaid Mr. Compton, for the subsistence of the Palatines here and sending several to Ireland and New York with Colonel Hunter	45.904.	16.	10
It appears, there has been paid out of the collections arising per briefs from the Chamber of London, by order of the Commissioners for the Palatines	19.838.	11.	1
It appears, there has been paid or directed to be paid, for the use of the Palatines, or services relating to them, by the Treasurer of the Navy, by way of imprests, at two several payments, being part of 10,000 *l.* given by Parliament, for raising naval stores in her Majesty's Plantations	8.000.	0.	0
Colonel Hunter has demanded as being absolutely necessary to complete the settlement of the Palatines at New York	30.000.	0.	0
Of which he has already drawn bills for 4,700 *l.* 17 s. 11 d.			
Appropriated out of her Majesty's Revenues in Ireland, by her first warrant, dated Oct. 17, 1709, beforementioned	15.000.	0.	0
Appropriated out of the same revenues, by her Majesty's second warrant before mentioned, the 25th of November 1709	9.000.	0.	0
So that the whole charge occasioned by the Palatines, amounts to	£135.775.	18.	0 ½

And the resolution of the Committee upon the said petition of the Minister, Church Wardens and Inhabitants of the Parish St. Olaves in Southwark in the county of Surry, together with the principal inhabitants of the adjacent parishes, was referred, who were to enquire upon what invitation or encouragement, the Palatines came over and what moneys were expended in bringing them into Great Britain and for maintaining them here, and by whom paid was read a second time.

Resolved, that the House doth agree with the Committee, that the petitioners have fully proved the allegations of their petition and had just reason to complain.

Resolved, that the inviting and bringing over into this kingdom, the poor Palatines, of all religions, at the public expense, was an extravagant and unreasonable charge to the kingdom and a scandalous misapplication of the public money,

tending to the increase and oppression of the poor of this kingdom and of dangerous consequence to the constitution in church and state.

Resolved, that whosoever advised the bringing over the poor Palatines into this kingdom, was an enemy to the Queen and this kingdom.

Ordered, that the farther consideration of the said report be adjourned till this Day seven-night.

Trade Papers.
Z. 85.

LETTER OF THE EARL OF SUNDERLAND OF THE 7TH INSTANT, SIGNIFYING HER MAJESTY'S APPROBATION OF REPORT OF THE 5TH OF LAST MONTH ABOUT THE PALATINES TO BE SENT TO NEW YORK READ JAN. 11, 1709. [1710.]

White Hall Jan. 7, 1709/10.

My Lords and Gentlemen:—

I have laid before the Queen your report of the 5th of last month, relating to the 3000 Palatines that are to be sent to New York to be there employed in the production of Naval stores, which her Majesty is pleased to approve and has commanded me to write to Col. Hunter, Governor of that province to act conformably thereto, so far as it may concern him, which I have done accordingly and acquaint you therewith for your information.

I am my Lords and Gentlemen, your most humble servant,

Sunderland.

ACTS OF THE CLASSIS OF AMSTERDAM.

New York, Suriname.

1710, Jan. 19th. The case of New York remains in statu, as also that of Suriname. ix. 199.

Kingstowne.

1710, Jan. 19th. The case of Kingstowne remains in statu. The members of the Assembly are requested to inquire for a capable person. ix. 200.

(The Committee to select a pastor, referred to, Oct. 7, 1709, does not seem to have acted.)

Further Petition of Rev. Mr. Antonides.

To the Honourable Richard Ingoldesby Esq. Lieutenant Governor & Commander in Chief of the Provinces of New York & New Jersey etc. and the Honourable Councill of the Province of New York.

The humble Peticon of Vincentius Antonides minister of the Dutch Reformed Churches of Brookland, fflatbush, and fflatlands on the Island of Nassau.

Sheweth

That whereas your Petitioner took the freedom to present to the Honourable the Lieutenant Governor & this Honourable board an humble Peticon bearing date sometime in the beginning of November last past a copy whereof is hereunto annexed. And for as much as your Petitioner has not had the honour to know the result thereon, and that he is inclinable to observe the Rules of decency & order conformable to his profession

He therefore humbly prays that your honnours will be pleased to grant to your Petitioner the prayer of his said Peticon.

And your Petitioner as in Duty bound shall Pray, etc.

V. Antonides

New York, 8th February, 1709/10 — Doc. Hist. N. Y. Vol. iii. pp. 105, 106.

Order on the said Petition. (1710.)

In Council 15 Feb. 1709. Upon Reading ye Petition of Mr. Antonides reciting another Petition formerly presented a Copy whereof is to this Petition annexed & referring thereto that the prayer thereof may be granted the Lieutenant Governor said he had already Determined the Matter that he will hear nothing further thereon.— Doc. Hist. N. Y. Vol. iii. p. 106.

Dutch Church of Albany Ask for the Ownership of Graveyard. Granted.

1710, Feb. 22. The Church Wardens of the Neder Dutch Church, bring in a petition wherein they desire to have a release from ye Commonalty, of the Church Yard to them and their successors forever; which was unanimously granted, and that a Release shall be drawn and given them. Albany City Records.— Munsell's Annals of Albany, Vol. v. 204.

Acts of the Classis of Amsterdam.

Call of Rev. Vas to Kingstown.

1710, March 3rd. Rev. Colleague Bomble, having rendered a report about the case of Kingstowne, which see in Acta of Oct. 7, 1709, the Assembly was of the opinion that it could proceed, at the request of the church of Kingstown, to make out a new call (for some one) in the stead of Rev. Beys. It has accordingly unanimously called, as minister of Kingstown, Rev. Petrus Vas, a candidate at Amsterdam. The Rev. Assembly resolved to examine him for ordination this very day; together with Rev. Buning, who has been called by the Rev. Classis as

minister to Ceylon, and which call has been approved by the Messrs. Directors of the East India Company, of the chamber here (in Amsterdam.) The examination was conducted in the presence of Rev. Depp. of Synod. The Rev. Buning preached on 1 Timothy 2: 5, and Rev. Vas from Ps. 8: 2, "What is man, that thou art mindful of him?" They gave so much satisfaction that both were admitted to the final examination. In this they likewise gave so much satisfaction to the Messrs. Deputies (of the Synod,) and to the Rev. Classis, that the Rev. Assembly gladly consecrated (ordained) them to the Sacred Ministry, with the laying on of hands, and wishing them God's rich blessing. But the church of Kingstown had taken no special care for the bearing of the Classical expenses of this call. Therefore the Messrs. Brethren who had heretofore received some money from the churches of New York, for the expenses which might be incurred in promoting the liberty of those churches (from English domination) had the goodness to advance the moneys for the expenses connected with this call, to the amount of one hundred guilders. The Rev. Assembly promised to return this money to them, pre the Quaestor, whenever they may demand it from them. The case of New York and Suriname remains in statu. ix. 202.

(It was usual, for the parties interested, to pay the expenses of an extra session — such as the traveling and board expenses of the delegates. See the origin of this legal fund in letter of May 23, 1706.)

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Consistory of Albany to the Classis of Amsterdam, March 27, 1710.

Portfolio, "New York", Vol. i.

Reverend, Pious and Highly Learned Sirs:

To the sorrow of our hearts we are compelled to inform you, that it hath pleased the all sufficient Jehovah to take from us,

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and to receive unto Himself into Eternal Blessedness, our revered pastor, John Lydius. His temporal death occurred on March 1st of this year (1710) after a lingering illness of about a year. It was to the great grief of our flourishing congregation of the Reformed Dutch Church in New Albany, and to our profound sorrow of heart; especially as we remember his faithful services and the holy zeal exhibited by that now departed gentleman, during his life time, in this his congregation, the members of which are now in such distress, because they have no shepherd.

Accordingly they have authorized the Revs. Godfrey Dellius, Levinius van Schaick and Gerrit de Vries to call another capable and faithful, orthodox minister, to the service of our church, for the upbuilding of this sheep-cote of Christ. Therefore they ask you, the Rev. Classis of Amsterdam, to set apart to the preacher's office (among us), such a minister as may be proposed to you by the said gentlemen, Godfrey Dellius, Levinius van Schaick and Gerrit de Vries, or by two of them, in order that his Reverence may arrive at the earliest opportunity; and unto this appointment may God be pleased to grant his blessing.

Meantime we shall fall at the feet of the Lord of the Harvest with humble supplications that He will help you all, and each one in particular, with His Spirit; that He will favor you, Reverend, Pious and Very Highly Learned Gentlemen, with his Divine blessing, unto the magnifying of his Holy Name, and the upbuilding of your churches, as well as the churches of these regions, and unto the eternal salvation of many souls.

Actum in our Consistory, Albany, March 27, 1710.

J. A. Beel.
Abraham Cuyler.
Jacob Staats.
J. W. Rensselaer.
David Schuyler.
Anthony Coster.
William van Deursen.
Conrad ten Eyck.

Acts of the Classis of Amsterdam.

Affairs of New York.

1710, April 7th. Rev. Deputati ad res exteras Bomble, earnestly presented the case of New York to his Excellency, the Pensionary of the Council, (Raadt Pensionaris, Attorney General, Prime Minister, chief of state during the Stadholderless interval from 1702–1747) Heinsius. He courteously promised to speak personally to My Lord, the Duke of Marlborough, about it, or else earnestly to write about it to the Ambassador of the Republic in England. The Rev. Bomble, aforesaid, took the liberty also of reminding his Excellency, that after the lapse of some time, he would come again to him for an answer. ix. 205.

Letters from New York.

1710, April 7th. Extracts were read by Rev. Deputatus ad res Maritimas Bomble, from lengthy letters, concerning the affairs of New York. The Classis having learned their purport, requested the Deputati ad res Maritimas that they would make a written draft as to the chief points of what should constitute our answer, and communicate the same at the next ensuing Classical meeting. ix. 205.

Saml. Clowes to the President of the Council.

Dissenters rescue their church from the Anglicans.

Jamaica 11 April 1710.

Honorable Sir:—

I wish your Honor a great deal of Joy in the Trust the Queen has pleased to confer on you; and begg leave to acquaint your Honor that ye Dissenters here have this day committed a Riot or forceable Detainer in the Church: I perswade myself your Honor will suppress with all your might such forceable Ways of proceeding so detremental to the public peace. If they have any Right; (as I think 'tis plaine they have none) the Law is open. I therefore pray your Honor Will please to allow all due Encouragement to the Queen's officers who have Committed them for the ffact: & especially by directing ye Queen's Attorney Generall to prosecute the offenders whereby you will add to the Glory of your Government by Defending the cause of Christ's Church.

I remain Sir,
Your most obedient Servant,
S. Clowes.

— Doc. Hist. N. Y. Vol. iii. p. 133.

To the Honorable Coll. Beakman
Lieut. Governour of the
Province of New York.

1710

Order of Council on the Above.

In Council 13th April 1710.

The President communicated to this Board a letter from Mr. Samuell Clowes* of ye 11th Aprill setting forth that the Dissenters had that Day Committed a Riot or forceable Detainer of ye Church at Jamaica And therefore Desired that all Due Encouragement might be given to the Queens officers who had committed the persons for that Fact Especially by Directing the Attorney Generall to prosecute the offender

The President allso communicated a Mittimus under the Hand and Seal of Robert Read Esq., one of Her Majesties Justices for keeping the Peace in Queens County whereby the High Sheriffe thereof was Directed to take into his Custody Hugh Carpenter, George Woolsey, Jonas Wood, Richard Olfield, Samuel Mills & Jarimiah Smith who he setts forth are convicted of ye said forcable holding (by his own view) and them to keep in the comon Goal of this County untill they shall be thence delivered by due Course of Law.

Ordered that the respective Justices of Queens County or the major part thereof Enquire into the Facts abovementioned and Lay a true Representation thereof before this Board by Thursday next, and that a copy of this Order be forthwith sent to ye said Justices.

Jamaica in Queens County, ye 19th of April 1710.

Wee underwritten Justices of the peace of our Sovereign Lady the Queen for Queens County assigned in obedience to an order from the honourable the president & her Majesties Council of this province dated the 13th Inst. (to us directed) have Inquired upon oath into the matter of the Disturbance in the Church of Jamaica & doe find that Mr. Justice Read has proceeded therein according to Law & that the Record he has made is a true Representation thereof. We remaine,

Your Honours most obedient Servants,

Tho. Willett	John Marston
John Jackson	Tho. Jones
John Tredwell	Wi. Cornell
Saml. Moore	Tho. Whitehead.

Endorsed,

"A Letter from ye Justices of ye Peace for Queens County."

In Council, 20th Aprill 1710.

The Justices of ye Peace for Queens County Layd before this Board according to order a Representation of the Disturbance and forceable Detainer of ye Church of Jamaica by some Dissenters which was a Record made thereof by Robt. Read Esq., and Certificate of severall of ye Justices that the same is a True Record.

Upon Consideration of this matter The Board is of opinion That the Law being open they ought not to encourage or discourage the said Prosecution.— Doc. Hist. N. Y. Vol. iii. pp. 133, 134.

Another Petition of Rev. Mr. Antonides.

To the Honorable Gerardus Beekman Esq. President and the rest of her Majesties Councill of the Province of New York etc.

The humble Petition of Vincentius Antonides minister of the Dutch Reformed Protestant Churches of the towns of Flatbush flatlands & Brookland on the Island of Nassauw in Kings County.

Sheweth

That whereas upon a difference in the said County a reference was had and matters Examined by a Committee of this board & others relating to your Petitioners right to the said Churches & upon ye report of the said Committee being re-

* An account of this gentleman and of his descendants will be found in Thompson's Long Island, ii. 106. Note.

turned to this board whereby it appears that your Petitioner was duly called minister of the said Churches but hitherto could not obtain a Confirmation of the said report nor Proteccon in the due Exercise of his functions there but to ye Contrary has been forbid to preach in the said County to the great grief & damage of your Petitioner.

He therefore humbly prays that the said report may be confirmed & he protected in the Exercise of his duty without molestation in the like manner as his predecessors in the said Churches have enjoyed.

And your Petitioner as in duty bound shall ever pray etc.

V. Antonides.

— Doc. Hist. N. Y. Vol. iii. p. 106.

New Yorke
April 12, 1710.

Petition of the Sheriff and Justices of Kings County in Favor of Domine Antonides.

The Honorable Gerardus Beekman Esq. President and the rest of her Majesties Councill of the Province of New York etc.

The humble Petition of the Justices of the Peace & high Sheriff of Kings County on the Island of Nassauw —

Sheweth

That for some years past there hath been a great difference in the said County concerning the right of the ministerial function of the Dutch Reformed Protestant Churches of flatbush & Brookland which Mr. Antonides claimed as being thereunto called by the Consistory of the said Towns & Mr. Freeman pretended to by a Lycense from some of the former Governors of this Province; that the said difference hath been examined by a Committee of this board & others & by a Report from the major part thereof remaining of record it was found that Mr. Antonides was duly called minister of the Churches according to their Constitution, the Confirmacon of which they humbly conceive would have entirely ended the said difference but instead thereof your Petitioners find that contrary to the same the late Lieutenant Governor by his orders dated the Elleaventh of October last has not only entirely given away the said Churches to Mr. Freeman but allso has forbidd Mr. Antonides to preach in the said County & by what Law your Petitioners are yet ignorant of comanded your Petitioners to be aiding & assisting to the said Mr. Freeman to the prejudice of the said Mr. Antonides and the ancient rights of the said Churches & the hasarding the peace & tranquility of the said County.

Your Petitioners therefore humbly pray your honors to take that matter into your Serious Consideracon & give such & the like Proteccon & countenance to the Dutch Protestant Reformed minister regularly called according to their Constitucon to any Churches in the said County as their respective predecessors before the said difference have always enjoyed & of right to them belongs —

And Your Petitioners as in Duty bound shall ever pray etc.

In the name & by their order,

Joseph Hegeman, Pieter Strycker, Gerret Stoothoff.

— Doc. Hist. N. Y. Vol. iii. p. 107.

New Yorke,
17th Aprill, 1710.

Further Order in Council on the Pending Difficulties.

Att a Councill held att the City Hall of ye City of New Yorke this 18th day of Aprill 1710.

Present the Honorable Gerardus Beekman, President

Rip Van Dam — Wm. Peartree
John Barberie — David Provost
Adolph Phillipse

Upon the said (preceding) two Petitions & after a Debate thereon it was put to ye vote and ordered that every Member declared and enter their opinions thereon which is as follows to witt

Majr. Provost. That these matters and these petitions ought not to be meddled with till Col. Hunter arrives.

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Coll. Peartree. That Mr. Antonides ought to have liberty to preach to the people that called him.

Mr. Phillipse. That the report of ye Major Part of ye Councill to whom the matter was referred dated 14th 7ber Last ought to be confirmed and Mr. Antonides protected in ye free exercise of his ministerial Function of ye said Towns accordingly and that all persons may be ordered to take notice thereof and Mr. Antonides & Freeman Recommended to Dispose as much as in them Lyes their Respective Consistoryes so as that each of them may be called by them to such Churches as they are not yett duely called unto.

Mr. Barberie, of ye same oppinion.

Mr. Van Dam, of ye same oppinion.

Mr. Beeckman, whereas there is a Governor expected every Day is therefore of opinion that that is more proper for him to Lett the Report & Petitions Remain as they are till Coll. Hunter arrives.

Upon collecting the opinions ordered that the said Report be confirmed Mr. Antonides protected in the free exercise of his Ministerial Function in the said Townes and all persons to take notice thereof accordingly and ye said Mr. Antonides & Mr. Freeman Recommended to Persuade & Dispose (as much as in them Lyes) their Consistory's Respectively so as that each of them may be called to such Churches as they are not yett duely called unto.— Doc. Hist. N. Y. Vol. iii. pp. 107, 108.

Petition in Behalf of Domine Freeman.

To the Honorable the President & others the Members of Her Majesties Council for the Province of New York.

The humble petition of Daniel Remsen & Cornelius Sebring Members of the Dutch Reformed Churches of Flatbush & Brookland in Kings County, which tends much to ye prejudice of Domine Bernardus Freeman minister of ye said Churches of Flatbush & Brookland (of which said Churches the said Domine Freeman has for sometime past been in full peaceable possession) & to ye disquiet & injury of your petitioners & that ye said order was made without any notice given to ye said Domine Freeman or any other on his behalf whereby they might have been heard before ye passing said order.

Now forasmuch as ye said order doth very much alter the Regulation lately made by his Honor Col. Ingoldesby Late Lieutenant Governor touching ye said Churches.

Your Petitioners humbly pray ye matters concerning ye said Churches may continue as they were upon the Regulation above mentioned untill ye arrivall of Col. Robert Hunter who is daily expected as Governor of this Province.

And your petitioners etc.

Daniel Remsen
Cornelis Seberingh.

27 April 1710.

— Doc. Hist. N. Y. Vol. iii. p. 108.

Order on Said Petition.

In Councill, 27 April 1710.

Upon Reading the above Petition the Council gave their opinions as follows:

Major Prevost. That the Petition be granted.

Coll. Peartree. That Mr. Antonides ought to preach to ye People that called him.

Mr. Phillipse. That ye last order of this Board be confirmed.

Mr. Barberie. Of ye same opinion.

Coll. Heathcote. Of ye same opinion.

Mr. Van Dam. Of ye same opinion.

Mr. President. For Peace & quietness that Mr. Freeman should have ye Priviledge to preach at Flattbush & Brookland till Col. Hunter arrives or till a further agreement. (Counc. Min.)— Doc. Hist. N. Y. Vol. iii. p. 109.

Acts of the Classis of Amsterdam.

Letters from New York. Draft of a Letter to New Netherland.

1710, May 5th. Rev. Streso handed in a letter, written from New York at a later time in further explanation of what had taken place there; also two drafts of letters about to be sent to the respective ministers of New Netherland (in answer) to theirs, in case the Classical Assembly should find pleasure in the same.

The Classis thanks Rev. Bomble for the drawing up of these drafts. They would now be glad to see the retiring and the newly appointed Deputies ad res Maritimas once more jointly deliberate upon the aforesaid drafts, polish them up a little, and give the church of New Netherland to understand how strongly the Classis desires the peace of the churches there; and how happy the Classis would be to see the government of the church there carried on in harmony with the Church Order established here. ix. 207.

Rev. Vas.

1710, May 5th. Rev. Vas, called as minister to Kingston, appeared. He stated that the Rev. (?) Skipper (Captain) asked 700 guilders for his passage, and that three hundred guilders must be paid down at once. He requested that this money might be paid to said skipper in his behalf, as he was in no condition to advance it, by the Messrs. Bomble, Schulting and van Oostrom, out of those nine hundred guilders which they had in their keeping from the churches of New Netherland. This money was to be used for the best interests of those churches, generally, and this could be done, provided the Rev. Classis of Amsterdam would go security for the same. ix. 207.

Indenture of Servitude, at Albany, May 10, 1710, by permission of the Deacons of the Dutch Church.

This Indenture witnesseth that Aulkey Hubertse, Daughter of John Hubertse, of the Colony of Rensselaerwyck deceased hath bound herself as a Meniall Servant and by these presents doth voluntary and of her own free will and accord bind herself as a Meniall Servant unto John Delemont of the City of Albany, weaver,

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by and with the consent of the Deacons of the Reformed Dutch Church in the City of Albany aforesaid who are as overseers in the disposal of the said Aulkey Hubertse, to serve from the date of these present Indentures unto the full end and term of time that the said Aulkey Hubertse shall come to Age, all which time fully to be compleat and ended, during all which term the said servant her said Master faithfully shall serve, his secrets keep, his lawful commands gladly everywhere obey, she shall do no Damage to her said Master nor see it to be done by others without letting or giving notice thereof to her said Master; she shall not waste her Masters goods or lend them unlawfully to any; she shall not commit fornication; at Cards, dice or any other unlawful Game she shall not play, whereby her said Master may have Damage; with her own goods or the goods of others during the said Term, without Licence from her said Master, she shall neither buy nor sell; she shall not absent herself day or night from her Master's service without his leave, nor haunt Ale-houses, Taverns or Play-houses, but in all things as a faithful servant, she shall behave herself towards her said Master and all his during the said Term. And the said Master during the said Term shall find and provide sufficient wholesome and compleat meat and drink, washing, lodging and apparell and all other Necessarys fit for such a servant; and it is further agreed between the said Master and Servant that in case the said Servant Aulkey Hubertse should contract Matrimony before she shall come to age, then the said servant is to be free from her said Master's service by virtue hereof, and at the expiration of her said servitude, her said Master John Delemont shall find, provide for and deliver unto his said servant double apparell, that is to say, apparell fit for her to have and to wear as well on the Lord's Day as working days both linning and woollen stockings and shoes and other Necessarys meet for such a servant to have and to wear, and for the true performance of all and every of said Covenants and Agreements the said parties bind themselves unto the other by these presents. In witness whereof they have hereunto set their hands and seals this 10th day of May in the nineth year of the reign of our Sovereign Lady Anne by the Grace of God, over Great Brittain, France and Ireland Queen, defender of the faith, etc. Anno Dommini 1710.

Jon. Delemont.

Signed, sealed and delivered in the presence of Antho. Brat, Theunis Brat, Jona Rumney.

It is further agreed between the said parties that the said Master shall before the expiration of the said Term teach or cause to be taught to read. This done before sealing and delivering.— Munsell's Annals of Albany, Vol. iii. pp. 234-6.

Petition of Geo. Woolsey and others.

To the Honorable Coll. Gerardus Beekman President of Her Majesty's Council for the Colony of New York and Councill.

The Peticon of George Woolsey, Hope Carpenter, Jonas Wood, Richard Oldfield, Samuel Mills & Jeremiah Smith of Jamaica in Queens County.

Most Humbly Sheweth

That your Peticoners Stand Comitted till they pay their ffine and charges upon a supposition of their being guilty of a forceable Detainer grounded on the conviction by the view of Robert Read Justice of the peace for Queens County whereof they are not conscious to themselves of being the least guilty, and of which they humbly conceive they can give sufficient proofe to any impartiall Judicature.

They therefore humbly pray that your Honors will give them such Relief as shall appear agreeable to Justice And they shall as in duty bound

Ever pray etc.

George Woollse
Hope Carpenter
Richard Oldfield
Jonas Wood
Jeremiah Smith
Samuel Mills.

Read the 19th day of May 1710 & al partys to attend on Monday & the Justices of the peace to be served with Copy of this Petition.

In Council, 23 May, 1710.

Mr. Regnier council for George Woolsey and others Petitioners on the Petition read at this Board the 19th Inst. and Mr. Bickley Councill for the Queen and the Justices of the Peace of Queens County appearing at this Board and being severally heard

It is ordered that the several and respective fines Imposed on the Petitioners by the Justices of the Peace in Queens County at the last Court of Sessions be remitted, But the charges which already are, or if not shall be taxed within the Bounds of Moderation by the Judge be paid by the said Petitioners.— Doc. Hist. N. Y. Vol. iii. pp. 134, 135.

MEMORIAL OF THE INHABITANTS OF JAMAICA.

(1710)

To his Excellency Coll. Robert Hunter Capt. General and Governor in Chief of her Majesties Colony of New York etc. in America.

The Humble Memoriall of the Inhabitants of Jamaica, In Queens County.

May it Please your Excellency

This Towne of Jamaica in the year 1656 was purchased from the Indian Natives by divers persons our predecessors and Ancestors Subjects of the Realm of England, Protestants dissenters in the manner of Worship from the fforms used in the Church of England; who settled and improved the lands, Have called a Minister of their owne Profession to Officiate among them who continued so to do during the time of the Dutch Government and afterwards severall others successively untill the year of our Lord 1673/4.

In the year 1676 the Townsmen set apart divers Lands for the better Incouragement and support of such a Minister.

In the year 1693 the Inhabitants purchased a House and other conveniencyes for the accomodation of their Ministers who possessed and Injoyed it accordingly.

That about the year 1699 by Virtue of an Act of Generall Assembly for that purpose the Major part of the ffreeholders of the Towne built and erected a Meeting house or publick edifice for the Worship and service of God after their way, and peaceably possessed and used it.

That in the year 1703 or 1704 being actually and Quietly possessed of the said House and lands and other conveniencyes and of the said meeting house, they were with force & violence without any process, Tryall or Judgement at Law turned out and Dispossessed of the same.

All which they humbly submit to your Excellency's consideration, Humbly praying such Reliefe as your Excellency shall judge consist'g with Equity & Justice.

Nathaniel Denton, Anthony Waters, Daniel Smith, Samll Bayles.— Doc. Hist. N. Y. Vol. iii. pp. 135, 136.

Ffilkin to Secretary (Clarke) Explanatory of the Quarrel between him & Lieut. Gov. Beekman, about the decision in Council as to Domine Freeman.

Sir:

I am in expectation of a complaint coming to his Excellency by Coll. Beeckman against me, and that his Excellency may be rightly informed o^{f} the matter, my humble request to you is, that if such a thing happen, be pleased to give his Excellency an account thereof which is as follows: A ffriday night last, the Justices of the County and I came from his Excellency's; Coll. Beeckman happened to come over in the fferry boat along with us, and as we came over the fferry, Coll. Beeckman and we went into the fferry house to drink a glass of wine, and being soe in company, there happened a dispute between Coll. Beeckman and myself, about his particular order that he lately made to Mr. ffreeman, when he was President of the Councill, without the consent of the Councill. Coll. Beeckman stood affirm there, before most of the Justices of Kings County, that said order, that he made then to Mr. ffreeman as President only was still in

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force and that Mr. ffreeman should preach at Broockland next Sunday according to that order: whereupon I said it was not in fforce, but void and of noe effect, and he had not in this County, any more power now than I have, being equall in commission with him in the general commission of the peace and one of the quorum as well as he; upon which he gave me affronting words, giving me the lie and calling me Pittifull fellow, dog, rogue, rascall, etc., which caused me, being overcome with passion to tell him that I had a good mind to knock him off his horse, we being both at that time getting upon our horses to goe home, but that I would not goe, I would fight him at any time with a sword. I could wish that these last words had been kept in, and I am troubled that I was so overcome with passion and inflamed with wine. The works of these Dutch ministers is the occasion of all our quarrells. And this is the truth of the matter, there was no blows offerred, nor noe more done. Mr. ffreeman has preached at Broockland yesterday accordingly, and the Church doore was broken open, by whom it is not yet knowne. Soe I beg your pardon ffor this trouble, crave your favour in this matter, and shall always remaine,

Sir, your ffaithfull and humble servant,

H. Fflkin.

(June 1710) — Doc. Hist. N. Y. Vol. iii. p. 110.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Vas's Proposal to advance Moneys:

or

(that certain moneys should be advanced to him.)

1710, June 2nd. The Classis of Amsterdam, took this proposal of the Rev. Vas into mature consideration. For this once it is willing to request the said three gentlemen to comply. This however, is done very reluctantly, and without being a precedent for the future. The only object is not to leave either the church of Kingstown, or Rev. Vas, in embarrassment in the present instance. It therefore recommends that the required three hundred guilders should be advanced out of the aforesaid moneys. The Classis, moreover agrees, in case the churches of New Netherland, which have transmitted these moneys to the aforesaid gentlemen (for certain objects,) should not approve of this outlay, and should therefore demand repayment of it, to refund the same to them without loss at their own cost. The three gentlemen aforesaid, will each for himself count out one hundred guilders, (advance one hundred guilders) and in pursuance of the object in view, each one of them will have sent to him by the Clerk of Classis an order to that amount, in the name of the Classis.

Accordingly this resolution was announced to Rev. Vas. He was requested to be pleased to give and pass over in writing a pledge, that out of the four hundred guilders promised him for transportation, or else out of the half year's salary promised him upon his arrival at Kingstown, he would transmit, or make good, those three hundred guilders to the said three members of the Classis of Amsterdam at the earliest opportunity; thus also immediately releasing the Classis from its guarantee in this matter. This he gladly consented to do. Accordingly this pledge was drawn up by the Clerk, and signed by him. It will be preserved in the chest used for the preservation of papers relating to the affairs of the churches in foreign lands, as a security, in this arrangement, for the Classis.

Meantime the Deputies ad res Exteras are expressly requested to communicate this matter and this transaction to the church of Kingstown, so that said church may do her part towards returning, as soon as possible, the said moneys, advanced in good faith and with so salutary an object, to Rev. Vas. ix. 208.

New York. Kingstown.

1710, June 2nd. The letters to New York were despatched in accordance with the previous resolution of Rev. Classis, and the Messrs. Committee were thanked for their trouble.

The Messrs. Committee ad res exteras, in pursuance of the resolution regarding the 300 guilders advanced to Rev. Vas, have written to the church of Kingstown. ix. 209.

Beits (Beys). Kingstown.

1710, June 2nd. In regard to the case of Rev. Beits, (Beys,) formerly minister at Kingstown. Rev. van der Horst had understood from Mr. Bankerius that this case was of much importance to the church in New Netherland. The Deputies ad res Maritimas were therefore enjoined to obtain more particular information, and to report thereon to the Rev. Classis. ix. 210.

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Further Petition of Rev. Mr. Antonides & his Elders.

To the Honorable Gerardus Beekman Esq. President and the rest of her Majesties Council of the Province of New York.

The humble Peticon of Vincentius Antonides Minister and the Elders & Deacons of the Protestant Reformed Dutch Churches of the Towns of fflatbush, fflatlands & Brookland in Kings County on the Island of Nassauw.

Sheweth

That by an order of this honorable board dated the 18th of Aprill last past the said Minister was without disturbance to Exercise his ministerial function in the said Towns whereto he was regularly called with the same Protection as his predecessors in the said Churches had had & enjoyed.

But so it is may it please your Honors that Mr. Barnhardus ffreeman minister of the Town of New Utrecht well knowing the said order, but not regarding the peace of the said Churches has surreptitiously obtained an order from the honorable president of this board dated the fifth June Instant whereby he is alternatively to preach with the said Mr. Antonides in the Churches of fflatbush & Brookland as by a copy thereof herewith delivered may at large appear.

By virtue whereof the said Mr. Freeman did preach the last Sunday in the Church of fflatbush finding means to open the said Church without the consent of the Consistory. All which your Petitioner conceives to be in derogacon of the former recited order and to the manyfest Injury of your Petitioners.

They therefore humbly pray that the said last mentioned order may be recalled & your Petitioners left in the possession of their just rights & be protected accordingly. And your Petitioners as in Duty bound shall ever Pray.

In their names & by their order,

Joseph Hegemans.

New York,
12th June 1710.

— Doc. Hist. N. Y. Vol. iii. p. 109.

Order in Council on the Above. (1710)

Present the Honorable Gerardus Beeckman.

Mr. Van Dam — Mr. Philipse
Coll. Rensselaer — Coll. Peartree
Mr. Barberie.

The Council moved the President to grant the Prayer of the Petition, but he not doing it they declared they would not meet in Councill till it was done telling the President, if he could do what he had done as aforesaid without them, he might do all other acts of Government without them, and that then they saw no business they had to Convene in Councill.

And thereupon the Councill broke up.— Doc. Hist. N. Y. Vol. iii. p. 110.

SECOND IMMIGRATION OF PALATINES.

In Council 13th June, 1710.

The President (Mr. Beekman) informed the Board that the ship Lyon is arrived in this Port having brought a considerable number of Palatines for whom her Majesty has commanded him to Provide Lodging and Provisions and desired the Gentlemen of the Councill to give their opinions what measures are proper to be taken with respect to them.

And the Mayor of this City having presented a Petition to this Board from himself and the Corporation seting forth that there is just Cause to believe there are many contagious distempers among them which they are apprehensive will Endanger the health of the Inhabitants of the Citty if they be Landed in any part thereof and hinder the Trade and welfare of it by deterring the Country people and others from resorting and coming hither as usuall and praying they may not be permitted to come within the citty.

It is the opinion of this Board thereupon that Nutten Island* is the properest place to put the Palatines on and that Huts should be made for them, and Doctor Law, Doctor Moore and Doctor Garren be Desired to go on board the said ship this afternoon and visit the said Palatines making their Report to this Board of the State and Condition of health they find them in.

It is ordered that Johannes Hebon and Peter Williamse two carpenters do wait on the President at two o'clock this afternoon to Nutten Island with respect to the Building the aforesaid Huts and that so many Boards and other materials be bought as the said Carpenters shall judge necessary for that service.

It is ordered that what stores are on Board the said ship be forthwith sent ashore and that the officer of the guard and the store keeper do dispose the same in the ffort in the best and securest manner they can.

It is ordered that the Palatines with their Goods be forthwith landed on Nutten Island.*

In Council, 16 June, 1710.

It is ordered that the Chief Justice Mr. Barberie and Mr. Bickley Commissionated to Execute ye Office of Attorney Generall doe Draw upp a Scheme for ye Ordering Ruleing and Government of ye Palatines as neare as may be Agreeable to the Laws of this Province with Instructions for the officers and Ministers to be appointed over them for that purpose.

It is the opinion of this Board that a Proclamation doe Issue to prevent Exactions and Extortions in the Price of Bread & other Provisions whereby the Palatines may be the better and easier Provided therewith and ordered that the Attorney Generall prepared the same forthwith.

In Council, 17th June, 1710.

Mr. Chiefe Justice Reported to his Excellency that himself Mr. Barberie and Mr. Bickley have met on the Reference made to them yesterday to consider af a Scheme for the good Governing the Palatines, and having Considered the same, Proposed that Commissions of the Peace and other Commissions be Granted to some persons among them for that End and that an Ordinance Issue Impowering to heare and determine Small Causes, all which his Excellency Referred to Mr. Chiefe Justice & Mr. Bickley to prepare such Commissions and Ordinances.—Doc. Hist. N. Y. Vol. iii. pp. 333, 334.

Letter of Col. Hunter to the Lords of Trade, dated June 16, 1710.

The Palatines.

Trade Papers
New York, Bundle Z. 97.

Sir:—

I give you this trouble that you may acquaint the Lords of the Council of Trade that I arrived here two days ago. We want still three of the Palatine ships and those arrived are in a deplorable sickly condition. All is quiet on the frontiers, by the next occasion I shall be able to inform their Lordships more particularly with what relates to this province; but this ship being ready to set sail for Lisbon I have only time to add that I am sir,

Your most humble servant,

Ro. Hunter.

Extract from letter of Col. Quary to Mr. Pulteney, dated July 5, 1710.

The Palatines.

Trade Papers,
Bundle Z. 100.

Before I conclude I beg leave to assure your honor that his Excellency hath shown much prudence and conduct in order to the settling the poor Palatines by which the end so if her Majesty proposed will be effectively answered in a vast advantage and security to all those Govern. etc.

* Now, Governor's Island, N. Y.

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CLASSIS OF AMSTERDAM.

Acts of the Deputies.

The Classis of Amsterdam to the Revs. Du Bois, Lydius and Antonides and the Consistories of the Province of New York, July, 1710. xxviii. 97.

The Rev. Classis of Amsterdam has read and pondered, in the fear of the Lord, the comprehensive account of what has happened in the church of Esopus, and has given attention to the fact of the departure of Rev. Beys, as well as to the request of Esopus, without any objection of Beys thereto, although he is now here. We have therefore elected and qualified as pastor of the church of Esopus, the Reverend, godly and highly learned, Peter Vas, who is of good report among us, and who, we hope, will be received with love and good will. We pray God to bless and make fruitful his ministry.

Inasmuch as in these times of war, journeyings are tedious and expensive, and especially because his Reverence has a large family; the Classis at his request, suggests to the church of Esopus, whether or not something more than is generally allowed for traveling expenses should not be given in this case. We have good hopes that this will be done, especially since you were so generous as to provide for the passage of Rev. Beys. We also take this opportunity earnestly to request all churches asking for pastors, to take measures for the payment of the Classical expenses incurred, and also for the transportation of the minister. Otherwise it will be very difficult to persuade any to undertake the journey, which is quite expensive, and cannot be accomplished with empty hands.

We have, indeed, in this instance, been compelled to request the brethren, Van Oostrum, Bomble and Schutting, to advance a part of the money entrusted to their hands. Without so doing, this call could not have been advanced except with great difficulty. It was because of the neglect to transmit money, that the

Rev. Classis was obliged to give security for more than one hundred Rix Dollars — taken up by Rev. Antonides — and which the Rev. Classis has been obliged to pay long since, without even having received anything in return. You would surely consider it unjust that the Rev. Classis, besides all her cares and labors, should also suffer loss from your churches. Our Classis wishes therefore, that an order be given, that the funds advanced to the Rev. Antonides, be paid out of said money. The churches will be able to adjust the same with the Rev. Antonides. The reason that we thus speak concerning the money deposited with said gentlemen, is, because we do not see that we have need of these moneys for other purposes at present. We are as economical in your behalf as for ourselves, and try to avoid all unnecessary outlay. If we shall also now be obliged to labor for the liberty of the churches, not without expense, in England, the sums sent over for that particular purpose would not help very much.

We regret very much that we have made so little progress towards the better securing of your (ecclesiastical) liberty. We have been kept back by the declaration and promises of certain gentlemen, notwithstanding all our requests and even importunities. This has determined us to make a request direct concerning this matter to our counsel, Pensioner Heinsius, that his honor would be pleased to promote the same at Court, through my lord Marlborough or Townsend, or through our Ambassador (in England.) His Honor has favorably received the proposition, and we have, therefore, placed in the hands of his Honor a short account of your condition, and of the requests made in your ecclesiastical letters.

In the meantime, those differences with Rev. Freerman continue to exist, and these go deeply to our hearts. This is especially so, because we lack the power to do anything definitely against him in another Kingdom. Although you wish we would, by our counsel and action, terminate these differences, we do not find ourselves in a condition to do so. We hope, therefore, that

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you will discover some proper means thereto. Rev. Freerman has also written us, at length, and appears to be inclined to peace. He did not try altogether to defend his call to Long Island, but he awaited an answer from us, which had not yet arrived. Moreover, (he said) that Governor Cornbury had compelled him to accept that call, which had been approved by his Honor; and that thereupon, he had been installed by Rev. Du Bois, in the service at New Utrecht and adjoining churches. To all this we will send him an answer.

The action of Captain Johan du Peister, in regard to our letters, which we have learned from your agreeable letter of June 21st, has displeased the Classis very much. It is a matter of great consequence, and will make us more careful hereafter in the transmission of our letters.

We come, finally, to that letter, dated July 8th 1709. This furnishes new proof, how unserviceable it would be, were the churches of New York organized into a Classis. When we wrote that the formation of a Classis was in the far future, and that we did not dare to think of it, we took into consideration the fact that England would not tolerate a Classis. But, at length, circumstances seemed almost to produce such a result, even by an order from the government which desired you to enjoy the right of Classis. The objection arose to this that such a Classis would be the ruin of the churches of New York. This is so obvious that it needs no proof. We therefore commend your zeal and prudence in averting such a calamity, and in watching for the good of the churches, and beg you thus to continue. Be strong, and may the Lord our God still further strengthen you, and bless you.

P. Steenwinkel, V. D. M. Praeses
et Dep. ad res Exteras.

[Rev. Lydius died March 1, 1710, but Classis was not yet aware of it.]

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

The Classis of Amsterdam to Rev. B. Freerman, July, 1710.
xxviii. 100.

To Rev. Freerman:—

The Rev. Classis of Amsterdam perceives from your letter of June 28, 1709, that you complain of the partiality of the Classis, as shown in the letters received. But that this is unreasonable plainly appears from your own letter. We have already shown of how little account your own offer of peace was. You yourself say, that the call made on May 4, 1703, (O.S.); was not accepted by you, because of insufficient salary, and for other reasons. It does not appear whether you awaited an answer, in the hope that the church of Long Island would improve the call. They were under no obligation to do this, but were free to call another minister. This indeed they have done, sending a (blank) call to our Classis. You also knew of this as appears from a letter written by you to the Hon. Banckert, stating that you would not remain at Schoonegstade. And although the elders were guilty of some little irregularity in the call sent to us, and for which they have begged our pardon, this circumstance does not legalize your call. You confess that you were sent to Long Island by the Lord Governor, and under his license; but surely this does not constitute a legal call. And that you were installed at New Utrecht, does not make you pastor of the other churches on Long Island, which had already made out another call. The fact that the Rev. Antonides was obliged to ask permission to preach on Long Island is a matter of a very different nature from your license. You compelled him to do this and thus prepared the way for the loss of liberty to all the churches. Nor is it to the point that Rev. Du Bois preached at Jamaica with a (civil) license. Again: your offer of correspondence with us is under a condition. This we have already answered. What is to be

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expected from such a correspondence appears from the case of voorleser (Van) Vlek, whom, contrary to all church-order, you have tried to make a pastor. This the Rev. Classis regards with much sorrow of heart and with deep displeasure. Whoever reads your letter even cursorily, cannot fail to be surprised that it was written by a pastor; and will be more surprised that such a writer tried to make more pastors. We hope, therefore, that you will watch against all such extravagances in the future, which only tend to the ruin of the churches; but try rather to do all that you can that tends towards their peace. There are indeed other places in which you could be of service to God's church. If you should be called elsewhere, and opportunity might be found to this end, all difficulties would be removed; or you might adjust the business with Antonides in the way proposed by us, or by the Consistories of Long Island.

Herewith, etc., etc.

P. Steenwinkel, V. D. M.
et, Dep. ad res Exteras.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Beits. (Beys.)

1710, July 14th. It was resolved to discuss more particularly at the next Classis, especially as there is no hurry in regard to it, the case of Rev. Beits (Beys), as being very important and of much consequence. ix. 211.

Rev. Lydius.

1710, July 14th. A letter came in about the decease of Rev. Lydius, while in life, minister at Albany. Request was made that the Classis of Amsterdam would please aid the church there in advancing and ordaining to the Sacred Ministry another preacher in his place. Let him be such a one as may be presented by at least two of the following gentlemen, viz., Dellius, Schaik, and de Vries. The Classis of Amsterdam agreed to this plan, and

will do its part in the same when such a person shall come before them. ix. 211, 212.

LETTER OF COL. HUNTER TO THE LORDS OF TRADE, DATED JULY 24, 1710.

The Palatines

Trade Papers, New York
Bundle Z. 98.

My Lords:—

By a small vessel bound for Lisbon I gave your Lordships notice of our arrival here. Since that time all the Palatine ships separated by the weather are arrived safe except the Herber Frigat where our tents and arms are. She was cast away on the east end of Long Island on ye 7th of July. The men are safe but our goods much damaged. We still want the Berkley Castle which we left at Portsmouth. The poor people have been mighty sickly, but recovered again. We have lost about 470 of our number. By an express from Col. Nicholson I have just now heard of his arrival at Boston the 17th of July, the Berkley Castle the last wanted Palatine ship lost company with them the 3rd of July last. Vol. vi. No. xxi.

REV. J. F. HAEGER TO THE SECRETARY OF THE SOCIETY FOR PROPAGATING THE GOSPEL.

July 25, 1710.

Sir:—

After a long and tedious voyage, it has pleased God to bring us ashore at last; for I was hardly a fortnight on shipboard, but a violent fever seized me upon and kept me for six weeks, even almost beyond hope of recovery, which has been expensive to me, our ship having lain long in the harbours, especially that of Portsmouth; insomuch that I have not brought one farthing ashore, but how so ever hard my condition be, all that a man hath will be given for his life, and although I take great pains here,

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yet can I expect no accidental subsistance from my people. As I did sincerely intend, so had I hopes of transporting this people into the Church of Christ as by law established in England and with all imaginable success; but after my landing I found that the Lutheran minister in this country had made already a separation and administered the Holy Sacrament to such of his confession as arrived in the ship before ours; persuading them that they ought to stick to that, in which they were bred and born; which Mr. Kocherdal after his arrival confirmed also, in so much that the separation between the Reformed and the Lutherans is fully made, which I did oppose with all my might and power, as well concerning the Common prayer, as the other parts of divine worship; but without any effect as yet.

This day, God willing I intend to present a petition to his Excellency the Governor wherein I have set forth the evil consequences that will attend such a separation, as indeed it does appear already, that they begin to argue amongst the Reformed.

If the Lutherans are not obliged to conform why should we? and the like. Whereas the Reformed and most part of the Lutherans were otherwise very well satisfied with my way of divine service; which I do now perform here in the City Hall. There is want of liturgies in the German tongue, that each family may be provided with one to answer according to custom.

I would willingly have written to Dr. Bray, but not having known of the sudden departure of my Lord Cornbury I wanted time, for which I beg of you to make my excuse to him, when occasion presents. I count me diligently in the case of the Common prayer occ. to the Church of England, expecting a blessing on my labors, which I certainly hope he will bestow upon it.

I cannot positively tell whether we shall remain here this winter or move upwards to the woods. On shipboard a great number of people were fallen sick, but have recovered for the most part here. God bless the Queen and the Society for promot-

ing his glory. God bless the Church and the work of its laborers, and the Lord add daily to it, such as shall be saved.

Herewith I do also recommend you to the protection of the Most High remaining Sirs,

Et.

New York July 25, 1710.

P. S. Having been at a great expense during my sickness in my voyage and receiving nothing at all to live upon; instead of providing me with necessaries I am obliged to run into debt, and wanting a summer gown and a surplice. I do beg of you Sir to look upon this my poor condition and to recommend me in the best manner; perhaps the Lord may move some hearts to pity; for he that is employed in the work of the Gospel should by right have his whole maintance from it.

Everything here at present is very dear, whether it proceeds from the great number of people I do not know. The weather is excessive hot also, which I am afraid will prove hurtful to my people, we not being used to it.

I have already added to the church of God 34 men com. whom I had sufficiently instructed before hand in the Church of England Catech. in the explaining whereof I am still at work in order to add daily more, that the Church of God may increase.

Herewith I recommend myself Adieu. a great many of the books bought for me by the Society have been spoiled by the sea-water.

The 19th of June we came out of the ship.

Letters Received Copies A. Vol. 6, xliv.
Letter of J. F. Haeger.

1710

SYNOD OF NORTH HOLLAND, AT ALKMAAR.

1710, July 29 — Aug. 8.

Articles 40 ad 33.

Classical Changes.

. . . . . .

Sent to churches in foreign lands: Rev. Peter Vas, to Kingstown.

Died — . . . . . .

Rev. John Lydius, of Albany.

. . . . . .

. . . . . .

LICENSE TO ERECT A CHURCH IN NEW ROCHELLE.

By His Excellency Robert Hunter Esq. Captain Generall and Commander in Chief of her Majesty's Provinces New York, New Jersey and all the Territories Depending thereon in America and Vice Admiral of the same etc.

To the Honorable Coll. Caleb Heathcote, Coll. Lewis Morris To the Rev. Mr. Daniel Bondet Minister of New Rochelle to Capt. Oliver Besly Dr. John Neville Isiah Le Villain and the other Inhabitants of the Town of New Rochelle in the County of West Chester Communicants of the Church of England as by Law Established. Greeting.

Whereas I am informed of your pious design to build a Church for the worship and Service of God according to the form and manner Prescribed in the Liturgy of the Church of England & am applyed to for Lycence to erect it in the Publick street I have thought fitt and doe hereby give leave and Lysence to you to Erect such Building in such Convenient Place of the said street as you shall think most Proper Providing the Breadth of such Church do not Exceed thirty foot and further I do Authorize and Impower you to Receive and Collect such sums of money and other helps as Charitable People shall be disposed to Contribute to this good work. Given under my hand and Seal at New York this Second Day of August 1710.

Robt. Hunter.

By his Excellency's Command,
George Clarke.

In pursuance of this Lysence we the within Nominated Trustees appoynted by his Excellency for the building of a Church for the worship of God according to ye Leturgy of the Church of England at New Rochelle have agreed to Build it on the North side of ye high street in the said Town of New Rochelle in ye County of West Chester the said Church forty foot in length and thirty foot in breadth between the Dwelling houses of Francis Le Conte and Zachary Anseuvain as Judging it the most Convenient Place. Witness our hand this Eighth day of August 1710. Newf Ville Daniel giraud Isaac Quantin debonrepso Andre Naudain daniel bennet Caleb Heathcote Lewis Morris Daniel Bondet. Besly, E. Valleau Pierre Valleau F. Le Conte ambroise Sicart J. Levillain.— Doc. Hist. N. Y. Vol. iii. p. 569.

Acts of the Classis of Amsterdam.

Rev. Beits. (Beys.)

1710, Sept. 1st. Touching the case of Rev. Beits, (Beys), the Rev. Deputati ad res Maritimas were requested to examine the letters and reports relating thereto, to make brief extracts therefrom, and to report to Classis thereon and serve it with their suggestions. (per-advice.) ix. 217.

Albany.

1710, Sept. 1st. As to the church of Albany: the Rev. Messrs. Deputati ad res Exteras will confer, about the sending of a capable minister there, in the place of Rev. Lydius, deceased, with Mr. de Vries, who is invested with authority in the matter. ix. 217.

Petition of Abraham De Lucena, Minister of the Jewish Nation.

To his Excellency, Robert Hunter Esq., Capt. General and Governor in Chief of the Provinces of New York, New Jersey and Territories thereon depending in America and Vice Admirall of the same etc., In Councill.

The Humble Petition of Abraham Delucena Minister of the Jewish Nation Residing at the City of New York.

Sheweth

That your Petitioners Predecessors, ministers of the Jewish Nation, resideing at the City of New York, by reason of their ministerial ffunction, have from time to time beene Exempted by ye Government, not only; from bearing any Office Civil or Military within this City: but likewise beene Excused from severall Duties and Services Incumbent upon the Inhabitants of this city.

Wherefore your Petitioner most humbly beggs your Excellencies care of him (in Consideration of his ministeriall ffunction) That hee may likewise be excused from all such Offices, duties and services, and be allowed the like Priviledges and advantages within this city, as have formerly beene granted to his said Predecessors, as Ministers as aforesaid, And that your Excellency will be pleased to Give such Directions in the premises as to your Excellency shall seem meet.

And your Excellencies Petitioner as in Duty bound shall ever pray etc.

Abraham De Lucena.

New York,
13th Sept. 1710.

Read in Council 18th Sept. and referred to Capt. Walters and Mr. Mompesson to examine and make their report.

* * Here it may not be out of place perhaps to record the fact, that in 1729, Noe Willey, of London, gave a deed to his three sons, merchants in New York of a certain lot fronting on what is now Chatham, Oliver, Henry and Catherine Sts.

to be used as a Jewish burial ground, and in the year following a trust was created providing "that the said land shall forever remain as a burial place for the Jewish Nation, and to no other use whatever." On its ceasing to be used for that purpose a quit claim deed of it was executed to the Jewish Congregation, Shearith Israel, by one Isaac Gomez, Jr. The Tradesmens' Banking house is erected on part of the property. There was a suit at law last year (1849?) before the Superior Court (old Branch) of the City of New York in which the history of this property was brought up and investigated. The decision was rendered in the beginning of July.— Doc. Hist. N. Y. Vol. iii. p. 263.

GOV. HUNTER TO THE JUSTICES OF KINGS COUNTY.

Allows both Antonides and Freeman to preach.

New York, 15th September, 1710.

Gentlemen:— The Controversy between Mr. ffreeman and Mr. Antonides concerning the Churches in your County looking now with a fairer aspect towards a Reconciliation then hitherto they have; to the end that nothing may be done to impede so good a work, I desire you to permit Mr. Ffreeman and Mr. Antonides to preach to-morrow in the Respective Churches wherein in Course it is their Turn to preach and that no molestation be given to either of them therein, having good hopes that before the next Sunday everything will be so disposed that this unhappy dispute will be accommodated to the Satisfaction of both those Gentlemen, and to the generall approbation of all their Congregations, whereby their present devisions may be healed, and the disagreeing partys united into one mind. And that no misinterpretations may be made hereof on either hand, I desire you to let each party and their respective Congregations know that I am so farr from determining any one point in dispute that the Right of either of them is as entirely reserved to them as it was before and that after to-morrow no further use be made hereof.

I desire you to tell Mr. Antonides and Mr. ffreeman that I would speak with them here on Monday next.

I am Sincerely Gentlemen, Your very humble Servant,

Ro. Hunter.

— Doc. Hist. N. Y. Vol. iii. p. 111.

STATE OF THE CHURCH IN ALBANY, ETC.

Rev. Thomas Barclay to the Secretary of the Society for the Propagation of the Gospel in Foreign Parts.

Albany, September 26th 1710.

Honored Sir:—

As I did begin from my first coming to Albany, so I go on to catechise the youth, and it hath pleased God to bless my weak endeavours that way, for a great many Dutch children, who at my first arrival were altogether ignorant of the English tongue, can distinctly say our catechism, and make the responses at prayers. Every Sunday, after the second lesson at evening prayer, I explain some part of the catechism in as plain and familiar a manner as I can, shunning all controversies, teaching them such fundamental doctrines as are necessary and tend most to promote piety and a good life. I have taught the scholars the prayers appointed for charity schools, and I have used all possible methods to engage the children to their duty both by giving of small presents to the most forward and diligent, and by frequently visiting their schools; and for encouraging the school masters I give them what charity is collected in our churches, obliging them to bring their scholars to public prayers.

Att Schenectady I preach once a month, where there is a garrison of forty soldiers, besides about sixteen English and about one hundred Dutch families; they are all of them my constant hearers. I have this summer got an English

school erected amongst them, and in a short time, I hope, their children will be fit for catechising. Schenectady is a village situated upon a pleasant river, twenty English miles from Albany, and the first castle of the Indians is twenty four miles above Schenectady. In this village there has been no Dutch ministers these five years and there is no probability of any being settled among them. There is a convenient and well built church which they freely gave me the use of. I have taken pains to show them the agreement of the articles of our church with theirs. I hope in some time to bring them not only to be constant hearers, but communicants.

Mr. Lydius, the minister of the Dutch congregation at Albany, died the 1st day of March last. He was a good pious man, and lived in entire friendship with me; sent his own children to be catechised. At present there is no Dutch minister at Albany, neither is any expected 'till next summer; and from New York to the utmost bounds of my parish, there is no minister but myself: Most of the inhabitants are Dutch, the garrison excepted, which consists of three companies, each company one hundred men. In the city and county of Albany there are about three thousand souls, besides the garrison. In the meantime some of the Dutch children I have baptized, and married several, and other parts of the service I have performed in the Dutch tongue, and more of them would accept my ministry; but that Mr. Du Bois, a minister of the Dutch congregation of New York, comes sometimes to Albany; he is a hot man, and an enemy to our church, but a friend to his purse, for he has large contributions from this place. As for myself I take no money, and have no kind of perquisite. I have used all moderation towards dissenters in this country. There is none but those of the Dutch church, and I found two only not baptized, the one born in West Jersey and bred a Quaker, him I have brought over to our church, and christened him the first day of this year; the other is an Old England man, but of a loose life; so soon as I can bring him off from his wicked courses, I design to baptize him.

Since the death of Mr. Lydius, the Indians have no ministers; there are about thirty communicants, and of the Dutch church, but so ignorant and scandalous, that they can scarce be reputed Christians. The sachems of the five nations, viz., of the Maques, Oneydas, Onnondages, Cayougas, and Senekas, at a meeting with our Governor, Col. Hunter, at Albany the 10th of August last, when his Excellency in his speech to them asked them if they were of the same mind with those four Indians that had been over with Col. Schuyler in desireing missionaries to be sent and they answered they were, and desired to have forts built among them and a church, and that Mr. Freeman, present minister of the Dutch congregation at Flatbush, near New York, be one of those two missionaries which the queen promised to send them. This Mr. Freeman, five years ago was minister of Schenectady, and converted several of the Indians; he has acquired more skill in their language than any Dutch minister that has been in this country, and Mr. Dellius is not so well skilled in that tongue, a great part of our liturgy he has translated into the Indian tongue, in particular morning and evening prayer, the litany, the creed of St. Athanasius, etc., besides several places of the Old and New Testament. He told me when he read to them the litany, they were mightily affected with it. He is a gentleman of a good temper, and well affected to our church, and if there were a bishop in this part of the world, would be persuaded to take Episcopal ordination. I often entreat him to go over to England, but he is afraid of the danger of the voyage, and his wife will not consent to live among the Indians; he has promised to give me his manuscripts, and what he has done into the Indian tongue.

I am sorry to tell you, Sir, that I am afraid the missionaries that are coming over, will find hard work of it, and if the commander of that fort be not a person of singular piety and virtue, all their endeavours will be ineffectual; these, here, that trade with them, are loath that any religion get any footing among them; besides, these savages are so given to drinking of that nasty liquor rum, that they are lost to all that is good. I must tell you that the Masque, of whom one of the four that were lately in England was a sachem, have not above fifty men. All the nations cannot make two thousand, and of these, in number, the Senekas, are near one thousand, and most of them are in the French interest. Hendrick,

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the great prince that was so honored in England, cannot command ten men; the other three were not sachems. How far her Majesty and the society have been imposed upon, I leave it to you to judge. I beg leave also to tell you, that the missionaries that are sent over, must have an honourable allowance and large presents to give, otherwise they will have but few proselytes; and great care must be taken that they be well used, otherwise their mission will prove ineffectual as Mr. Moor's, and how he defeated the designs of his mission, Col. Schuyler best knows.

I have now worried you with a long letter, and shall only add, that I shall be always ready to follow the directions of the society, and to endeavour all that in me lieth to propagate religion where it is not, and cultivate it where it is established.— Doc. Hist. N. Y. Vol. iii. pp. 541-542.

REV. MR. POYER TO THE SECRETARY OF THE SOCIETY FOR PROPAGATING THE GOSPEL.

Jamaica on Long Island
5th October 1710.

Honoured Sir My Predecessors Widow has not dealt kindly by me, for the day that I was expected in this town she delivered up the parsonage House to the Dissenters. I praise God for it, this church as they tell me here is in a fairer way of flourishing than ever. There are a great many families come over from the Dissenters & many more talk of doing so. I have distributed the Books that the Honourable Society were pleased to send over for this people, & have taken the names of the people I gave them to, the more to oblige them to come to our Church constantly, and which I make use of when I find any of them wanting.

Here are a great many that want common Prayer Books that tell me they would come constantly to Church had they any, and they are very scarce here, therefore if the Honorable Society thinks it fit to send some with what other books they please, I shall be very carefull in the distribution of them, when the six months are expired I shall be very careful to give you a particular account of the state of my parish; the Clergy here have a very fair character. Our Governor has told me that he thinks himself as happy in a good religious clergy, as any Governor in any of Her Majesty's plantations. .....

Honoured Sir,
Yours etc.

Thos. Poyer.

— Doc. Hist. N. Y. Vol. iii. p. 136.

ACTS OF THE CLASSIS OF AMSTERDAM.

Beits (Beys.)

1710, Oct. 6th. The Classis thanked Rev. Deputati ad res Exteras for the well arranged extracts and suggestions (pre-advice) 1. It was resolved, in this connection, to adopt from the said extracts by the Rev. Deputati aforesaid, whatever referred to his unseemly conduct, and to spread it upon the record book of Classis. 2. The Rev. Deputati were requested to write to the consistory of Kingstown, and, in the first place, make known to them the complete satisfaction the Classis of Amsterdam had

taken in their conduct and treatment of this case; and in the second place, the great displeasure that she feels as to the behavior and general walk of Rev. Beits; also, since he had shamefully gone forth from us, and passed over into the Episcopal church, it is the opinion of this Classis that it could not be to edification that he should remain in the Sacred Ministry, or should be assigned to any other church; wherefore also this Assembly cuts him off as a reprobate member, and as no longer belonging to us until here, and in his former church he has defended himself and has been purged of all this, his conduct.

Rev. Serius who had reported himself in our previous meeting, held Sept. 1st, as "recommendatus" for churches in foreign lands, requested de novo to be recommended to India. ix. 220, 221.

Report on Rev. Bey's Conduct.

1710, Oct. 6th. The summary of the report that was rendered by the Rev. Deputati ad res Exteras at the request of the Rev. Classis, is to the following effect:

That Revs. Anthonides, Lydius and du Bois, with three elders, at the request both of Rev. Beits (Beys,) and of the consistory of Kingstown, visited that place, to serve both parties with counsel and aid. They first heard the consistory in regard to the cause of the estrangement. They said that Rev. Beits during more than two years that he had been there, [1706–8,] had preached only five or six times, and had not yet preached his installation sermon, although often solicited to do so. Whereupon the Rev. Beits having been heard, he gave certain reasons, after various subterfuges. These, however, were easily refuted by the Consistory. Thereupon the Messrs. Deputies (the Committee) seeing that no advance had been made, sought to accomplish something, by way of accommodation. They judged that the business would be greatly aided, if Rev. Beits would consent to preach a sermon, in order to regain the love of the people;

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but he could not be induced to do so. Many of the congregation came forward, meanwhile, and declared themselves against this (accommodation?) on the ground that he had made himself altogether obnoxious. To this were added other objections against Rev. Beits; such as that he had not conducted himself in a manner becoming a minister; that he had ridden out on Sunday instead of preaching; that sometimes he drank too much; and moreover he was lying under a rumor of immorality, etc. The Brethren (the Committee) finally took their leave, seeing no means of bringing this matter to a satisfactory conclusion. At the next ensuing Classis Rev. Bomble will preside. ix. 224.

INDUCTION OF REV. MR. BRIDGE OVER CHURCH OF RYE, N. Y. (Oct. 17, 1710.)

Rob'tus Hunter Armiger Provinciae Novi Eboraci, necnon Novae Caesariae in America Strategus & Imperator ejusdemq. Vice Admiralis etc.

Universis et Singulis Rectoribz Vicar: et Capellar: Curat: Clericis et Ministris quibuscumq in et per totam Provinciam ubilibet Constitutis ac etiam.

Ecclesiae Parochialis de Rye infra Provinciam Novi Eboraci praedict. pro hoc tempore Aedilibus

Salutem

Cum Dilectum in Christo Christopherum Bridge Clericum ad Rectoriam sive Ecclesiam Parochialem Predict. Parochiae de Rye in dict. Provinciae Novi Eboraci in America jam vacantem praesentatum Rectorem Ejusdem Rectoriae Sive Ecclesiae parochialis in et de Eadem Institutus, Vobis Conjunctim et divisim Committo et firmiter Injungo Mando, Quatenus eundem Christopherum Bridge Cleric. sive procuratorem Suum legitimum ejus nimine et pro eo in Realem Actualem et Corporalem possessionem ipsius Rectoriae sive Ecclesiae parochialis de Rye praedict. Glaebarum, Jurumq: et pertinentium sourm. universor. Conferatis Inducatis, Inducive faciatis: et Defendatis Inductum, Et quid in Premissis feceritis me aut Alium Judicem in hac parte competentem quemcunq; debite (cum ad id Congrue fueritis Requisit.) Certificetis seu sic certificet ille vestrum qui presens hoc Mandatum fuerit Executus. Dat. Sub Sigillo praerogativo dict. Provinciae Novi Eboraci Decimo Septimo die Octobris Anno Salutis Millimo Septingentesimo Decimo.

Rob. Hunter.

By his Excellency's Command,
H. Wileman, Depy. Secy.

In Deed Book xii, 160 will be found a Latin Commission in terms as above from Gov. Hunter to the Rev. Thomas Standard, bearing date 8th July, 1727, inducting him minister of the parish of West Chester (Estriae Occidentalis.) as successor to Mr. Barton, who died that year. The Revd. Mr. Bridge died in 1719, and was succeeded by the Rev. Mr. Jenny.— Doc. Hist. N. Y. Vol. iii. p. 570.

JOURNAL OF SOCIETY FOR PROPAGATING THE GOSPEL.

Rev. John F. Haeger.

Oct. 20, 1710. p. 295. § 14.

From Mr. Haeger, dated New York 25th of July, 1710, importing his arrival with the Palatines, after a tedious voyage, his sickness therein, the separation of the Lutherans from the established church, which he strongly opposed and will petition his excellency about; that he wants some liturgies in the German tongue, that his circumstances are very mean, therefore he begs a summer gown and a surplice; and lastly says that his books have been spoiled by the water.

The Committee agreed to move the Society that a gown and surplice and some German Common prayer and other books may be sent to the said Mr. Hager. Agreed that the sum of ten pounds be allowed for the purpose above mentioned.

Suit against the Church Wardens of Jamaica for the Ministers Salary.

Queens County, Ss. Att Speciall Court held in Jamaica on the 27th day of October in the ninth yeare of the reigne of our Sovereigne Lady Anne, annoq Dm. 1710.

Present
John Coe Judge
Samuel Baley Justices.
Richard Edfield

Mr. Thomas Poyer pr Mr. Clowes Complaines that the Church Wardens do refuse to pay the one quarters salary.

Court Considered of the said Complaint — and find for the Defendents with Costs of Sute.

The reasons of the Church Wardens Against the Complaint of Mr. Thomas Poyer qui tam

1. Because we had no money.

2ly We had no Orders from ye Justices and Vestry according to an act of assembly to pay any.

3ly Because we thought Mr. Poyer not Quallifyed according to the act of assembly of this Province as minister or Incumbent of Jamaica to demand the whole or any part of the said Sallary.

true Copy. Joseph Smith, Clerke.

Tho. Poyer Clerke Rector of the Parish of Jamaica in Queens County comes before John Coe Esq. Justice of ye Peace in the same County and Complains against Saml. Coe and Daniel Smith Church Wardens of ye Parish of Jamaica aforesaid for refuseing to pay his the said Thomas Poyers last quarters sallery for officiating as Rector of the said Parish and therefore prays as well on behalfe of himselfe as the poor of the said Parish that the said Church Wardens be awarded to pay five pounds Current money of New York to him ye said Thomas Poyer and ye power of the said Parish of Jamaica.

true Copy
Joseph Smith, Clerke.

— Doc. Hist. N. Y. Vol. iii. pp. 136, 137.

Letter of Rev. John Frederick Haeger, Oct. 28, 1710, to the Secretary of the Society for Propagating the Gospel in Foreign Parts, at London. From MSS. Volume vi. No. 44.

Most noble Sir:—

Whether the first letter, (safely reached you) which I sent to you briefly but hurriedly for lack of time, in order to show you my submissive respect, by announcing our safe arrival, and whether this letter will safely reach you, I am not certain.

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For this reason I report once more, that with two other ships we arrived here on the 17th of June 1710, after having been separated from each other, I know not through what causes. From the day of our arrival I have used my utmost endeavor to conduct divine service at the appointed place, the City Hall. I have not wanted audiences, although the so called Lutherans have separated from us, because a minister has been assigned to them. In our congregational prayers I have caused my people to conform to such an extent, that they themselves take great pleasure in them and desire nothing more ardently but to obtain such books (of prayer) in some manner. I have organized them by installing some of the oldest men as church wardens, that everything might be done in a better order, and they be more like a regular congregation. I have several times celebrated the holy communion, at which occasion I counted up six hundred members; of these I instructed fifty two in the fundamentals of our religion according to the Church Catechism; among them were thirteen Papists. Since my arrival I have married four couples, and by baptism incorporated eight children into Christ and his Church. Many of the people died at sea, and here, through fever; so that the number of the survivors amount to about two thousand. At present all of the people, except a few sick ones, who remain here during the winter, have been shipped up the river to a certain tract of land. I intend, God willing, to follow them in the near future.

As far as my subsistence is concerned, I have been compelled to live miserably thus far, upon credit; because I have not received any perquisites from the people, nor have I been granted an allowance, as every other Palatine receives; nor could I get a draught on my salary, having given my power of attorney, as you well know, to Mr. Miller. But I hope his Excellency will now give me an advance on the same, that I may be able to live. A fuller report of the conditions here I shall send with the next opportunity.

Meanwhile I remain,

My most honored Sirs,

Your obedient and submissive servant,

John Frederick Haeger.

New York, October 28, anno 1710.

[By the courtesy of Rev. Prof. Wm. J. Hinke, of Philadelphia, who procured a copy of this letter, and of many others, in London, and furnished translations.]

Contract with R. Livingston to Victual the Palatines; Nov. 13, Anno 1710.

This Indenture made this thirteenth day of November in the ninth year of the Reigne of our Soveraigne Lady Anne by the Grace of God Queen of Great Brittain ffrance & Ireland Defender of the ffaith etc. Between his Excellency Robert Hunter Esq., Capt. Generall & Governor in Cheiff of the Provinces of New York, New Jersey & dependences thereunto belonging & Vice Admirall of the same etc. of the one part & Robt. Livingston of New York Gent. of the other part.

Witnesseth That his said Excell. Robt. Hunter & Robt. Livingston aforesaid have come to a mutuall Agreement about the supplying of the Palatines settled in three severall Townships upon that land purchased for the use of the Queen her successors & assigns forever in the Manor of Livingston on the East side of Hudsons River & two other towns on the west side of said River on the Queens land opposite thereunto with Bread and Beer for & during the Term of six months next ensuing in manner & form & upon the Terms and condicons hereafter menconed & exprest. That is to say, The said Robt. Livingston for himself his Execrs. & admrs. & every of them doth Covenant grant and agree to & with his said Excell. his Execrs. & admrs. that he the said Robt. Livingston his Execrs. & Admrs. for and in Consideration of the Covenants clauses, articles & payments hereafter menconed & Exprest on the part & behalf of his said Excell. his Execrs. & Admrs. to be paid performed fulfilled & kept will well and faithfully furnish & supply or cause & procure to be well & faithfully furnished & supplyed at the Manor house of the said Manor such numbers of Palatines as he shall have in charge to supply the Quantity of Bread & Beer following (that is to say) for each Person of them each day the Quantity of Bread Equall to one third of a Loaf of Bread of such

sort and assize which is commonly at the prise of four pence half penny in the Citty of New York in weight and fineness according to the assize of Bread in said City for the time being & one Quart of Beer such as is usually called ships Beer of the Prise of three Pounds for each Tun All which is to be delivered to the Comissary or Commissarys of the said Palatines for the time being at the said Manor house, he or they the said Comissary or Commissarys Granting Certificates unto the said Robt. Livingston his Execrs. or Admrs. of such Delivery In Writing under their hands for the Rule & measure of his payments.

In consideracon whereof his said Excellency for himself his Execrs. & Admrs. doth Covenant Grant & agree to pay & satisfie or cause to be paid & satisfied unto the said Robt. Livingstons his Execrs. & Admrs. for the same Bread & Beer so supplyed furnished & delivered as aforesaid after the rate aforesaid during the same Terme in the manner following that is to say, The said Robt. Livingston his Execrs. & Admrs. shall at or before the Expiracon & end of every two months during the said Terme be fully paid contented & satisfyed by his said Excell. his Execrs. & Admrs. one Moiety or half part in Current Silver mony of the Province of New York & one other Moiety or half part in such merchantible Goods Wares & Merchandizes as the said Robt. Livingston his Execrs. or Admrs. shall nominate & require five sixths thereof to be of the Growth & Produce of Europe & one sixth of the Growth of the West Indies at the Curant mercat prise in New York for the time being & not otherwise, And in regard the Season of the year is so farr spent his said Excell. doth further Covenant Grant & agree to advance unto the said Robt. Livingston his Execrs. & Admrs. flower for the use of the said Palatines for the space & Terme of Three Months at the currant mercat prise at the time of having thereof which will amount to in all about the quantity of twenty five Tunns to be delivered unto him or them at the said Manor house & the sum of four hundred Pounds in Silver Mony for which the said Robt. Livingston is to be accountable to his said Excell.

And the said Robt. Livingston for himself his Execrs. & Admrs. doth Covenant Grant & Agree at his & their proper Charge to furnish & supply to the said Palatines three hundred new Beer Barrells for the holding of their Allowance in Beer & no more; And his said Excell. for himself his Execrs. Admrs. doth Covenant grant and agree That the said Palatines shall receive their allowance in Beer at the said Brewhouse by the said Manor house & when the Cask supplyed by Robt. Livingston his Execrs. & Admrs. are emptyed to cleanse & Return their cask to the said Robt. Livingston his Execrs. or Admrs. at the said Brewhouse or the said Robt. Livingston his Execrs. & Admrs. shall be paid for what shall be stav'd or Lost after the rate of three shill. p Barrele And that the said three hundred cask shall be kept tight & in repaire by the Palatines at their own Charge.

In Witness whereof the parties above menconed have interchangeably sett their hands & seals the day & year first above mencond.

Ro. Hunter. (Seal)

* *A Memorandum is added to the above agreement providing for the alteration of the assize of bread incident on any change in New York.— Doc. Hist. N. Y. Vol. iii. pp. 391, 392.

Further Order in Favor of Mr. Antonides.

At a Councill held at Fort Anne
in New York ye 27th Day of
November 1710.

Present His Excellency Robert Hunter, Esq.

Coll. De Peyster	Mr. Van Dam
Doctor Staats	Mr. Mompessom
Capt. Walter	Mr. Phillipse.

His Excellency acquainted this Board that the Dispute Betwenne Mr. Antonides & Mr. ffreeman Concerning their calls to some Churches in Kings County, Notwithstanding all ye proposals made to them by him for an Accomodation still

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Continues to ye Great disturbance of ye Peace of ye said County and those proposalls not being consented to His Excellency desired ye Opinions of this Board what they Judge proper to be done therein.

It is ye opinion of Every member of this Board (except Coll. D'Peyster) that ye Order made in Councill in this matter ye 18th of Aprill last be Confirmed Whereby Mr. Antonides was to be protected in the ffree Exercise of his Ministeriall function in the Towns of fflat Bush fflatlands and Brookland and that all persons were to take notice thereof accordingly and that Mr. Antonides and Mr. Ffreeman were recommended to persuade and dispose (as much as in them lay) their Consistories respectively soe as that each of them may be called to such churches as they are not yet duely called unto.

Whereupon It is ordered that the said Order be and it is hereby confirmed till His Excellency's pleasure be further knowne and all partyes Concerned are to take Notice hereof and Governe themselves accordingly.— Doc. Hist. N. Y. Vol. iii. pp. 111, 112.

REV. MR. THOMAS TO THE SECRETARY OF THE SOCIETY FOR PROPAGATING THE GOSPEL.

Hamstead 3rd December, 1710.

Honoured Sir:—

Since my last to you nothing new or very memorable has occurred within my parish, I thank God all is well in generall and a happy continuance of mutual accord and affection between me and my parishioners — My neighbor Mr. Poyer who meets with great difficulties in his mission has desired me to represent his case to the Honorable Society as being his next neighbor and in some measure privy to the opposition he labors under, there was a Church erected at Jamaica by a public levy and Tax upon the inhabitants by virtue of an act of Assembly of the Province; recorded Church in their own town Records, all indifferently forced to pay their proportions towards it, upon the arrival of the first Missionary from the Honorable Society thither, in the Honorable the Earl of Clarendon's time, the missionary was put into possession accordingly Mr. Urquhart enjoyed it during his time without any dispute as to the legality of his possession, only some threats he met with upon the arrival of my Lord Lovelace, which soon vanished again by his death & the succession of Coll. Ingoldsby into the Government who soon allayed the heat of that faction upon the arrival of his now Excellency our present Governor (moved thereunto by I know not what Government) they got head again and upon Mr. Poyer's arrival took possession of the Church & parsonage, the parsonage they are still possessed of, but the Church Mr. Poyer preaches in again.

There is a clause in the Act of Assembly for setling the Ministry in this Province, which empowers the people to call their Minister, accordingly the Dissenting party of Jamaica have called a Dissenting Minister and entitled him to the parish salary. Mr. Poyer has petitioned his Excellency to right him, what satisfaction he had he will undoubtedly inform the Honorable Society in. I hope he will take care to send the two acts of the Province whereby the ministry is settled here, to the Honorable Society, whereby that Honorable & venerable Body may see & judge themselves how justly or unjust he is handled among the Dissenters at Jamaica, I humbly beg leave to present to the Honorable Society the ill consequences that may ensue by this example, if a call from the Dissenting party entitle a Dissenter to be Parish minister, and to the salary of the parish, then upon the death or removal of the present Incumbent, the vacancies in most parishes will be filled with Dissenters, so will Dissention sit triumphant on the throne supported by the countenance of the laws of the Government.

Honored Sir, this is as near as I can inform you the true & just state of the case all the rest of the missionaries are settled in Peace, & if these people are once more nipped in the bud and Mr. Poyer restored to his right, I presume they

will scarce offer to flutter again as long as there is a crowned head that sways the Sceptre of Great Britain.

Honoured Sir etc.
John Thomas.

Honoured Sir,— I forgot to mention to you that the words Institution & Induction are in the Act of Assembly and that Mr. Poyer was accordingly Instituted & inducted and the act mentions likewise Church Wardens & Vestrymen all which words specify the true Intent of the Act viz., the Settlement of the National ministry, the call which they lay hold on has somewhat of the air of dissention, not a word more that I know of through out the Act —

I am,
Honoured Sir etc.
John Thomas.
— Doc. Hist. N. Y. Vol. iii. pp. 137, 138.

Acts of the Classis of Amsterdam.

Albany.

1710, Dec. 8th. The writing to Albany remains further recommended to the Messrs. Deputati ad res Exteras. ix. 226.

Classis of Amsterdam.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Rev. Consistory of Albany, January 9, 1711. xxviii. 106.

To the Rev. Consistory of Albany:—

From your letter of March 27, 1710, we have learned of the untimely departure of Rev. John Lydius, and that you were inclined to secure another suitable man in his place. We wish, indeed, to gratify your desire, to the benefit of the kingdom of our Lord Jesus Christ, and to the best interests of the church. But we are obliged to say that at present few proper individuals, or rather none at all, offer themselves, or feel inclined to go to Albany. And even if there were some, our Classis is not in condition to send you any one, as she is already considerably in arrears by the departure of Revs. Antonides and Vas; and is not willing to plunge herself deeper in debt, without knowing where the funds are to come from. In order to gratify your desire, and supply you again as soon as possible with a capable pastor,

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we request you previously to send us the necessary funds, or indicate whence we can draw them. We will then do everything in our power to send you a man who may be a means of edification to your church both by doctrine and life; and through whom the breach which has been made may be graciously healed. We doubt not that you will use all diligence to indicate the requisites to this end.

Meantime we beseech the Lord of the Harvest that it may please him to cause to appear before us an able laborer, who may at length be received by you with good will, and who may gather in an abundance of fruit for our Lord Jesus Christ.

P. Steenwinkel, V. D. M. et ad res exteras, Deputatus.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Consistory at Kingston, January 9, 1711.

To the Consistory of Kingston:

Brethren:—From your last we learned with peculiar satisfaction of the Conference of six brethren with your church, relative to the matter of Rev. Bois (Beis). Our Classis cannot do otherwise than commend said Conference as held by those brethren, as well as those (conferences) held by yourselves; even as she must in the highest degree censure the remarkable conduct of Rev. Bois, who, as we learn to our sorrow, has, to the discredit and depreciation of our church, gone over to the Episcopalians. Hence he can never be received by our Classis until he shall clear himself of the charges brought against him, either before the Rev. Consistory of Kingston, or the Rev. Classis of Amsterdam. To do this he had indeed bound himself; but instead of defending himself, he has, without the knowledge of the Classis, secretly departed. This makes us justify your action the more.

We pray the God of Love and Peace to enable you to persevere in your former earnestness, and preserve your church from worse offences, and graciously remove the effects of that already given. May he long spare you for the benefit of your church, that she may, under your oversight, increase and develop in all riches, and full assurance of understanding, so that she may be able to practice the truth in love.

P. Stemwinkel, (Steenwinkel) V. D. M.
Praeses at ad res Exteras Dep.

January 9, 1711.

ACTS OF THE CLASSIS OF AMSTERDAM.

New Albany.

1711, Jan. 13th. Touching the case of the church of New Albany: the Rev. Deputati ad res Exteras had written about this matter, and they communicated the contents of their letter to this Assembly. ix. 227.

Kingstown.

1711, Jan. 13th. And as regards the church of Kingstown, and the case of Rev. Beits: they had written about the affair, and they communicated the contents of their letter to this Classical Assembly. ix. 227.

Palatine School House.

I acknowledge to have Received of Robert Livingston forty Boards for ye School house in ye palatyeyn town called Queensberry & desire said Livingston to send for ye said use thirty Boards now to complete ye School house.

Joh. Fr. Haeyer, [Haeger] Min.

Dated this 18th January 1711. — Doc. Hist. N. Y. Vol. iii. p. 400.

Mr. Cast to Gov. Hunter.

The Palatines. Rev. Kocherthal.

March 27, 1711.

..... The people contemplate present settlement for a couple of years. They persuade themselves that Canada will be taken this campaign, and that upon the conquest of that country, to secure their settlement, they will be established on the lands destined for that purpose. In this opinion, they are confirmed by the reports of those who wintered at Albany, who say that the inhabitants up there are in consequence very apprehensive of losing the profit they derive from the Indians, and the hay they annually cut on said lands.

Some days ago, five Palatines were sitting around the fire conversing on the prospect of their settlement. They all agreed, that the selection of the Levingston lands was well planned — that their situation between New York Sopes and Al-

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bany was very convenient: that the proximity to the river is of great advantage and that the exemption from the fear of enemies afford peace and a home to their families. But the desire to possess a good deal of land upset and demolished, in a moment afterwards, all their conveniences. The more moderate and sensible among them, to remove this, said to them —

What if, in return for all your pretended rights, the Governor will not give you any other lands than those in the rear of our villages, and be determined that we pass our whole lives here? What can you do then? Nothing, continued the same man, but draw down by the disgrace of the Governor, evils we do not experience here, and deprive ourselves of the good we now enjoy. For in fine (he continued) as it is our duty, and we must absolutely work for the Queen, it cannot be otherwise than that her Majesty will put us in a position to earn our bread for she will not keep us always in this way.

Earn our bread, said another. We came to America to establish our families — to secure lands for our children on which they will be able to support themselves after we die, & that we cannot do here. What is to be done in that case? Only to have patience replied the first. "Patience and Hope make fools of those who fill their hands with them."

Whereupon the whole five burst out a-laughing and changed the Conversation.

I asked Mr. Kocherthall in what way his people behave? He tells me all are at work and busy, but manifestly with repugnance, and merely temporarily — that the tract intended for them is, in their minds, a Land of Canaan — that they agree, it is a very dangerous place to settle at present, and for this reason it is that they are willing to have patience here for a couple of years. But they will not listen to Tar-making. He thinks this repugnance can be overcome as was that to cultivate their gardens — and that the future will furnish with difficulty what the present time might easily guarantee, did the people conform to the intentions of those above them.— Doc. Hist. N. Y. Vol. iii. p. 394.

COUNCIL JOURNAL, NEW YORK.

1711, April 11. Robert Hunter, Governor.

Ordered. That the gentlemen of the Council or any five of them, whereof the chief Justice to be one, do prepare and bring in a Bill for naturalizing foreign Protestants. Council Journal, 310. Such a bill was passed, July 5, 1715. See Colonial Laws N. Y. under date.

ACTS OF THE CLASSIS OF AMSTERDAM.

Case of New York.

1711, April 13th. On a certain occasion when there was communicated to this Rev. Assembly a certain extract from a letter from New York, written by Mr. de Peyster to his friend, William Bancker, the Assembly was reminded that on former occasions it had written many letters through the Messrs. Deputati ad res Exteras, to the churches and individual ministers, (in New

Netherland) and to which no answer had been received. The Classis therefore requests the Messrs. Deputati ad res Exteras kindly to investigate what letters (of ours) remain unanswered, or which have received no satisfactory replies; also to investigate in reference to the moneys advanced by the Rev. Classis to certain ministers, and to write to such persons and churches about these debts in earnest terms. And inasmuch as it has seemed to the Rev. Assembly that letters were sometimes concealed by one from the other, that the Messrs. Deputies would take the trouble to send letters henceforth in duplicate, thus to make known the same things to others. ix. 231.

Further Difficulties in Flatbush Church.

At a Council held at ffort Anne
in New York this 30th day of
Aprill 1711.

Present, as before.

Whereas this Board is Informed that Mr. ffreeman has lately Preached in the Churches of Kings County to which Mr. Antonides is called and that many violent proceedings are taken to the Great Disturbance of the Publick peace of the said Churches and County and in Derogation of the order of this Board of the 27th November last, And

Whereas this Board has been Informed by a minute under the hand of the clerk of fflatbush that the said Towne have lately Elected Church Masters after a New and unprecedented manner which may Introduce other New and pernicious Practices and effects.

Whereupon it is ordered that the said order of this Board be confirmed and that Mr. ffreeman doe not presume to preach in any of the churches to which Mr. Antonides is called, and that none of the said Church Masters soe Newly Elected presume to Intermedle in the affaires of the said church or in any Lands houses or other effects thereto belonging And all her Majesties Justices of the Peace of the said County and persons Concerned are to take notice hereof and Governe themselves accordingly.— Doc. Hist. N. Y. Vol. iii. p. 112.

Rev. Mr. Poyer to the Society for Propagating the Gospel.

Jamaica, Long Island, 3rd May 1711.

Honoured Sir:—

This comes to attend my Notitia Parochialis I thank God the Church of England here under my care encreaseth beyond expectation for among the Quakers where my predecessor Mr. Urquhart in all the time of his mission, could never gather a Congregation, I have seldom so few as fifty hearers, I have great hopes that there will more come over to our church notwithstanding the many enemies and discouragement I daily meet withall, of which I have in a former hinted to you but wrote more fully to the Right Reverend Bishop of London who has a perfect & true state of the case which I hope when duly considered will induce the Honorable Society to assert the right of the Church here, that I may be supported with my salary due here by an act of the Country, one penny of which has not hitherto been paid to me, but on the contrary raised & given to one Mr. George Macnesh an Independent North Britain Preacher who has had the assurance

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in the face of the country to aver that the Bishop of London has no power here. I hope the Honorable Society will be plaesed to consider the difficulties I struggle with, that my family may be supported and not lie under the discountenance of those who are only pretended friends to the Established Church, I have acquainted the Right Honorable the Bishop of London of my writing to the Society.

I remain,

Honored Sir, yours etc.

Thos. Poyer.

— Doc. Hist. N. Y. Vol. iii. p. 138.

ACTS OF THE CLASSIS OF AMSTERDAM.

Churches of New Netherland.

1711, May 4th. The writing to the churches of New Netherland, recommended to the Rev. Deputati ad res Exteras at the preceding Classis, remains in statu. ix. 232.

Journal of Society for Propagating the Gospel.

May 18, 1711. Vol. ii. p. 39. § 14

From Mr. Haeger dated New York 28th of October 1710, importing his arrival, his diligence in his function, the conformity of his hearers notwithstanding the separation made by the Lutherans, who found a minister of their own, the desire of his people to have common prayer books; that he reckons 600 communicants, 52 of whom were instructed by him, of whom 13 were Papists. That he had marry'd 41 couples and baptized 8 children. That as to his subsistance it is very miserable, having received nothing from his people, nor the common allowance given to every Palatine; therefore he prays the Society to advance him something of his salary. The Committee agreed to move the Society that the said Mr. Haeger may be supplied with 100 common prayer books in High Dutch as soon as they can be procured, and that he be acquainted that his salary is duly paid his attorney. Agreed to.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Peter Vas, of the Church of Kingston, to the Rev. Classis of Amsterdam, May 27, (1711).

Portfolio, "New York", Vol. i.

(Addressed:) To the Reverend and Praise-worthy Assembly, the Rev. Classis of Amsterdam, Assembled in the Renowned Merchant-City, Amsterdam in Holland.

Reverend Brethren and Co-laborers in Christ:—

By the favor of God, after a long voyage, and much peril, I arrived safely, with my wife and children, before the city of New York, on Friday, December 19, 1710. I was welcomed by Mr. Du Bois, and some other gentlemen, who came on board the ship, and I was taken ashore by them. After spending nine or ten days there, for our recuperation, we again went on board a yacht, which had been hired to convey us to Kingston. By God's goodness, we arrived safely on Tuesday evening, the 30th of December, at Kingston in the Esopus. There we were received with much gladness by our Consistory, as well as by the congregation.

Four or five weeks ago I had written a letter, which was signed by my Consistory, to send to you regarding the three hundred guilders advanced for me for my transportation. It told you that you might keep back that sum from the money under your care, from the churches in general, but on this condition: that my Consistory, in regard to the amount which we are owing you, would turn that over to the other churches. This I proposed to the Rev. Consistory of New York; but they said that they wished to leave their money there (with the Classis), for a while longer; and we could dispose of ours (in some other way). We therefore had to hold back that letter.

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Now the fact is; that our church or congregation, put into this common purse, two hundred and fifty guilders. I say two hundred and fifty guilders. Therefore it is my friendly request of the Rev. Assembly that they will be pleased, at the earliest opportunity, to send over a letter to me, (stating) what my church or congregation still owes the Rev. Assembly, for my examination, as well as the advance of three hundred guilders for my transportation, after deducting the two hundred and fifty guilders which they have on hand. I shall then transmit the remainder at the first opportunity by a draft, which we can easily obtain at New York.

After wishing all prosperity, for your soul and body, upon your persons and ministries, I remain,

Reverend Sirs,

Your affectionate friend and obedient servant in Christ,

Peter Vas, Minister at Kingston in the Esopus.

Cornelius Maltens, John Wynkoop } Elders.

Matthew Jansen, Gerrit Wynkoop } Deacons.

Actum the 27, of May, O. S. at Kingston, in the region of America. (1711)

ACTS OF THE CLASSIS OF AMSTERDAM.

Churches of New Netherland.

1711, June 1st. The case of the churches of New Netherland, commended to Rev. Deputati ad res Exteras, according to resolution of April 13, remains as yet in statu. ix. 237.

CHURCH OF NEW YORK.

June 3, 1711.

In Consistory: Resolved, unanimously,

1. That no money shall be put out at interest under fifty pounds; and this shall not be done unless by a majority vote of Elders, Deacons and Church Masters.

2. That a little fence of the best kind be placed around the Communion Table in the Church, by the time of the next administration of the ordinance, in order to prevent irregularity in those approaching.

—Lib. B. 41.

Messrs. Robinson & Reynolds to the Society for Propagating the Gospel.

London 13 June 1711.

Sir — We do herewith send you the passage we read out of Mr. Cotton Mather's Letter as you desired your mo. hble sts.

B. Robinson
Thos. Reynolds.

The passage was as follows:

If I may without offence extend my intelligence as far as the neighbor Colonies, and those particularly that are under the Government of New York, I am credibly informed that in many towns there they have no Minister at all. In the Jersey's particularly there are at least seven towns that have no public worship of God in them.

At the same time there is a town called Jamaica on Long Island under the Government aforesaid a Town consisting of considerably above an hundred families, and exemplary for all Christian knowledge & goodness & a church with a worthy Pastor in it, about half a score families (and of a meaner character) in the Town declared for the Church of England & thereupon a Minister of their profession was sent to them (one Urquhart) who is maintained by the aforesaid Society; but this little company having the advantage (right or wrong) to be uppermost, took away from the Dissenters (if it be proper to call such a disproportionate number so) their meeting house computed to be worth six hundred pounds, and compelled them to build another. They also seized the Parsonage which had been until now enjoyed by the Town and is esteemed worth Fifteen hundred pounds. The good people there do adorn the doctrine of God their Savior by a most laudable silence & wonderful patience under these things. But if such things proceed that noble Society for the Propagation of Religion in America will greatly wound religion & their own reputation also which ought to be forever venerable.

This was dated 14th October 1706.— Doc. Hist. N. Y. Vol. iii. p. 139.

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CLASSIS OF AMSTERDAM.

Acts of the Deputies.

Churches of New Netherland.

1711, July 20th. Rev. Steenwinckel, Deputatus ad res Exteras, reports, that, in compliance with the resolution of April 13, 1711, the Deputati had examined the letters from New Netherland. They would again, at the first opportunity, send a brief synopsis of the latest letters, to those churches, with a serious request that they would please to reply to them more in detail; and particularly, that they would see to it that payment was made of moneys advanced. The Messrs. Deputati were thanked for their trouble. ix. 240.

JOURNAL OF SOCIETY FOR PROPAGATING THE GOSPEL.

July 20, 1711. Vol. ii. p. 80. § 14.

Also another from Mr. Boehm dated 30th June 1711 importing that by advice from Mr. Tribbeek the Palatines in Carolina have no minister, so that a good preacher is highly wanted among them and hopes in time the Society will provide one. Agreed that Mr. Boehm's letter be referred to another meeting.

SYNOD OF NORTH HOLLAND, 1711, JULY AND AUGUST.

Article 37.

Classical Changes.

. . . . . .

CLASSIS OF AMSTERDAM.

Sent to churches in foreign lands: Rev. Peter van Driessen, to Albany.

Petition of the Consistory of Kings County, L. I. for a Charter. (Aug. 1, 1711.)

To his Excellency Robert Hunter Esq., Capt. Generall & Governor in Chief in and over her Majesties Province of New York etc., etc., etc.

The humble Peticon of Vincentius Antonides Minister of the Reformed Protestant Dutch Churches of Flatbush Brookland & Flatlands in Kings County on the Island of Nassau in the Province of New York Joannes Cornel Rynier Aarsen, & Henry Filkin Elders of the said Church at Flatbush Benjamin Hegeman Cornelis Cornel & Jan Bennet Deacons thereof — Michiel Hansen Jan Dorlant & Cornelis Van Duyn Elders of the said Church at Brookland Nicolas Van Dyk Isaak Remse & Jan Rapalie Deacons thereof, Jan Alberts ter heunen Lucas Stevense H. Gerrit Stoothof Elders of the church in Flatlands, Harman Hooglant Alexander Simson & Jan Amerman Deacons of the same.

Most Humbly Sheweth:

That for many years last past at the charge of sundry of the Inhabitants of the said Towns & of other Pious persons there hath been erected in each of the said Towns a Church for the Publicq worship of Almighty God and other Divine Service to be celebrated therein after the manner of the Dutch nationall Churches of the Province of the United Netherlands according to their Profession and Discipline Established by the National Synod of Dort held in the year 1618 & 1619 which said three Churches since the settlement have always Joyned together in the calling & paying of one minister for them all.

And whereas the said Minister Elders & Deacons respectively for the use of their said churches by virtue of sundry mean conveyances in the law are possessed of sundry parcells of Lands & Tenements respectively for every particular Church aforesaid That is to say for the Church of Flatbush two Lotts of land situate lying and being in the said Town on the north side of Col. Gerardus Beekman Jacob Hendrickse & Roelof van Kerck on the south of the lane that leads to Gouwanes conteining one hundred & eighteen acres as allso two Lotts of meadow the (whole) being in the bounds of the said Town over the fresh creek broad seven Rodd laid out by No. 19 and the other over the second Creek broad 12 Rod No. 15 both stretching from the woods to the Sea Allso one other Lot of Land in the said Town to the north of Peter Stryker and to the South of the highway that Leads to the New Lotts Containing fourty eight acres Allso one other Lot to the South of Peter Stryker & matty Luyster and to the North of the Lane that leads to the New Lotts conteining fourty eight acres Allso two lotts of meadow the one over the fresh creek broad 7 Rodd No. 20 and the other over the Second creek broad 13 Rodd No. 11 Allso one Lott of Land lying amongst the new Lotts of the said Towns to the west side of Rem Remsen to the East of Elsie Snediker conteining thirty four acres as Allso the Church and ministers Dwelling howse in the said Town together with the orchard garden and yard adjoyning conteining ten acres, Allso one howse & Lott of ground in the said Town called the School howse conteining Eight acres together with the Lands and meadows in right thereof laid out for the use of the said Church out of the comons of the said Town.

And for the Church of Brookland one Lott of Land in the said Town in breadth Eight Rodd Long thirteen Rodd & a half bounden on the South West by the highway on the north west by Jacobus Beavois and on the south east by Charles Beavois Allso one church yard elleaven Rodd square bounded on the north east by the highway on the south east by a small Lane to the South West by Joris Hanssen & to the north west by Albertie Barents and the Church in the said Town Standing in the middle of the highway.

And for the Church of Flatlands, One Lot of Land at a place called Amesfoorts Neck containing Twenty Acres laid out by No. 10 And Allso the Church in said Town & one howse called the School howse with the Land adjoyning Containing two acres or thereabouts therefore for the advanceing of Piety & Religion and that the said Lands may be the better administered and the Revenue thereof duly applyed for the Maintenance of the minister or ministers for the time being & other Pious Charitable uses —

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They do most humbly Pray that the said Minister Elders & Deacons & their Successors may be by her Majesties Grant or Charter under the Seal of this Province Made One body Politick and Corporate in the same, and in like manner and as near as may be to the Charter heretofore granted to the Minister Elders & Deacons of the Reformed Protestant Dutch Church of the City of New York, save only that the severall Lands & Tenements aforesaid now in their Possession be therein reserved to the use of Each respective Church aforesaid paying to her Matie her heirs and successors the proporcon of the Quitrents they now pay in each respective Town aforesaid.

And your Petitioners as in Duty bound shall ever Pray etc.

Luycas Steuense	V. Antonides
Gerrit Stoothoff	Reynier Aertsen
Claes Van Dyck	Johannes Cornel
Hermanus Hooglandt	Hen. ffilkin.
Jan Amearman	Alexander Simpson (mark)
Migguel Hansen	benjamin hegeman
John Dorland (mark)	Cornelis Cornel
Cornelis Van Duyn	Dit is het IB cigen gestelt
Isaack Remsen	handt merk van
Jan Rapale	Jan Bennit.

Kings County the 1 August 1711.

Read in Council 8 August 1711 & referred.

Caveat Entered against the Above.

In Council, 13th September, 1711.

Mr. Jamison acquainted this Board that Ingelbert Lott has entered a Caveat against granting a Charter to some Dutch Churches in Kings County And thereupon Moved that the said Lott appeare and shew his Cause of Entering such Caveat to the Committee to whom the Petition for the Charter is Referred.

It is Ordered that he appeare and shew cause accordingly.— Doc. Hist. N. Y. Vol. iii. pp. 112-114.

Letter of John Frederick Haeger, to the Society for Propagating the Gospel in Foreign Parts, at London, Aug. 15, 1711. From MSS. Vol. vi, No. 136.

Annsbury, August 15, 1711.

Sir:—

My last letter sent through Mr. Du Pree has doubtlessly been handed to you. Immediately afterwards I took up my living in the woods, and have lived, thus far, in a little hut among the Palatines, attending to my duties as much as possible, although I have been compelled to conduct my services under the open sky. At the request of the Governor I am now going with about three hundred Palatines to Canada. This is a test in my wearisome life, but I do not refuse to sacrifice the same for the advancement of Christ's honor. May the omnipotent God grant us victory over our enemies, and success to the expedition; otherwise we would have bad prospects at this place. I hope I shall not be blamed for negligence in writing, as I have lived, without having a soul to converse with, like a hermit. Now I send a list of those who live in the different villages, and their condition; July 25, 1711.

I have baptized an Indian having taken great pains to instruct him. He spoke Dutch, and thus he made his confession of faith publicly before the congregation.

I have also made a beginning in learning the Indian language. I have collected a small vocabulary. As I am about to depart I cannot write at length. But I hope to report more fully in the near future.

Commending myself and your Reverences to the protection of God,

I remain yours,

J. F. Haeger.

[By courtesy of Rev. Prof. Wm. J. Hinke, as before. See letter of October 28, 1710.]

Report in Council on the Petition for a charter, of Aug. 1, 1711, and Caveat of Sept. 13, 1711.

May it please your Excellency:

In obedience to your Excellencys Order in Councill of the Eighth of August Last made on ye Petition of Vincentius Antonides and others for a Charter to the Consistories of fflatbush, Brookland and fflat Lands and of another of the thirteenth of September Instant to Examine into the Reasons of a Caveat Entred by Inglebert Lott against Granting the said Charter — Wee have heard the said parties and thereupon humbly Report that the said Mr. Lott produced noe manner of power or authority from any of the Inhabitants of the towne of fflat Bush for his Entring the said Caveat notwithstanding He therein mentioned that the same is Entred in ye behalfe of himselfe and the major part of the Inhabitants of the said Town of fflat Bush — The said Mr. Lott Insisted that by his being Chosen by some of the Inhabitants of ye Towne of fflat Bush one of the Church Masters of the said towne some time ye Last Spring he was Qualifyed for his Entring that Caveat Notwithstanding he owned that ye manner of His Being Elected Church Master as aforesaid was Contrary to the manner of Chuseing such officers before that time and being asked by Mr. Regnier who appeared at his Councill before ye Committee whether he would ask any further time to make out ye allegations of his said Caveat hee declined ye same Wee are therefore of opinion that the said Caveat is frivolous, and that ye Committee may proceed on ye former Referrence on ye petition before mentioned which is nevertheless humbly submitted by

Your Excellency's most obedient servants,

John Barberie
A. D. Philipse
T. Byerley
S. Staats
R. Walter
Rip Van Dam.

28th September, 1711.

Endorsed,
Read 29th September, 1711 & Confirmed.— Doc. Hist. N. Y. Vol. iii. p. 114.

Classis of Amsterdam.

Acts of the Deputies and their Correspondence.

Classis of Amsterdam to Revs. Antonides and Du Bois, September 30, 1711. Vol. 28: 110.

Reverend Sirs and Brethren in Christ:—

Since the Rev. Classis has, through her Deputies in her name, given answer to both your last letters, viz., that of July 21st and July 8th, 1709, and had not yet received the slightest news from you in July, 1710; and being assured from other sources, that the contentions in your church still continue; therefore the Rev. Classis thinks it well to transmit an abstract of their last latter, of July, 1710, lest it may have miscarried; or in case it has been safely received, to request an answer as soon as possible.

As regards the liberty of your churches, which we heartily

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desire and seek after, the Rev. Deputies of the Synod have had the honor of paying their respects to the lord Counsel Pensioner, and have requested him to be so good as to speak on this matter with my lord Marlborough, or lord Ambassador Townsend at the Court of England. His honor received the request pleasantly, and we have put in his hands a short written account of the condition of your churches. Concerning the contentions in your churches we declare that they sorely grieve us; and especially because we are lacking in power to do anything definitely against Freerman, so as to forward the wished for rest and peace. You indeed desire that we should by our counsel adjust these divisions, yet we find ourselves unable to do so.

Rev. Freerman wrote to us at length on December 28, 1709, that he was inclined to peace; that he had (not) wholly surrendered the call to Long Island, but awaited an answer from us, which was due him. Furthermore, that Governor Cornbury had compelled him to accept the call, after his Honor had approved it; that thereupon he had been installed by Rev. Du Bois in the service at New Utrecht and the adjacent churches. We returned answer to this letter, and also herewith send you a copy of the same. How matters have stood since, in your churches, is entirely unknown to us, except, as we said, we hear that the desired peace has not been attained. We have heard from outside sources, that it might be a step towards peace, if the two salaries could be placed on an equal footing; but how much there is in this, and if it be feasible, is better known to you than to us. But we earnestly pray and desire, that you on your part, will contribute everything in your power to remove estrangement and division, to restore peace, to the benefit of all. May the God of peace influence you to this by the power of his Spirit. Amen.

The Rev. Classis also judges it very necessary, in view of the importance of the church in New York, again, earnestly to urge Rev. Du Bois, to request and secure a colleague to himself during his lifetime. We do this, especially, because we hear of the

excellent disposition of this church; and thus it would not be completely deprived of pastoral care, in case of his death or removal.

Finally, the Rev. Classis has requested us, and earnestly charged us to say, that it would please you at length to take action, that the moneys long since advanced for the Rev. Antonides, and of which widows and orphans are now deprived, be restored to us. The Rev. Classis would not do anything, without great reluctance, which might be unpleasant to the brethren; yet in order to secure the repayment of her disbursements, she may, sometime, be compelled to take proper action, which we hope you will prevent by your discretion.

Wherewith, etc.

N. B. A copy of the above letter has, by resolution of the Classis, been sent also to Rev. Freerman.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. Freerman, September 30, 1711. xxviii. 112.

Rev. Sir and Brother in Christ:—

Inasmuch as an answer was sent by the Rev. Deputies of the Classis in July, 1710, to your last of December 28, 1709, and we have received not the slightest intelligence from you since, therefore, the Rev. Classis has desired to transmit to you an abstract of their last letter, with the earnest request that you give attention to it, and reply as soon as possible.

You complained of the partiality of the Rev. Classis, but, as we think, without reason, as we have sufficiently shown in our former letter. You say that the call made May 17th (N. S.) 1703, was not accepted by you on account of too little salary, etc. Whether you expected an offer of more salary or not, the Long

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Island people were not obliged to make such an offer; but they were free to make out another call, which they also did. You were convinced of this as appears from your letter to Mr. Banckert. The indiscretion of the Elders, if it could be called such, in sending on another call to us could not legalize your call. Although you were sent to Long Island by a license from the Governor, your installation at New Utrecht did not make you pastor of (other churches on) Long Island, which had already made out another call.

That Rev. Antonides requested permission (of the Governor) to preach on Long Island is of an entirely different nature from your license by him. You compelled him to this course, and thus prepared the way for the destruction of the liberty of the Church. Other matters, such as the offer of a good correspondence, and your friendship under certain restrictions, have already been replied to. But of what use they would be can be inferred from your efforts to make the voorleser, (Paul Van) Vlek a pastor, contrary to all good order, as well as the advice of your brethren. The Classis learned of this fact with displeasure and regret, and hopes that in the future you will watch against such extravagances, which are calculated to destroy all order, peace and edification in the Church.

We most earnestly desire and urge upon you to remove all stones of stumbling and further estrangement; and could you by a change of place, or in any other way, restore quiet, you would both bring quietness to yourself and edification to the Church.

Wherewith, etc.

N. B. A copy of the above has also been sent to Revs. Antonides and Du Bois, according to resolution of Classis.

ACTS OF THE CLASSIS OF AMSTERDAM.

Kingstown.

1711, Oct. 5th. The case of Kingstown remains in statu. ix. 245.

Council Journal, New York.

1711, Oct. 23. That pursuant to her Majesty's commands he (the Governor) has contracted for the building of two forts with a Chapel in each, in the Indian country with accommodations for missionaries. The expense whereof her Majesty is graciously pleased to defray, 323.

PETITION FOR A CHARTER FOR THE CHURCH AT NEW ROCHELLE.

(1711)

To His Excellency Robert Hunter Esq., Captain Generall and Governor in Chief of her Majesties Provinces of New York New Jersey and Territories Depending thereon in America etc. Vice Admiral of the same etc.

The Petition of Daniel Bondet minister olmer Besly and other Inhabitants of New Rochelle of the communion of the Church of England in behalf of Themselves and others.

Humbly Sheweth

That Whereas They have been favoured with your Excellencys licence Bearing date the 2nd of August 1710 Empowering them to collect and Receive the charitable contributions of piously disposed Christians and apply them Towards building a house for the worship and Service of God according to the form and manner of the Church of England as by Law Established, and further Granting unto them the privilege to build and Erect such church in such place of the publick Street as to them should seem most convenient and proper. That by virtue of the said Licence and Encouragement and the contributions Thereby collected They have proceeded to build and have now finished a convenient building for the use aforesaid according to the directions limitations and Restrictions Therein mentioned.

May it Therefore please your Excellency to grant them a patent for the said Church and the ground whereon it stands that it may be secured for the use of the church of England to them and their posterity for Ever against all attempts claims & pretensions that hereafter may be made and your Petitioners as in duty bound shall Ever pray etc.

Daniel Bondet
F. Alleau
Besly
P. Valleau
Elie De Bonrepos.

New Rochelle,
the 11 of November.

* * Rev. Mr. Bondet died in 1722. He had been Minister of the Parish above twenty years. At his death he bequeathed his library of four hundred vols. to the Church.— Doc. Hist. N. Y. Vol. iii. p. 573.

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MEMORIAL OF THE CLERGY, ETC., RELATING TO MR. POYER AND THE CHURCH OF JAMAICA. (NOV. 13, 1771.)

To the Right Honorable & Right Reverend Father in God Henry, Lord Bishop of London.

The Memorial of the Clergy of the Colonies of New York, New Jersey and Philadelphia in America.

Humbly Sheweth

That it has been a general observation that considering the number of Inhabitants of the Colony of New York no place produces a greater diversity of opinions in matters of Religion. But how different soever they were in their opinions yet at their first settlements into communitys as Townships etc. they were generally unanimous in setting aside some quantity of land for a provision for a minister whenever they should be able to procure one and although Long Island may justly be said to be more divided than any other part of the Colony yet the several Townships therein following the example of others made the same provision & particularly the town of Jamaica (whose Inhabitants were composed of Church men and Dissenters of all sorts) the better to induce a minister to come and abide with them did at a general Town meeting in 1662 (according to their constant method and which was used in all other Townships within the said Colony) order & soon after build the parsonage house now standing in Jamaica by laying a rate upon all the Freeholders which rate was assessed upon their meadows (that being the most equal way because every mans right and proportion in that township did arise from the quantity of meadow land he possessed.

Afterwards (according to their usual method of Town meetings) they appointed persons to procure Ministers for them and to agree with them for certain & fix't Salarys being usually about Sixty pounds per annum, for the levying whereof they appointed Assessors & Collectors who assessed & levied the said sums on the lands & estates of all the inhabitants of what sect soever they were and for the better encouragement of a minister they not only gave him possession of the said parsonage house but also of divers others parcels of land in the said town.

The said Town as a further encouragement for a Ministry and that their habitation & maintenance might not be precarious but be made an orderly glebe on the 14th June 1676 at a general town meeting it was voted and concluded in these words (viz.) That there should be forty acres of meadow designed and set apart for a parsonage lot in the East neck adjoining to the lots of meadow laid out with upland proportionable to other lots laid out in the Town to continue at the dispose of the town to a minister when they shall have occasion to make use of it the greatest part of which Lands & Meadow they have lately resumed & divided amongst themselves.

Among the rest of their Ministers that came unto them they made an agreement with one Mr. C. Prudden a Dissenting minister (there being no Orthodox divine sent over as yet) for forty pounds per annum but if he staid ten years then to have the Parsonage house and house Lot in fee (which agreement they could in no wise make having before that time given it for a Parsonage) however Mr. Prudden staid with them the ten years and afterwards by another agreement dated the 29th September 1693 the said Mr. Prudden in consideration of other lands given him by that Town by way of exchange conveyed the Parsonage house & land to the inhabitants of the said Town to hold as a Parsonage to the use benefit & behoof of the ministry to them & their heirs forever.

During all this time they had not been able to erect a Church or public building for the worship of God but usually performed the same in the Town house or County Hall, but beginning to thrive and finding themselves in a capacity to build and erect a church on the 13th day of September in the year 1698, at a town meeting the deputed nine persons (some of which were professed Churchmen & some Dissenters) in these words (viz.) to carry on the work of a Church or meeting house and to see the same truly completed & ended.

Soon after this vote of the Town, in the year 1699 an Act of General Assembly was made to enable the respective towns within the whole province to build and repair their meeting houses & other public buildings upon which they laid aside the prosecution of building according to the said Town vote and took hold of the said Act by virtue whereof the present Church was built and erected in the middle of the highway in the main street and distress was made on Churchmen Quakers Anabaptists people of the Dutch Congregation etc. promiscuously for the payment of rates towards the same —

But before this time conformable to instructions from his late Majesty King William to the Governor for the encouragement of Religion in general and the Established Church in particular and to settle parishes within the said province in the year 1693 an Act of General Assembly passed whereby it was enacted that in the several Cities & Counties therein mentioned there should be called and Inducted and Established a sufficient Protestant minister amongst which one was to be for Jamaica and the two adjacent towns and another for Hempstead and its adjacent towns but so unhappy was this province as to remain a scattered people without any true. Shepherd till the year 1697 when the Rev. Mr. Vesey came to the City of New York, however that act remained in force to enable any of the places to establish and induct Orthodox Ministers when they could obtain them from England, no other being intended by the express words of the act as is conceived neither have the Dissenters made any use of this, believing it not to suit their Church Government.—

Nevertheless it is confessed that they have made use of independent and sometimes itinerant preachers in no wise ordained, out of pure necessity for want of Orthodox preachers and out of the same necessity Quakers have been admitted into offices of trust at Pennsylvania without taking the Oaths and Justices of peace in the province of New York to perform the Office of Matrimony (Though both against the known laws.)

In the year 1702 came from England the Reverend Patrick Gordon to the Church at Jamaica who before he could be inducted was snatched away by death from those people to their unspeakable loss which by a petition signed by upwards of fifty inhabitants to his then Excellency Lord Cornbury (that noble patron of the church here) they did sufficiently express and pray his Lordship to give such direction to the Rev. Mr. ..... Vesey that they might have constant lectures amongst them until that loss shall be made up to them by her Majesty which would tend to the advancement of true religion and the best of Churches and the reconciling their unhappy differences, the which Mr. Vesey willingly & faithfully performed till the year 1704 when the Rev. Mr. Urquhart was established & inducted in the said Church by the then Governor Lord Cornbury. But one Mr. Hubbard an Independent Minister being then in possession of the Parsonage house his Lordship ordered him to deliver up the same to Mr. Urquhart which accordingly was done quietly and peaceably without any force and was enjoyed peaceably by the said Mr. Urquhart for several years and the Independents themselves seemed to rest satisfied so far that they unanimously at their own expence built themselves a Meeting house in the same town which they now use and enjoy.—

In the year 1705 another Act of General Assembly passed for the better explaining it more effectual putting in execution the former act for settling the Ministry etc. whereby it was enacted amongst other things that all the payments made to the present Incumbents inducted & established by the present Governor and to all and every the incumbents who should hereafter be presented instituted and inducted for the maintenance pursuant to the said act should be made by the Church-wardens in the Current money of this province.

After which it might reasonably have been expected that this Church would have enjoyed the same peace as the Church at Hempstead in the same County and other the Churches settled in this province by virtue of the same Acts of Assembly but division's arising & parties making to heap up Complaints against his Lordship to remove him from his Government every Act of Government was to be nicely scanned and amongst the rest this Order of his Lordship was called an arbitrary & unjust Order and a turning a man out of his possession by force

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(though in fact no force was) and it is conceived that William Urquhart by his induction to the Church must take all that belongs to it particularly the parsonage so that Mr. Hubbards delivery of it was conceived rightfull & what by law he ought to have done. These Clamours stirred up the more rigid and obstinate of the Independents to claim the Church as built by them the majority in number to the Churchmen but nothing was attempted against the Church during that noble Lord's Government.

But after his removal by the arrival of Lord Lovelace That Dormant claim of the Independents did not want its secret and open abettors as well to blacken the Lord Cornbury's administration in that particular and to increase the number of petitions and complaints his enemies had prepared against him as also to destroy the established Church that had been peaceably enjoyed so many years, accordingly the Chiefs of that sect in 1709 presented a Memorial to the Lord Lovelace praying to be relieved therein. The which Mr. Urquhart fully answered but before that could come to a hearing the Lord Lovelace fell sick and soon after died, nothing being determined in the matter. Thus the affairs of this Church stood till the death of Mr. Urquhart who died in August the same year.

After the death of Mr. Urquhart there was nothing but great threatenings thundered against the Church and parsonage but Col. Ingoldesby then Lieut. Governor of this Colony recommended to the adjacent Ministers to serve the cure alternately during the vacancy which they did willingly at their own expence and in the meantime the widow of the deceased Mr. Urquhart was suffered to live and enjoy the benefit of the parsonage house and Glebe.

No sooner was her Majesty pleased to remove Colonel Ingoldsby from the Government whereby the same devolved on Col. Gerhardus Beekman as president of the Council, but the very next day being the 11th of April 1710 several of the more violent of that sect took possession of the Church and forcibly detained the same against a Justice of the peace who came pursuant to the laws in that case made and provided and recorded the Story as in his view and committed the offenders who afterwards were set at liberty upon their recognizances to appear at the next Sessions at which time they appeared and were by the Court fined so very small that Though there were six offenders all their fines amounted to no more than Eighteen shillings which was put upon them not as a punishment but rather a cautionary admonition not to attempt anything of the like nature for the future which mild dealing was so far from having any effect upon the Criminals that they put in a petition to the President and Council arraigning the Justices of the Court of Sessions in passing against them and on their allegations alone the Justices were ordered to appear by their Counsel to answer before the President and Council concerning what they had judicially done in their full Sessions and the Criminals so far encouraged as to have their several fines remitted them and the Justices dismissed from their further attendance as having acted according to Law; such an examination as this is unwarrantable and contrary to the known laws of the land (as we are advised) and of dangerous consequences as taking matters out of the ordinary course of the Law by which only they ought to be examined and determined.

After this usage of the Justices so contrary to Law, and after such countenance to the Criminals shown by the President & Council, it may easily be concluded the Church could not be very secure from the further attempts of such bitter enemies and accordingly after the arrival of the Rev. Mr. Poyer the present minister but before his actually coming to the place they entered into the parsonage house upon the possession of the Widow of Mr. Urquhart who lived in it and kept the Widow out of it by force though she and her husband had been in possession of the same about Six years (though we have since very great reason to believe that she connived at their entry for she was soon afterwards readmitted as tenant to them with one Wolsey an Independent Student and approbationer who has married the Daughter of the said Widow Urquhart) and after Mr. Poyer was inducted into the Church the Justice repaired upon complaint to the parsonage house but could get no admittance whereupon a second record of forcible detainer was made by the Justice on his own view and Warrant issued to the Sheriff to apprehend the offenders & to keep them till they should be delivered by due

course of law but the Sheriff who had been lately appointed by the President & Council in the room of the former deceased being a strong Independent told the Justices his conscience would not let him do it by which means the offenders have as yet escaped punishment and Mr. Poyer kept out of his possession of the parsonage and glebe.

And here it may not be improper to remember that in February 1702 the Churchwardens & Vestrymen the major part of which were Dissenters called Mr. John Hubbard aforesaid to be Minister of the said precinct but he never officiated and the Lord Cornbury then Governor here (knowing the said William Hubbard not qualified to accept of the said call and that the Church-Wardens & Vestrymen had lost their right of presenting by calling an unqualified person) on the arrival of Mr. Urquhart in the year 1704 inducted him into the said Church & parsonage which act of his Lordship was so far from being thought irregular that the General Assembly by the before recited explanatory Act made in the year 1705 allowed the same by ordering the salary to him.

In a short time after the death of Mr. Urquhart the Churchwardens & vestrymen (though new ones yet all independents) in the same manner called one Mr. George Macnish a Dissenting Itinerant preacher who being as much if not more unqualified to accept or officiate than Mr. Hubbard the present Governor Mr. Hunter ordered Mr. Poyer to be inducted into the said Church and its appurtenances which was accordingly done by the Rev. Mr. Sharp Chaplain of the forces here on the 18th July 1710.

Yet notwithstanding the said last recited Act of General Assembly that enacted that the maintenance should be paid to the Incumbent that should be inducted & established the Churchwardens refuse to pay Mr. Poyer who is qualified according to the Act any maintenance pursuant to the same (for though Mr. Poyer had duly officiated there for about the space of One year and a half and after a very tedious & expensive voyage with his family in a Merchant ship and being cast ashore with the ship above one hundred miles from his parish has not received one penny of his Salary there since his arrival but on the contrary they paid sixteen pounds certain (and we believe more that we know not of) of the money raised by the said Act to the said Mr. McNish.

This is the unhappy state of the Church of Jamaica in the Colony of New York and since it plainly appears that the claim of the Independents is nothing but their rates towards the building of the Church and are more in number & now also in power (the magistracy Churchwardens & vestrymen being all of that persuasion) we say, since we have no other claim nor ever had any possession according to the Establishments made by the Acts of Assembly it is also submitted to your Lordship & to other impartial unpredjudiced and judicious persons to Judge of a right to a Church thus built and thus established as before at large set forth.

And now because that upon so firm a foundation it may be expected that Mr. Poyer the present worthy incumbent of this unhappy place should by law endeavour to obtain his Salary together with the parsonage house and lands detained from him by the Independents to which method his Excellency Col. Hunter has encouraged him by promising him to be at the expense of the suit, We humbly crave leave to offer that we cannot at this juncture think it at all advisable for him, because we are humbly of opinion that a matter of that consequence ought not to be in such a manner undertaken without the express directions of your Lordship and the Honorable Society and also because such suit must be commenced before Judges who are professed implacable enemies to the Established Church — Judges who were lately advanced in the room of others, who were men of character and true friends of the Church, at an unlucky time when they were actually doing Justice to the Church in this particular, and we could heartily have wished that his Excellency would have been pleased to have favoured Mr. Poyer's petition by writing to those new officers to enforce them in their duty and hope such admonitions would have had a good influence on them though indeed justice from these new judges may scarcely be expected after the acting of three of them who upon Mr. Poyer's complaint against the Church Wardens for the nonpayment of his first quarters salary gave Judgment against him and ordered him to pay

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costs, in which trial they denied all authority from England in Spiritual matters neither is it possible to get an impartial Jury in that County where all are concerned in the event and the greater number of them stiff Independents.

The reasons, may it please your Lordship, that induced us to send this representation, are drawn from the certain ruin that the loss of this cause will eventually bring upon the established Church in the whole Government of New York, and which cannot want its bad influences upon the Church in all the adjacent Colony's especially the Jersies & Pennsylvania; for if upon the death of Mr. Urquhart who was so firmly established by two acts of General Assembly and after about six years quiet possession the salary & parsonage may immediately be seized (with impunity) and enjoyed as they are by these Independents, why may not the rest of the said places in the said Provinces (which do all stand upon the same foot) on the death or avoidance of the present Incumbents be in like manner invaded by them and in a little time that if it was to be suffered will breed infinite confusion and the dispute will be which of the Dissenters are most numerous for to them according to this practice such vacancys will belong and consequently the Quakers Anabaptists etc. (these exceeding in numbers in some places) will come in for a share.

We beg your Lordship to believe that nothing herein contained is designed as the least reflection upon any person it being only the true plain matter of fact and which we could not out of due regard to the interests of the Church & to your Lordships omit the transmitting to your Lordship that if the said effect we justly fear should happen to be the consequence of these things We may clear ourselves before God & man as having done what was possible for us to prevent it.

All of which is humbly submitted to your Lordships prudent consideration by

May it please your Lordship your Lordship's most dutiful and obedient Sons and humble Servants,

Thos. Poyer, Rector of the parish of Jamaica & precinct.
Wm. Vesey, Rector of the parish of New York.
Jno. Bartow, Rector of the parish & precinct of Westchester.
Evan Evans, Rector of Philadelphia.
John Talbot, of Burlington.
Aneas McKenzie, of Staten Island.
Jacob Henderson, Minister of Dover hundred
John Thomas, Rector of Hempstead.

New York, 13th November, 1711.— Doc. Hist. N. Y. Vol. iii. pp. 139-144. [See Jan. 30, 1712.]

JOURNAL OF SOCIETY FOR PROPAGATING THE GOSPEL.

Nov. 29, 1711. p. 127. § 12.

Another from Mr. Haeger, dated Ansbury August 15, 1711, importing that since his last by Mr. Dupre he has lived in the woods among the Palatines, and been forced to perform his functions under the open heavens, but is now by the direction of the Gov. marching toward Canada with 3000 men; sends a list of those Palatines that live in the villages, and their spiritual state to the 25th of June ..... That he has baptized an Indian, having with great difficulty instructed him, who has made open confession of his faith and lastly that he has begun to learn the Indian tongue and has writ a little vocabulary therein.

CHURCH OF NEW YORK.

Dec. 13, 1711.

The time when the Deacons and Church Masters give in their accounts. After prayer Consistory opened, and it was unanimously Resolved,

1. That the Account-Book of the Elders, now almost full, be transcribed by Mr. Cruger, some errors having been found therein.

2. That the Elders' accounts — Mr. Huige attended to the small matters — be kept in a new book of the best kind. Col. Jac. van Kortland and Mr. Jan Kruger will be consulted thereupon.

3. That henceforth the books of Elders, Deacons and Church Masters shall no longer be kept in guilders, but in pounds, shillings and pence.

— Lib. B. 41.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. Peter Vas, Dec. 22, 1711.

Reverend, Godly and Highly Learned Sir, and Brother:—

We have safely received your letter of May 27, 1711, and have learned from it that you have, after having passed through many dangers, not only safely arrived with all (the others,) but also have been received with much love and good will by the church of Kingston. We heard this with peculiar joy and satisfaction. The Lord spare you with continual health, and make your labors fruitful in that church to the salvation of many. We have also learned with pleasure that the church of Kingston is very ready to refund the money which the Classis advanced on occasion of your call, as soon as she shall be notified by us of the amount of our claims. You will take notice, therefore, that of the two hundred and fifty florins which Classis received from Kingston, ten were at one time taken for a small Classical meeting. The same amount was also taken from each of two other

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churches under our care; so that there is still left two hundred and forty florins.

For your examination, ordination, etc., the Rev. Classis has charged only one hundred florins. We have loaned to you for your transportation and other traveling expenses the sum of three hundred florins, making four hundred florins in all. Of this two hundred and forty florins have been received in payment. There remains therefore, one hundred and sixty florins due us. This sum, as it has been advanced from our treasury, in which the widows and children of our deceased pastors have an interest, we shall expect at the proper time. And while you generously offer to settle this business, the Rev. Classis has directed us to thank you heartily therefor.

Hollebeck.

December 22, 1711.

JOHN CONRAD WEISER.— THE PALATINES.

1711–1760.

John Conrad Weiser, son of Jacob Weiser, was a magistrate of the village of Great Anstach, in the Duchy of Wirtemburg, in Germany, and married Anna Magdalena Uebele, by whom he had fifteen children. She dying in 1709, he left his country, and landed, with the major part of his family, in New York, in June, 1710. Thence he was sent, with a number of other Palatines, to Livingston Manor, where he again married in 1711. Government having withdrawn all assistance from the Palatines, in 1713, they sent John Christ. Fuchs, Hartman Winedecker, John Peter Kneskern, John Christ. Gerlach, Hans George Schmidt and Mr. Weiser, as deputies to the Mohawk Indians for permission to settle in Schoharie, whither about one hundred and fifty families removed in 1714. The lands having been granted to others, great confusion ensued, as the Palatines refused to hold under the patentees, and appealed to the Government in England, to which country Captain Weiser, William Scheff and ..... Walrath proceeded, to lay their case at the foot of the Throne. They secretly embarked at Philadelphia in 1718, but on the voyage fell into the hands of pirates who robbed them of their all and then set them free, when they put into Boston to procure necessaries. On arriving in London they found themselves penniless and forced to contract debts. The consequence was, Weiser and Scheff were thrown into prison, from which they were afterwards released only by a remittance from New York. Scheff and Weiser quarreled whilst in London. The former returned to America in 1721 and died shortly after. Weiser returned in 1723. Some of the Palatines removed to Stone Arabia, some remained at Schoharie, but the major part of them crossed the forests to the head waters of the Susquehanna where they built canoes and floated down that river to Swatara, on the head waters of which and of the Tulpehocken they settled on Indian lands now comprising part of Berks and Lebanon counties. Captain Weiser died on the 13th of July, 1760. Abridged from Collections of the Historical Society of Pennsylvania, i., 1-6.— Col. Hist. N. Y. Vol. v. p. 575. His life has recently been written.

COLL. MORRIS TO THE SOCIETY FOR PROPAGATING THE GOSPEL.

New York, New Yearsday, 1711. [Jan. 1, 1712.]

..... "Mr. Boyse complains that he has given bond for some books to the Society for the Library at Harlem which Mr. Poyer has and detains from him having given bonds for the same books. Having mentioned Mr. Poyer it naturally leads me to give you some account of the Church at Jamaica on Long Island, it being under his care; there is a great disagreement there between the Church and the Dissenters about the Church and the parsonage house each calling them theirs the parsonage house was in the possession of the Dissenters till sometime after the arrival of Mr. Urquhart and the Dissenters were put out of possession by a Warrant from my Lord Cornbury without any more ado; this short way of proceeding so contrary to law very much alarmed the Dissenters and encreased their prejudices against the Church; Urquhart was not long lived, after his death his Widow's Daughter by another husband marries a dissenting minister who was put by his mother-in-law into possession of the parsonage house and grounds; the fraud of this woman was a great surprise to those of the Church and added fresh fuel to those flames that before raged with too much fury.

"I'm told some of them expected Coll. Hunter would take the same short method in their favor that was done before; which because he will not do they are forming representations against him; I hope Mr. Poyer has more prudence & Justice than to be concerned in them for to my knowledge neither the Church of that place nor he in particular have any reasons to arraign Coll. Hunter's conduct in that affair; I was present when he told me (and?) the two great patrons of the Dissenters, that he thought the Church had the fairest claim; That it being a matter of property it must be decided in a regular course of law, in which Mr. Poyer should have his [Hunter's] purse for the carrying of it on; he has often repeated this to Mr. Poyer & pressed him to bring it on; assured him of all the countenance and assistance, whatsoever, that it was reasonable, especially money; but whatever is the matter they do not care to do it.

"One of the leading men among them hinted to me that they durst not trust the officers; I desired him to make the matter known to the Governor who would redress what was amiss. I brought him to the Governor; he was five hours with him, nobody else being there but myself; he had an opportunity to make what representations he pleased and ask what favors he thought fit; he recommended a person to be high Sheriff of the County, which person the Governor accepted of and assured him he would be very ready to put fit persons into office when men of Character would let him know who were such; and I must do him the Justice to say he has on all occasions shewed his readiness to promote the interest of the Church and I believe will prove as great or a greater Encourager of it than any person we have had in his station."— Doc. Hist. N. Y. Vol. iii. pp. 144, 145.

COLL. HEATHCOTE TO THE SECRETARY OF THE SOCIETY FOR PROPAGATING THE GOSPEL.

New York, January 5, 1711. [1712.]

..... "As for the disturbances at Jamaica, which his (the Governor's) enemies endeavor so much to improve to his disadvantage, I told you in my last, it was their own faults that matter was not determined before now in favor of the Church; because they might if they pleased have been relieved long ago; the Governor having in my hearing offered Mr. Poyer to assist him with money for carrying on that suit at his own charge and that not only through this province, but to England, if need was; this was done at Jamaica in presence of one of the Dissenting Ministers, and several others, in that interest; and sometime after that, happening to meet Mr. Poyer at Westchester, I asked his reasons

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for not accepting of that generous offer that the Governor had made him; his answer was that he doubted of Justice from those in place. I told him he need not be under any difficulties as to that part, for if he and his friends would recommend such persons as were honest and good men, and from whom Justice might with some assurance be expected, I was well satisfied Coll. Hunter would commissionate them, he having already done the same on Staten Island, where by a mistake several who was not well wishers to the Church were in authority; and upon Mr. McKensie's representing his misfortune by Coll. Morris to the Government, a new set of Officers were appointed and such only as were friends to the Church, and all things made easy to his satisfaction; and this account I had myself from Mr. Mackenzie.

Now if Mr. Poyer and his friends could have been prevailed upon to have taken the same measures, as his cause is undoubtedly very just & reasonable, he would have run no manner of risk in bringing it to trial; so I was entirely of opinion it should be determined as soon as it conveniently could, by those rules the law prescribed; and that I should never (allow) the Government to make use of an arbitrary and illegal power to serve either Church or State, which would not only leave the matter still doubtful, but instead of serving bring a scandal upon the Church; for that the warrant which my Lord Cornbury was pleased to direct to Mr. Cardwell, then High Sheriff of that County, to dispossess the dissenting Minister of the Parsonage house, without any form or due course of law did the Church more hurt than can easily be imagined. Mr. Poyer seemed extremely well satisfied with what I had proposed, and gave me reason to believe he would proceed in the manner as I had advised him; but having since heard nothing from him, I can't but suppose he is diverted from his good resolutions by some, who, rather than Coll. Hunter, should do anything which might manifest his zeal and affection to the Church; the service should remain undone, and her interest suffer: this their refusal is a plain demonstration they are desirous to keep up the flame; to make use of a handle to clamour withall; and many good and well meaning men, both of the Clergy and Laity, who do not rightly understand that affair, are by designing men and unfair representations, led into an ill opinion of that Gentleman on that account."— Doc. Hist. N. Y. Vol. iii. pp. 145, 146.

GOV. HUNTER TO THE REV. MR. POYER.

New York, January 26th, 1711. [1712.]

Sir:— Though I have as often as I have had opportunitys intreated you to let me know wherein I could relieve you from the hardships you have complained of, yet the assurances I have given you that I would to the utmost of my power exert myself in your favor, have met with as lukewarm a reception as the offers of my purse to Carry on a Suite at Law against any persons who may have opposed the Churches and your Interest in your Parish, if I may judge by the effects they have produced, for as to the one you have not thought fit to commence any Suite nor that I yet hear to make any step towards it, and as to the other your Complaints have been only in generall that your Stipend is not paid, I Desire therefore that you will give me your answer forthwith to these following questions that I may be particularly Informed of the state of your Case and be enabled to possess the Bishop of London with it Likewise.

1. Are the Vestrymen and Church wardens Chosen pursuant to the act?
2. Have the Vestrymen and Justices laid a reasonable tax for the ministers Salary?
3. If they have neglected to do it have the Justices or any two of them, don it after such neglect as they are directed?
4. If any default or neglect has been made by the Vestrymen and Justices or any of them have you or anybody else informed against them if you have have the ffines been Collected, if, neither you nor nobody else have informed why has it been neglected?

5. If a tax has been laid and a Roll made out have ye Constables Collected it if they have has it been by them paid to the Church wardens, if they have not, have they been informed against and the fines Levyed if not why has it been neglected. Have the Church wardens received the Tax or any and what part of it, and have they paid you anything and how much and what remains unpaid, if they have received any part of this Tax and have not paid it to you, why do you not inform against or prosecute them for the penalty inflicted for each default?

I am, Reverend Sir, Yours,

Ro. Hunter.

— Doc. Hist. N. Y. Vol. iii. p. 146. Also Col. Docs. N. Y. v. 326.

Rev. Mr. Poyer's Answer to Gov. Hunter.

Jan. 30, 1712.

May it please your Excellency In Obedience to your Excellency's Letter of the 26th Instant, I humbly say, that it is with ye greatest Concern I find myself taxed with a Lukewarmness towards your Excellency's kind offers for my Reliefe from ye hardships I have long lain under.

The frequent applications I have formerly made to your Excellency proving ineffectual, have obliged me patiently to sit down under the burden of them for about fifteen months Last past without the least complaint, but whether these applications were particular or too generall, I humbly refer your Excellency to the memorialls & petitions I have, in relation to this matter presented to you, by which I hope it will appear (with all submission to your Excellency) that I have exerted myself in this affair with a zeal suitable to my function, and nothing inconsistent with that, will, I presume, be expected from me.

The Commencing of a Suit at Law on this particular is of the greatest Consequence, as affecting all the Parochial Churches within this Province which are established upon ye same foundation and therefore I acquaint your Excellency when you was pleased to make that kind and generous offer of your purse to support it, that I could not putt a matter of so general Concern in action without the advice and Directions of my Diocesan, and of the Venerable Society for propagating the Gospel, to whose Judgement I have long since submitted the whole affair.

I have Considered of the Several Questions which your Excellency is pleased to desire me to answer, & I humbly conceive that they all relate to ye Duty of the Several officers impowered by ye acts of assembly to Raise ye money for ye minister and poor, therefore do with all submission refer your Excellency to ye Justices of Peace who can fully Inform your Excellency of their proceedings, and also of the Church wardens, Vestrymen and other officers Concerned therein, and of the Severall Defaults or neglects, any persons have been guilty of in ye Execution of those acts, out of their books In which (I suppose) is entered all ye transactions relating to ye whole matter your Excellencys Questions seem to enquire of, and I do assure your Excellency I have not receives one ffarthing of my sallary dues by vertue of those acts since my Induction.

This, I humbly hope joyn'd with ye memorials and Petitions I formerly preferr'd, will sufficiently inform your Excellency of the state of my case, and answer your Excellency's end, since that is already transmitted to ye Lord Bishop of London by

May it please your Excellency

Your Excellency's most obedient humble Servant,

Thos. Poyer.

Jamaica, January 30th, 1711/12.

— Doc. Hist. N. Y. Vol. iii. pp. 146, 147. Col. Docs. N. Y. v. 327.

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COLL. HEATHCOTE TO THE SECRETARY OF THE SOCIETY FOR PROPAGATING THE GOSPEL.

New York January 30th, 1711. [1712.]

Sir:— Since my last of the 5th Inst. I have had the surprising account of a Representation, drawn up by some of the Gentlemen of the Clergy, concerning the State of the Church at Jamaica; wherein they have laid the blame of those misfortunes on Coll. Hunter's ill conduct. If the information we have relating to this matter are true, the Gentlemen of the Clergy must unwarily be led into that matter, being otherwise impossible so many good men could be guilty of so great a mistake. It is true when some of the alterations were made in some of the Officers in that County, on which the Government Enemies would charge the Church's ruin there, I was not a little surprised at it myself, and was of that mind for some time, until Coll. Hunter convinced me both by words and actions, that what he did was for want of thorough knowledge of the tempers of those who had advised him to it; and assured me, if they would but for a while be easy under it, they should be restored, or have others to their satisfaction, and of this they were told; however, designing men have ever since kept up the flame, and have made them take contrary resolutions, notwithstanding the pains that others besides myself have taken with them on that account, as my letters by this conveyance to the Society will inform you; had the Intent of the representation had no other plot than to have procured peace to the Church in Jamaica, & to have served her interest there, the Gentlemen of the Clergy would have been councilled and have taken therein the advice of the members of the Society in these parts; and the first and most regular step would have been to have laid it before the Governor, and if no relief was to be had on this side of the water, then to have applied home for it; and had they been pleased to put it to this issue, neither the Society, the Clergy, nor we, should have any trouble in this matter; because long before any representation was made, Mr. Poyer had all the fair offers in order to his relief he could desire; of which I have been particular in my letters by the mast fleet, and this conveyance; I have, since my being informed of this representation, endeavoured to inform myself the best manner I could concerning that affair which is as followeth:

When Mr. Poyer first arrived in this province, bringing with him the Bishop of London's Letter, that he had sent him from [for?] Jamaica, Coll. Hunter did immediately thereupon give him induction; but Mr. Urquhart's Widow who was then in possession of the Parsonage house did by a Wile deliver up the same to the Dissenters; upon which Mr. Poyer coming to town and acquainting the Governor therewith, he sent for the Chief Justice, Mr. Mompesson, and desired his advice; upon that occasion being very desirous to serve the Church in the best manner he could the Chief Justice having taken sometime to consider of it, gave under his hand that it was not safe or advisable for the Governor to concern himself therein, for that the dispossessing of them otherwise than by a due course of law was a high crime and misdemeanour, as was decreed by my Lord Staffords case. Coll. Hunter did thereupon send the Judges opinion to Mr. Poyer, and prayed him to proceed in that manner, and that he would at his own expense support him in it; some time after Mr. Poyer came to complain of the Justices, and that he was in want of his Salary and could get no warrant from them for it; upon which the Governor commanded them to Town, who to excuse themselves, brought under the Collectors hands that there was no money in Bank; His Excellency did then not only reprimand, but with great earnestness expostulate with them at the unreasonableness of not answering Mr. Poyer's Salary; and told them that it was impossible the Act could mean any otherwise than to support a minister of the Church; and that they ought for their own sakes take some speedy care in that matter, for that he would assist Mr. Poyer with his purse to carry on the suit not only through this Province, but to England if need was; and calling for Pen Ink and Paper did while the Justice was there, write to Mr. Poyer, pressing him to begin the suit without loss of time; and after sealing the letter offering it to one of the Justices to deliver to Mr. Poyer,

he begged it might be sent by some other hand, it being hard for him to carry his own accusation; and one Mr. Regner happening to be there told the Governor he was going to Jamaica; so the letter was sent by him; sometime happening to be at that place with Coll. Hunter, I went with him to pay Mr. Poyer a visit, who was then sick; when the Governor took the opportunity again to press him to issue that affair by a due course of law, and that he should have all the assistance by money or otherwise in his power to give him; this was done in the presence of a dissenting Minister who lives in Jamaica, and many others; in that Interest and afterwards, meeting with Mr. Poyer at West Chester, I used all the arguments I was master of to prevail with him to be of the Governors mind, and that if he would let me know what alteration was needful among the officers, that he might not want all the fair justice he could desire, and I would endeavour to have such as he recommended appointed; while I talked with him he was of my mind, but after a little while he altered his opinion; I am truly concerned for this very great misfortune, because I have a great value and veneration for all those gentlemen of the Clergy who I am informed are concerned in this representation. ..... — Doc. Hist. N. Y. Vol. iii. pp. 147, 148.

Col. Heathcote to the Secretary of the Society for Propagating the Gospel.

New York, February 4th, 1711. [1712.]

Sir:— I am informed since writing the above that the Church at Jamaica is of late very much strengthened by a violent division which hath for a considerable time been raging among the Dutch in some of the neighboring towns concerning their minister of whom they have two and their heats being grown to that degree that there is now no hopes of a reconciliation many of those people have joined Mr. Poyer's Church * which has not only increased the number of the auditors but his Communicants are augmented and if any effectual method can be found to bring over the English in his parish he would have a noble Congregation there being I believe about eight thousand Souls in his parish and is large enough for two or three churches would the people conform. I could not omit telling you this piece of news and to assure you that I am etc.

Caleb Heathcote.

Dutch Church of New York. February 8 and 27, 1711–12. (1712.)

Rules for Succession to Seats in Church.

Consistory met, and called upon God's name. It was Resolved unanimously to make known to the congregation the following Regulations:

NOTICE.

of the Rev. Consistory of the Reformed Protestant Dutch Church, in the City of New York, in America, to all and every one of the same Church, whom it may concern,

All blessing and salvation in Christ Jesus our Lord:

Inasmuch as, at a meeting of Elders, Deacons and Church-

* Referring to the difficulties between Messrs. Freeman and Antonides in Kings County, See ante.— Doc. Hist. N. Y. Vol. iii. p. 149.

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Masters, held February 8th it was unanimously Resolved, That for the better order and edification of the congregation, certain Rules should be made for the guidance of the Church Masters in the sale of sittings in the Church, for men and women; which Rules, according to a draught, made and presented by the Church-Masters, were approved by the Consistory, and ordered to be read before the congregation, and afterwards to be affixed to the Church doors, and to be carefully observed by the Church Masters:

Therefore, the following Articles, having been unanimously approved and confirmed in the said meeting, we do now hereby publish the same to the Christian Congregation, to the end that each and all may know them, and conform to them, as they will be enforced by the Church Masters, as follows:

1712, February 27. Rules for the better Order and Welfare of the Congregation.

1. No one shall have a preference by virtue of relationship, in buying the seat of a deceased person, except in the case of parents, grandparents, brothers and sisters.

2. That in case any person, either in this or the neighboring Provinces, having such rights, shall neglect for three months, or if out of the country, for one year, to apply to the Church-Masters,— they may then dispose of such seats to others, whether relations of the former occupants, now deceased, or not.

3. No seat shall be granted by the Church-Masters to children under ten years of age, unless it be the seat of father or mother, sister or brother.

4. Members shall have preference for seats over those who are not members.

5. No seats of persons not living shall be kept open (for sale?) by the Church-Masters, except according to the First Article.

6. In case any person now or hereafter holding seats in the Church shall go over and enter into fellowship with other con-

gregations not in fellowship with our Church, their seats shall be disposed of by the Church Masters, unless such persons shall continue to contribute to the expenses of the Church.

7. All seats of persons who remove their residence, shall, one year after such removal, fall to the Church, unless such person shall continue to contribute to the expenses of the Church, as they did before removal. They may also allow others to occupy their seats, so long as they contribute as aforesaid; yet not without previously obtaining the approbation of the Church-Masters.

8. All benches which become broken shall be repaired or replaced by the Church Masters at the cost of the Church.

9. Since various complaints have come to the Consistory and the Church Masters, that, notwithstanding, a considerable number of seats have been kept standing open, to be bought,— yet several persons do not fail, as often as they come to preaching, to take the seats of others, whereby the owners are deprived of the enjoyment of said seats, and to the disorder of the Assembly, the dissatisfaction of many, and the grief of the Overseers of the congregation: Therefore every one who has not a seat of his own, is hereby kindly requested and exhorted to apply to the Church Masters, and supply himself with a seat, in order, as he is under obligations to do, to remove all ground of dissatisfaction, and as far as possible, to prevent any disorder in God's house.

G. Du Bois.

— Lib. A. 223–5. Lib. B. 43.

COL. HEATHCOTE TO THE SECRETARY OF THE SOCIETY FOR PROPAGATING THE GOSPEL.

New York, February 11th, 1711, (1712).

Sir:— The Ships being still detained by the Ice gives me an opportunity of saying something more concerning the affair of the Church at Jamaica; and I am not a little surprised that the Church's misfortune there is wholly charged on account of the alterations in some of the officers there, and that they dare not go to law for that reason; which is a very great mistake because no officers are wanting to do Mr. Poyer justice there either in respect of his Salary or otherwise; but a Sheriff that he might be safe as to his Juries, for as his actions will be above twenty pounds in value, so must be tried by the Chief Justice, Mr. Mompesson, who never professed any other religion but that of the Church of England; and the

present Sheriff who had the Charge of that County for above a year, is a member of the Church at Jamaica, and was put in that post by Coll. Hunter at the request of Mr. Poyer's friends; and although the removal which was made among the officers at that time was what I would not have advised the Governor to, yet the mistake was not so great as represented; for sometime after those charges were made, blaming one of the Gentlemen of the Council who advised the Governor to it, His answer was that the cry of the people was so loud against several of the officers then in place, that it was absolutely necessary; and as for those whom he and his friends had recommended, the most of them were dissenters they were on all other accounts much fitter for it; nor were all the old officers turned out, nor all in the new Commission dissenters, as I had been told; for that several of the Church were still in place & many who had been in before were continued. It being their design to cast out Ill men and not the Church. Now although I was not of his mind, yet there was truth in some things he offered; for indeed many of the Instruments made use of to settle the Church at Jamaica in its infancy were of such warm Tempers, and if report is true so indifferent in their morals, that from the first beginning I never expected it would be settled with much peace or reputation; for instead of taking an effectual care upon its first settling, that none were employed therein but the best & soberest men, and those of the fairest Characters & best reputation amongst the people, and caress ng and making use of such to help settle it; one Mr. Cardell a transient person and of very indifferent reputation was recommended, and made High Sheriff of that County; and the settling of the Church was left in a great measure to his care and conduct by these imprudent measures; the leading men were disobliged, which soon chased away most of the good and sober people, and left her only a very thin Congregation.

.....

As to the officers in Queens County Coll. Hunter hath offered to Coll. Morris & me, that if he would advise him to it, and really believe it would be of service to the Church, he would again alter the Commission, and put in the very same he had displaced; but as they are not many of them personally known to us, so we durst not adventure to give him that advice, lest some of them being of Mr. Cardell's recommending, should be like him in temper; and are rather of opinion since Mr. Poyer & his friends will not tell the Government who they really believe to be good and sober men and truly fit to be in office, that some sober & well tempered Gentlemen be sought out, who are well acquainted in that County, and be desired to get a list of such as are of the fairest characters and best reputations as to their parts, temper & lives and estates, and that without any regard of who are or have been in place or not, a new Commission be issued out consisting of the best and most fitting of the people; and if anything of that kind will do service to or recover the credit of the Church there it must in my opinion be after this manner.— Doc. Hist. N. Y. Vol. iii. pp. 149, 150.

COLONEL MORRIS TO JOHN CHAMBERLAYNE, ESQ.

Feb. 20, 1711 (1712).

Worthy Sir: My Lord of London laid his commands on me to transmit him an account of the affairs of Mr. Moore, which I have done; and inclosed me duplicates of what Affidavits I sent to his Lordship, and of Mr. Sharp's narrative, who kept a Diary while in New Yorke. I wrote also to the several ministers in New York to tell me what they knew of it to take away all pretence of acting clandestinely, and to give those of them, who were my Lord Cornbury's friends an opportunity of saying what they could in his justification; for you must not wonder that Mr. Vesey begins to set up to head a party of those; I have got no answer from any body but honest Elias Neau, who tells me he has given you what account he could of that matter, which is inclosed with my letter. You may see by those affidavits there could be no such thing as a Parole given, for my Lord was so far from admitting any thing like it that he would not even permitt him to go to Church,

Though security was offered for his return, and most certainly the officer in my Lords absence, durst not; besides how can a man be said to be at liberty on his Parole when orders are given from officers to officers, to keep him a prisoner, and a centinel charged with him; if he was on his Parole, why was the centinel put in irons, and so severely punished for letting him make his escape, this ought not to have been done if he was on his Parole. I am sure I never heard of any such thing till I saw a paragraph of your letter to Mr. Sharpe; His Lordship or his friends in England have started that which nobody here never dreamed could have been possible to offer in a case so well known but the Affidavits will settl. that matter in its true light.

This pretence that Mr. Moore deny'd the Queens Supremacy is as week as its untrue, for if he really had my Lord had then scope enough to gratify a resentment, which his conduct to Mr. Moor shewed he did not want. Burlington was not without a strong Goal which would have been a more severe confinement than the Fort of New York; and a Tryal upon the Spot, where evidences (if any) were to be had, was much more natural as well as justifiable, than sending him to England three thousand miles off, where no such thing could be proved against him. All that Mr. Moor wanted was to go to England, to lay his complaints at the feet of his superiours; and would he or any of his friends in the least have believed my Lord would have sent him there, he never would have undertaken so hazardous expensive and fatigueing a journey to New England in order to procure a passage home; no, his fears suggested other things and whether groundless or not, I shall not determine; I have heard it offered that the reason of my Lords intentions in sending Mr. Moore home, was because he was cautious in meddling in Ecclesiastical affairs, why then did he confirm that rediculous suspition of Mr. Moore by Coll. Ingoldsby that was properly an ecclesiastical affair and meddling with a witness; but of this enough.

Here begins Col. Hunter's case.

If my memory does not very much fail me, I mentioned to you in my last, which went by the Mast Fleet; a Representation was made by this and the Neighbouring Provinces,— I have been told some of the contents of it but could not get a sight of it, though Coll. Heathcote and myself not only endeavored it, but had applyed to the Governor, who very readily assured us, that he would remove any just cause of complaint, if in his power, when it was known what it was; though neither he nor we could think [of] any under his administration in his Power to remove; we thought that if the Representation was to the society, we being members of that body had some kind of right to a sight of it, and as we had resolved to use our Interest to get removed whatever was the occasion of it so we should have been very ready to have joyned in Representation that was necessary to transmit to you, as we signified by letter to Mr. Vesey & Mr. Henderson, in whose hands that Representation was but have received no answer from them at all, though the common civility of a line in return would not have cost them much trouble. I could wish these Gentlemen that are concerned in this matter, who are missionaries of the Society could be prevailed on to believe that makeing Representations, and forming parties in Government or joyning and encourageing those already formed is not the interest of their mission, nor can be no good effect of it, and that others concerned may be told, if their own experience have not already convicted them of it, how much the more difficult it is to reconcile men than to divide them, and how much more becoming Persons, whose proper business it is to preach the Gospel of Peace.

If what is contained in that Representation be true I cannot see what should hinder them from letting us see it especially when no other use would have been made of it than to have removed the cause of it at least so far as could be done in New York and Jersey where we were concerned, and was assured of the Governors concurrence, how far they have accused him I don't know. though I am told they have done it but not in direct Termes. I hope they have not because his conduct towards the Church merits a better Treatment, which they must have been ignorant of, if they have ventured on anything that looks like arraigning of him, But because I too well know, the implacable temper of some and the folly and weakness of others, and that many honest men are much easier prevailed

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upon to joyn a Representation of things than enter into a nice examen of the Facts on which they are said to be grounded. I take leave to lay before you an account of the Governors conduct with respect to the Church, since his arrival here, and this from my own knowledge and such unquestionable accounts as can be proved on oath if there is necessity, though there is very little of it relating to ye church but what I have been eye or ear witness to.

On his arrivall application being made to him for the Queens Farme by the Church at New Yorke, he immediately gave it them during his time. Mr. Vesey the great mover in all these matters instead of giving him thanks procures an address to be made to him from the Vestry, praying him to joyn with them in a Representation of that matter to the Queen, and pray her Majesty to grant it to them, I suppose you are not ignorant that the Church pretends a right to the Farm by grant from Coll. Fletcher, which grant was vacated amongst others by Act of Assembly, and that Act confirmed by the Queen, Coll. Hunter told them he could not joyn in anything of that kind, the Queen very well knowing the state of that case nor would he endeavour to put it out of the Power of his successor to oblige them that being a conduct not to be justifyed, that he had given it during his time which was all he could do — This Gift was so far from pleasing Mr. Vesey that it had contrary effects, and because the Governour would not go all the length he was desired he was Industriously represented to the People as no Church man. I can't see what end this could serve besides gratifying too much ill nature except it were discouraging the Church, and encouraging the dissenters (if either of them should believe the Person at the head of affairs here was a Dissenter) or really makeing the Governour what they pretended he was, but it was not in the Power of some men who wear the Churches Livery by an imprudent conduct to make the Governour an enemy to the Church, for no sooner was application made to him in behalf of the Church at New Rochel, the building of which had been a long time opposed, but he gave an order to Coll. Heathcote & myself to appoint a Place for it in the High Street, which we did, saw the Foundation laid, and it's now finished or very nigh it, being a very good Stone Building & his purse as well as his power contributed to make it what it is.

The Queens Chappel in the Fort, that from the time of Coll. Fletcher till his arrival had been put to the several uses of Store house, Bear house, and work house, he took care to have decently fitted up and applyed to the use it was built for, and the Soldiers who before were carried out of the Garrison and during the service stood for the most part in the steeple, where they could but imperfectly hear are now very well accommodated with seats in the Chappel, where the Service is regularly performed, and there is yet room for persons to build Pews who want Seats in the church of New York, and who are inclined to build would the Governour admit them, which he had hitherto declined, but I suppose its on Mr. Veseys Score, who takes all the Pains he can to make the People believe that the fitting up of the Chapple is a rending and dividing of the Church, & has so ill a notion of the Sin of Schism, that he charges it on those who go to worship in the Chappel, which are besides the Governor, some men of the best figure of the Province; there joyns with him in this, one Henderson, a Missionary of the society's to Appoqueminy who has left that place in order to return to England, pretending he cannot get a lodging within the limits of his mission; when he first told me this, I could hardly give credit to it, & advised him not to forsake the station the Society had placed him in without their leave but endeavor as much as he could to answer the end of his Mission in some place near, where a lodging could be had; This advice being contrary to his inclination had but little weight with him, he seeming resolved to return without their Leave, if he could not procure it; whether he applyed for it or not I cannot tell; he is going home in quality of Agent for a Party, or their letter carrier, I do not know which; nor do I much discredit his not being able to procure a lodging in the place he was sent too; the extraordinary fire of his Temper being such, that his heat deserves rather the epithet of madness than zeal; and did he prove as much an Incendiary at Appoqueminy as here, the society have no

reason to be displeased with his return, and I hope won't put it in his power by any mission to these parts to do the Church so much hurt as his ungovernable Temper must necessarily occasion.— Col. Hist. N. Y. Vol. v. pp. 318-321.

COL. MORRIS TO THE SECRETARY OF THE SOCIETY FOR PROPAGATING THE GOSPEL.

New York, 20th February, 1711. [1712]

..... "I am told these men (the Clergy) arraign the Governor's conduct with respect to Mr. Poyer and the Church at Jamaica; the State of that affair I'll lay before you as fully as I can & 'tis thus:—

In Coll. Fletcher's time one party of the Dissenters in the County where Jamaica, is resolved to build a Church; & in order to it, got subscriptions and materials enough to build it about three feet from the ground but finding themselves unable to perfect it without the assistance of the rest, which could not be got by persuasion, they resolved to attempt the getting an Act of Assembly in their favor. Coll. Fletcher who was then Governor and James Graham Esquire who was then Speaker of the Assembly perceiving the Assembly inclined to raise money for the building of that Church and settling a maintenance for Ministers thought it a fit opportunity to do something in favour of the Church before the zealous fit left them. Accordingly Graham who had the drawing of their Bills, prescribed a Method of Induction and so managed it that it would not do well for the Dissenters, and but lamely for the Church, tho' twould do with the help of the Governor, and that was all; but 'twas the most that could be got at that time, for had more been attempted the Assembly had seen through the artifice, the most of them being Dissenters, and all had been lost.

By virtue of this Act the church was built and a Dissenting Minister called and if I mistake not paid; the other Dissenters who were forced to comply were very much dissatisfied at this procedure of their brethren, and many of them appeared in the interest of the Church, thinking no way so effectual to defeat their adversaries; and this was the beginning of the Church of England in Jamaica on Long Island; the Church & parsonage house continued in the possession of the Dissenters till some time after the arrival of Mr. Urquhart, when a representation was made to my Lord Cornbury that the Church and house being built by public Act could belong to none but the Church of England. My Lord upon this gives his Warrant to dispossess the Dissenters which immediately by force was done without any procedure at Law & Mr. Urquhart put in possession of them: this short method might be of some service to the Minister, but was very far from being of any to the Church as no such unaccountable step ever can be. Mr. Urquhart kept the possession during his life, and though he gained not many converts, yet his conduct was so good that I don't think he lost any.

After Mr. Urquhart's death, his widow's daughter married a dissenting Minister, and she put the parsonage house into his possession in which it continues 'till now; this happened much about the time of Coll. Hunter's arrival. Whether application was made to him or no, I can't tell, but some changes in the Magistracy being made, & by a mistake one or two put in that were patrons of the Dissenters, Mr. Poyer & his friends chose to apply to those they were sure would refuse them, and not to those in place who were firm to their interest: and being refused complained to the Governor, who immediately sent for the person and ordered him to be prosecuted, that it might appear whether he had failed in his duty or not; whether the prosecution was confirmed or not I can't tell: but I happened to be in the Governor's Chamber when his Judge and a Dissenting Minister came in, and this matter was talked of; he said that the intention of the Legislature at that time was to raise a maintenance for a Dissenting Minister, all the Assembly but one being dissenters, and knowing nothing of the Church: but that being the intention of the law makers was the meaning of the law, and he

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hoped the Dissenters might enjoy what was justly their due, or at least not to be deprived of it without due course of law, as they formerly had been.

I told him the Legislature did not consist of the Assembly only, but of the Governor and Council joined with them, whose intentions might be quite otherwise; and I believed that it was most certain, the Governor at that time never intended to settle a Dissenting Clergy; that the meaning of the Legislature was the meaning of the whole Legislature, and not of any part, and was most likely to be found out by the words of the Act, which most plainly appeared in favor of the Church of England; the Governor joined in the argument and argued with a great deal of force in favor of the Church, who, he said, he could not help thinking was in the right with respect to their claims that they might be sure matters of property ..... be determined by the ordinary course of the law, by which, perhaps, they being numerous might weary Mr. Poyer, being a poor man, but that Mr. Poyer should have his purse for the carrying on that suit; a day or two afterwards, told Mr. Poyer so himself; sometime after that, wrote to him, giving the Gentleman, who carried the letter in charge, to tell him he still continued in the same mind; the Governor being at Jamaica repeated the offer of bearing the whole charge of the suit & pressed Mr. Poyer to undertake it. Coll. Heathcote also pressed him to undertake it, giving him the same assurance from the Governor, & Poyer Promised to do it, but has been prevailed on to decline that method, (as he says), 'till their representation reach England; and I believe the poor man and his friends are weak enough to believe that their superiors there will enter into measures to displace the Governor, for not Dragooning in their favor, as his predecessor did, or get orders for his so doing which may gratify their little Itch, and thats all; for it will be very far from doing any good.

The Act to settle the Church is very loosely worded which as things stood then when it was made could not be avoided the Dissenters claiming the benefit of it as we and the Act without such resting will admit a construction in their favor as well as ours they think it was intended for them and that they only have a right to it.—

There is no comparison in our numbers, and they can on the death of the Incumbent call persons of their own persuasion in every place but the City of New York; and if by force the Salary is taken from them and paid to the Minister of the Church, it may be the means of subsisting those ministers, but they wont make many converts among a people who think themselves very much injured — Whereas let this matter be once regularly determined, and then their mouths are forever stopped and they'l live in (peace, and) then the Church will in all propability flourish; & I believe (it) had at this day been in much better condition had there been no Act in her favor; for in the Jersies and Pennsylvania where there is no Act in her favor, there is four times the number of Churchmen than there is in this province of New York, and they are so most of them upon principle. Whereas nine parts in ten of ours, will add no great credit to whatsoever Church they are of; nor can it be well expected otherwise; for as New England, excepting some families, was the scum of the old, so the greatest part of the English in this province, was the scum of the new, who brought as many opinions almost as persons, but neither Religion or Virtue, and have acquired a very little since. It is with the rising generation the work is to be done, & Schools will be one great means of doing it; but of that I shall give you my thoughts by another conveyance, having I fear too much tired you with the length of this. I thought it my duty to do the Governor Justice, and speak what I know to be true of him; had he proved an enemy, instead of a friend, to the Church, I should not have scrupled to have wrote the truth of him with the same freedom I did of his predecessor.

Since the writing of the above the Governor wrote to Mr. Poyer a copy of whose letter is enclosed No. ( ); to which Mr. Poyer made the answer No. ( ); In it, he confesses the offer the Governor made him of his purse; there was two or three days consultation between Vesey, Henderson & Poyer, to form that letter; in which, (agreeable to their other conduct), they have taken care to

set the several parts at variance one with another. I have made some observes on it which follow —

Affirmation.	Contradiction.
The frequent applications I have formerly made to your Excellency proving ineffectual, have obliged me patiently to sit down under the burthen of them for about fifteen months last past, without the least complaint.	Whether these applications were particular, or too general, I humbly refer your Excellency to the memorials & Petitions I have, in relation to this matter, presented you; and a little lower: I acquainted your Excellency, when you was pleased to make that kind and generous offer of your purse to support it, that I could not put a matter of so general concern in Action, without the advice & direction of my Diocesan, and of the Venerable Society etc., to whose judgment I had long since submitted the whole affair —

Observation.

1st. If Mr. Poyer had made frequent applications, & gave the Governor several Memorials & Petitions, and had represented that matter to my Lord of London and the Society, how can it be said that he sate down patiently without making the least complaint?

2ndly. As it cannot be supposed that he made any memorials or petitions without complaining, so 'tis very plain from his own words he could make none to the Governor; for to what end could these memorials, etc., be, if he was resolved not to meddle in a case of so general concern without the direction of the Society etc. to whom he had, as he says, submitted it —

3rdly. If any memorials or petitions were made to the Governor, they must be made before or after the beginning of the fifteen months; not after, by his own confession, and before, he could not; for from his Induction July 18th 1710, to the 18th October following, there was but one Quarters Salary due; and whether it would be paid him or not he could not tell, 'till he had used the methods directed by Law, which he did on the 27th following, being nine days after; so that before, there was no room for any application, petition or memorial to the Governor.

What he gives as an answer to the several Questions the Governor proposed, is not with that modesty I think became him; for it was his proper business to get the Information the Governor desired, he being the person aggrieved, and not to bid the Governor do that himself: he concludes, with hoping that letter joined with the memorials & Petitions he had formerly preferred, would sufficiently inform his Excellency of the state of his case.

Any person, or Stranger to things, that read this and the foregoing parts of his letter, would conclude that he had presented several memorials & petitions without any effect: but as it is plain by what goes before, he could not, so really he did not; and nothing is more untrue than what he asserts; for the Governor protests he never had any other papers petitions or memorials from him, or anybody else, relating to the Church of Jamaica, than the Copy No. ( ) and that No. ( ); the first a loose Scrip of paper signed by nobody, & wrote in such a manner as I should have been ashamed to have given to an equal; the other a Copy of a Record of Court, signed by the Clerks; but if men will give themselves leave to say anything who can be safe.

Mr. Vesey who had and still makes a tool of that weak man Poyer with him prevailed upon Mr. Evans of Philadelphia and Mr. Talbot as I am told by some of themselves to sign a Representation in direct terms against the Governor: this representation was not made, (as all representations ought to be), at a general meeting of the Clergy, but drawn up in private, and so sent about to get the subscriptions of as many as they could; for this end they brought it to Mr. Makenzie on Staten Island, who no sooner read it, but discovered the falsehood & wickedness of it, and convinced Mr. Talbot, who, I believe, signed without reading of it on the credit of Mr. Vesey, Henderson and Poyer; for he exclaims

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very much against Vesey for surprising him into the signing of a paper just as he was taking Boat: this Representation by the unanimous consent of these that were there present, was destroyed: but, however, a representation running in their heads, and they a Gogg, to be dabbling in politics, (an inclination which I wish our missionarys had less of), a representation was resolved upon to be made to my Lord of London of the State of the Church of Jamaica. It was signed by those who were there; and sent about to get the hand of the rest; many of whom signed it, though at the remotest distance and probably Strangers to matters of fact, as well as unconcerned in things relating to this Province. The Governor being informed of these things resolved to set that affair in a true light, and convince those of their errors, whom weakness and not malice had engaged in it. Accordingly sent for all the Clergy in his Government, and to as many as came, he made this Speech; No. ( ); who next day presented the address, No. ( ): they seemed to be ashamed of their procedures and I suspect they have but too much reason to be so, for all our endeavours cannot prevail on them to discover the contents of that Representation; and why they should so industriously conceal it, I can't see, except it be that it won't bear the light in this part of the world, where matters can be examined into. .....

Feb. 20, 1711. [1712].

— Doc. Hist. N. Y. Vol. iii. pp. 150-153. Col. Docs. N. Y. v. 318-324.

GOVERNOR HUNTER TO THE SECRETARY OF SOCIETY FOR PROPAGATING THE GOSPEL.

New York, February 25th, 1711.

Sir:— I am afraid* you will think that I make too ample amends at this time, for the short & imperfect hints which the perplexity of affairs on this side permitted me only to give you untill now, neither did I think there was anything amiss in the conduct of our Missionaries that time and good advice might not rectify; for I had not altered my opinion of them; as to the generality they are men of piety & industry, and whilst they keep themselves within the sphere of their mission & function, unexceptionable; as such I have ever treated them & lived with them, as I thought, in the most perfect friendship and confidence; This serves for prologue to a story which will not less surprise you than it startled me.

Coll. Heathcott told me, that he was privately informed, that there had been a representation against me carried about to some of the Clergy for subscriptions; I could not believe it being conscious to myself of nothing that I had done or intended with relation to the Church's Interest that the most consummate malice could ground a representation upon. That worthy Gentleman was of the same opinion, but positive, that there was such a representation; for which reason he in conjunction with Coll. Morris, as members of the Society, thought fit to write a letter to Mr. Vesey and Mr. Henderson in whose hands they understood this paper to be, and who were the principal contrivers and promoters of it; Signifying that they had been made acquainted with the designs, and desired to know the meaning of it, that if anything were wanting for the Church's Interest, they might join with them in proper measures to procure it & redress what was amiss; all the effect that this letter had upon these two Gentlemen was a deep concern for the discovery, and some sharp reproaches on one another as the discoverers; neither could the Rev. Mr. Sharp obtain a sight of it, though he solemnly promised to join with them in representing anything for the Church's Interest, provided it did not contain unjust or groundless reflections on the Governor; that Gentleman has given an account to the Lord Bishop of London how he was used by them, I shall not trouble you with it; so am to answer to accusations from persons I know not whom, of crimes I know nothing of & before Judges whom I am not to know; for after all our efforts this matter is like to

* In another copy —"I am glad."— Ed.

remain a Mystery to me, without measures, which nothing can induce me to take; and indeed without the repeated advice of these two worthy Gentlemen founded on their apprehension of the old maxim Aliquid Adhaerebit I would have been silent.

I must begin by attesting the all discerning Searcher of Hearts of the sincerity of mine in my good wishes and best endeavours for propagating the true interests of our Holy Mother in whose communion ever since I was capable of a sober thought I have lived and by the blessing of God am resolved to die. In the next place I appeal to the evidence of all sober men Clergy or Laity for a testimony of my conduct in my station with relation to that interest but being to guess at the particular facts of which I am accused I can think of none that can so much as afford a pretence for such a representation unless it be the affairs of Jamaica Church here and that must only be in the opinion of such as think that all laws human & divine are to be set aside when they come in competition with what they conceive to be the secular Interest of the Church.

I see by yours that the Society is not unacquainted with the true state of that matter but I must beg leave to inform you so far as I have been concerned in it.

Mr. Foyer having the Society's Mission & my Lord Bishop of London's recommendation to that Church, I upon his first application granted him induction. The Dissenters were in possession of the Manse house by contrivance of the Widow of Mr. Urquhart, the former Incumbent, whose Daughter was married to a Dissenting Minister there; I consulted the Chief Justice Mompesson how far I might proceed towards putting Mr. Poyer in possession who gave his opinion in writing that it could not be done otherwise than by due course of law without a high crime & misdemeanor; this opinion I sent to Mr. Poyer & begged him to commence a suit at my cost, but heard nothing from him, until some time after he came to me to complain that the Justices of that County had not done him right, when required, in procuring him his Quarters stipend upon which I sent for the Justice he named, and expostulated with him (on) the imprudence and unreasonableness of that proceeding; he replied that he had done all that he was empowered to do by law, and give me the reasons of the Church Wardens, against the complaint of Mr. Poyer, in that County Court which were as follows:

First because we had no money; Secondly, we had no orders from the Justices of Vestry according to an Act of Assembly Thirdly, Because we thought Mr. Poyer not qualified according to the Act. So after having argued the matter of right with him from the words of the Act, in presence of Coll. Morris and Mr. Regnier, of this place, I told him that I would forthwith give directions that Mr. Poyer should commence a suit against him, and that they should not flatter themselves that it might be dropped through Mr. Poyer's present wants; for he should not want wherewithall to carry it on through all the lengths so just a cause required; and accordingly wrote to Mr. Poyer to that purpose, which letter I desired the Justice to carry; and he begged to be excused, alledging it were hard to oblige him to carry his own condemnation; so I gave that trouble to Mr. Regnier who undertook to deliver it with his own hands; Mr. Coe, the Justice mentioned, told me that all this was the practice of one Clous, a most vicious wretch, into whose hands Mr. Poyer unfortunately fell at his first setting out and lodg'd in his house; led by his pretended zeal for the Church; but as he himself has since owned to Mr. Sharp, he was soon obliged to change his lodgings, few of his own Communion desiring to come near him whilst he was in so bad company; for said Mr. Coe there were other Justices of the Church's communion upon the place, which might possibly have made a stretch in her favor, if they had been applied to, and which we might have acquiesced in for quiet. But the fetch was that I by going these lengths disoblige all those of my own communion, or refusing, incur the displeasure & harsh opinion of the Government.

Sometime after perceiving that Mr. Poyer made no account of what I had said or wrote to him, being on Long Island, I took occasion to pay him a visit, & pressed him again in the presence of both parties, to commence his suit, all other methods besides the legal, being a real detriment to the Church's Interest, and only a temporary decision; some time after when Mr. Poyer did me the favor of a visit, I begged of him since he was not pleased with the methods that

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I had advised, he would be pleased to write me down what it was that he would have me do, protesting that if it was not against the established laws or known rules of Justice, I would comply with it; all the return he gave me was that he had long since submitted it to his superiors at home, & so could make no further steps in it without their advice.

This is the true state of this case; I shall now begg leave to discover the secret spring that has set this matter in motion. The Rev. Mr. Vesey Rector of Trinity Church here, had, it seems, in compliment to a great man then on this side, taken occasion to use me ill, before he knew me, of which I was soon informed after my arrival; and for which reason I did all that was in the power of man by good offices and civilities, which he was pleased to call constrained, to persuade him into a better opinion of me; His Provocacons increased in the Proportions that my kind usage did, (I speak nothing but what is known to the whole Province), and despairing ever to extort a Persecution from me, he casts about for another Plot to hurt me; Perswades Mr. Poyer that there is danger and a deep design in the Tryall that I so much prest; by this means he gains these Points, takes an opportunity from me, of manifesting my zeal for the Church, which he has so often called in Question, and gets ye unwary & least discerning part of the clergy here, to set their hands to a paper without enquiring into the truth of the matter contained in it; it being mentioned to them as an affair that required the greatest secrecy, & of the last consequence to the Interest of the Church; Thus had this gentleman contrived to put me under a necessity, as he thought, of either doing an Act of violence in the favour of the Church, (whereas the wound given her by an act of that nature in the same case remains smarting to this day); and so unavoidably and deservedly being recalled with disgrace from my Government, or of running the hazard of being represented no friend to Her interest and consequently unworthy to continue in it.

But to lay the Mistery of this Iniquity, for so it is, a little more open; the Reverend Person so often mentioned, in whose eyes the best actions were crimes, took much exception at my putting in repair Her Majesty's Chappell in the Fort; & sent me, by Mr. Sharp, some messages about that matter, which for the reverence I bear his wholy function, I choose not to repeat. When I first entered upon that design, I acquainted him with it, and he made not then the least objection to it, which made those messages the more surprizing. I sent for him and reasoned with him upon that head, from the Decency, Expediency and necessity of it, that Chappell being one of the oldest Houses of Prayer in the place, though for some time past a Bear Garden; I urged that the souldiers had no room nor place in the Church, neither was it safe to march the Garrison so far from the Fort; and that Her Majesty paid a Chaplain for that particular purpose, and had graciously bestowed Plate, Books & other Furniture for the use of it; but all this served only to plunge him into a fit of passion, and me into a deep astonishment.

I referred him to the Right Reverend, the Lord Bishop of London; that most worthy Prelate in a letter to me, injoyned me to bear with his Infirmities, whilst he endeavoured to set him right; which is the conduct I have hitherto nicely observed with relation to that Gentleman. He having received advice from my Lord of London. declared to everybody that he was blamed by that Bishop in everything; or, (in his own words), that he was cast in the Bishops Court; but that if all the Bishops of England were of the same opinion with that noble Prelate, he would be of his own, still; but for the future would not meddle with the Chappell or any other of the Governors affairs. Happy had it been for him, me and you, for then you had not had this trouble if he had continued long in that good Resolution: but there came over hither one Mr. Henderson, a missionary, with a new Light, who was pleased to define the repairing of the Chappel, a Schism; and having by that means set us all on fire again, he is upon his departure for England charged with the clandestine representation.

This young Gentleman came from England not long ago for Dover Hundred in Pennsylvania; whether he disliked the people, or the people him, I cannot tell, but he remayned but a very short time among them; and returning to Burlington in the Jerseys, Mr. Talbot got him to supply his place during his absence; being

come himself to New York to pursue a resolution he had taken of going to England; Col. Quary acquainted me that in his Passage through Burlington, he found that poor congregation all in a flame; Mr. Henderson it seems had thought fit in performing Divine Service to leave out that prayer in the Litany for Victory over Her Majesty's enemies, and the prayer appointed to be said in the time of War; The cheif of that congregation had took exceptions at this, but he gave them no other reasons for so doing but that Mr. Talbot had done so; they replyed that having been long acquainted with Mr. Talbot's exemplary life they were willing to bear with his scruples; but he could not pretend, having formerly never omitted them, & further that this would look as if that congregation could not bear any such prayers which was a thing far from their hearts; and intreated him to pray as he was appointed by his superiors, or they would not willingly assist at them for the future. Mr. Quary desired me to speak to Mr. Talbot upon this head; I begg'd of him first to do so, and then if there was any necessity I would; he did so, & the result was that Mr. Talbot went back to Burlington and Mr. Henderson came hither to go for England in his place, having in charge the secret Rep'n. mentioned; one thing more with relation to that young gentleman, known to me no otherwise than by the civilities I have paid him; I cannot omitt, Mr. Willocks a zealous church man here, told me, that he had used the most reverend, the Primate of all England, with most scurrilous and opprobrious language, for which he reprimanded him, & for the truth of which he desired that his, Mr. Talbots & Mr. Vaughan's oaths might be taken, being present at the conversation. Thus this Gentleman having set us all on fire goes over to justify his own unaccountable conduct by accusing of the Innocent.

Since the writing of the above some Incidents have changed the situation of affairs in some measure. Mr. Henderson having industriously shew'd about a letter of Mr. Talbots, accusing the Reverend Mr. St. Clare Missionary in Pennsylvania, of having run away with his Landlord's wife; Mr. St. Clare upon his arrival here took out a Writ against him for Defamation, and Mr. Henderson being advised of it, returned to Pennsylvania. The inclosed letter from Coll. Quary to Captain Gordon will sufficiently inform you of the malice of that Rept'n. I shall only acquaint you that this gentlewoman is bound for England with leave from her husband who spoke to Captain Gordon for a passage for her when he was there; whether the report was in order to prevent his going to England or to take of the force of what he might represent at home; in relation to the affairs of that Province, I shall not determine, but must affirm their was neither Prudence nor Christianity in propagating it upon so slender grounds. This affair however gave me time to convocate the Clergy, to whom I spoke, as in the Paper marked (A); and next day had their answer, marked (B); which I think sufficiently clears me of any suggestions to my disadvantage in that Rept'n. which it seems is still to remain a secret, for reasons best known to themselves. The Rev. Mr. Bridge when it was presented to him asked if the Governor had seen it, and being told no he refused to sign it, Mr. Mackenzie and Mr. Thomas told me, that had they foreseen the use that was intended to be made of it, and its consequences, they would never have signed it; the latter using this expression, that he would have sooner burn't his hand to a stump than have signed to it. These and some others have owned that there was one Repres'n. in direct terms against me offered to them which they rejected with scorn.

To prevent all such clandestine measures for the future I have proposed to them that there be two yearly Convocations, at which they may concert & agree upon what may be requisite to be represented for the churches or their Interest to which I have promised my hearty concurrence.— Doc. Hist. N. Y. iii. 153-7. Col. Docs. v. 312.

See an Address to the Bishop of London, against Mr. Vesey; 1714.

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CHURCH OF NEW YORK.

Feb. 25, 1711–12. (1712).

Consistory met, After prayer, a written request was presented, asking Do. Du Bois and the Elders and Deacons, that with their approval, means might be used as soon as possible, to call another minister from Holland, and desiring a speedy reply. The request having been read, it was determined to call a meeting for its further consideration, on Wednesday next, A. M. after the preaching.

— Lib. B. 43.

CHURCH OF NEW YORK.

1712, Feb. 27. The following request was ordered to be read from the pulpit:

The Overseers of the Church have observed, from time to time, an unseemly pressure, in going to and coming from the Lord's Table. Without doubt this hinders the pious thoughts with which believers should then especially be occupied. We have often seriously pondered how to obviate this great infelicity, and the same thought has taken possession of the minds of many of the members. Yet it seems almost impossible to remedy it on account of the narrowness of the passage.

The Consistory, having assembled on the 27th of this month, unanimously concluded that they could do nothing better than to request the entire congregation to come to the Table from the west side, and to leave by going toward the east, and thus avoid the unpleasant encounters complained of.

It was therefore determined to ask every member, as we now do, both men and women — those only excepted who by age, or otherwise, cannot take this course, and to entreat them affectionately and earnestly, to be so good as to approach the Table only from the west side, and to leave it by going towards the east side.

This, we doubt not, will be complied with by each member, if only to show his love, for the general benefit of all, and to pre-

serve suitable order in such a holy service. In acting thus no unpleasant crowding will disturb our pious thoughts, but these will rather be aided by a seemly approach and an undisturbed departure. Thus will the company of believers promote their own convenience and comfort. The Overseers also, by such edifying and peaceful conduct, will be able to rejoice the more with all the members in the Lord — the God of our salvation.

G. Du Bois.

Lib. A. 227.

GOVERNOR HUNTER TO THE BISHOP OF LONDON.

Copy of a letter from Col. Hunter Governor of New Yorke to the Lord Bishop of London, March ye 1, 1712.

My Lord

I know not whether I ought to ask pardon for this trouble or my long silence: necessity Pleads excuse for the first; I had flattered myself, that I had gained the good will & affection of the Clergy in these parts, which I proposed as a good foundation for our mutual quiet; but experience has convinced me that the best guarded conduct is not superior to the malyce of designing men. I shall not trouble your Lordship with reading here, what you'll find at large in the inclosed Copy of mine to the secretary of the Society upon that subject, to which I beg leave to refer you; & shall only acquaint you in generall, that these who had been wrought upon to sign that secret Representation, being ashamed of their Inadvertency; & those who had refused it, triumphing in their Prudence; they all joined in the enclosed address, to defeat any part of it that was intended, or might appear to be levelled, against me, whatsoever motive prompted the contrivers of it, it was zeal which led the subscribers; I'll tell you what sort of zeal: In the words of the best & most judicious Churchman of any age; "A Zeal which, when it endeavoureth most busily to please God, forceth upon him those unreasonable offices which please him not; and when it bendeth itself into conflict with all things, either, indeed, or but imaginary, to be opposite to Religion itself is thereby hazarded. Through hatred of the Tares the very corn in the field of God is plucked up." This is the Zeal which prompted them, and which, if it get not a sober guide, will worry us all; there being but slender hopes of finding that Guide where it aut to be, in their own Breasts.

This Copy is ye letter immediately following.

I believe your Lordship will joyn with me in opinion that there is an evident necessity of one some where else. I mean a Bishop or Person duly qualified and authorized to hear and report their true Grievances, Stifle their imaginary ones, to hold the reigns of their zeal, & give the spur to their Devotion and Labours; I say a person duly qualifyed. Far be it from me to prescribe to those every way my superiours, in a matter of that moment; but I will venture to affirm, that if the Person sent on that errand, (especially the first), be not a man of Prudence, true Christian Spirit & Temper, and knowledge of men and things, as well as books, our second state will prove worse than our first; & where we hoped a Father & Directour of the Clergy, we may find the head of a Faction: I would not be misunderstood, as if I meant to arraign the body of the Clergy here; on the contrary I bear them witness that much the greater part are good men; these make no noise, but keep themselves within the bound of their mission; but there are others whom I must pronounce vicious, if Faction, Pride, Malice,

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and blind Zeal be vices: In the first rank of this class stands the Rev. Mr. Vesey, the present Rector of Trinity Church, here, formerly an independent Minister in New England. This Gentleman, for what reason I know not, had before my arrival in those parts, grossly & openly abused me; & ever since that time has been a constant Caballer with those who have obstructed all settlement (of) the Revenue, in order to starve me out as they phrase it; on the other hand, I have, to a very eminent degree returned him good for evil, but all to no purpose; nor indeed can I entertain the least Glympse of hopes of gaining him that way; for one of his best friends, a person of note here, in a very free conference with him not long agoe, told him, that for his own part he could not conceive how a man could manifest his zeal for the Church, or regard for him, than by a regular, well guarded life & conversation; great benevolence & ready concurrence in Building of Churches & all measures that can be proposed for establishing them; a constant and devout attendance at her ordinances; cherishing of churchmen, and all possible act of civility & Friendship to him in particular: to all which he only replyed that the conduct mentioned was suspicious; my Zeal, affected and civilities constrained; This I believe your Lordship will agree to have a neer resemblance to what is recorded of the Spanish Bishop, Itacus, the scourge of the Priscillianists; take it in the auther, Sulpitius Severus, his own words: "Hic stultitia eo (us) sque processerat, ut omnes etiam sanctos viros, quibus aut Studium Inerat Lectionis, aut propositum erat certare jejuniis tanquam Prisciliani socios aut discipulos, in crimen arcesseret, ausus etiam est, miser, ea tempestate, Martino Episcopo viro plane Apostolis conferendo palam objectare Heresis infamiam." I am far from the vanity of running the Paralel the length of St Martin & me, but there is none in affirming that our sufferings are alike, & a pretty near resemblance between our Persecutors; But my Lord, Ut me Collaudem, and in some measure to make good the character given me by that worthy Gentleman, who has wrote at large on this subject to the Society by this conveyance, Ile give your Lordship a short abstract of my conduct as to church affairs.

The Rev. Mr. Vesey enjoys thirty pounds a year by my free gift at my arrival, though I myself have not touched one farthing of public money since I have been in the Government; & for which he hath never so much as thanked me, though I am amply recompensed for it, by a kind of letter of thanks from the Right Rev. the Lord Bishop of London. Having graunted induction into the church at Jamaica to Mr. Poyer, The Dissenters being in possession of the manse house, and the Collectors refuseing to pay him his Quarters Stipend, I have long pressed him, but in vain, to commence a suit against them, which I offered to carry on at my proper cost through all the lengths requisite. I have by a liberal contribution, & all the countenance and influence I could give it, finished Mr. Vesey's Steeple; The ancient Chappell in the fort, (hinc illae lachrymae), for many years past a Bear Garden, I have at a great expence, put in repair, so that it is now one of the most decent & most constantly frequented Houses of Prayer in all America. I have by my assistance and Interest at last finished the church at New Rochelle,* & granted a Patent for the Ground forever, a thing often sought but never obtained during the administration of former Governors. I have now actually in hand subscription, for the building of more, at Rye, Piscataway, Elizabeth Town, etc. which I dare not offer till the late contributions are a little out of mind; I have spared no pains to get finished the Forts and Chappells for ye receptions of our missionaries amongst the Indians; & lastly what ought not to be boasted of by any such as, like me, live amongst bad neighbours, I have charitably assisted the indigent of the Clergy. Now, my Lord, if all my enemies joyned together can give the lye to one article of all these, I promise to subscribe to whatsoever they please to Indite; and if after all this I must be ranked amongst the enemies of the Church, God direct me in a way how I may approve myself her friend, for as yet I know no other.

* He may also say reconciled ye Parties and healed the Breach made by former mismanagrs.

To conclude, my lord, what I humbly intreat, & hope may justly expect, is that the most venerable Society will be pleased to think of some speedy & proper remedy for those evills, & some method of doing me justice; I'll tell you my reason

for the latter. In the late convocation the Clergy being amazed at the apparent falsehood of former suggestions to my Prejudice, the Reverend Mr. Vesey took occasion to declare, as in the sight of God, and as he hoped for mercy in Heaven, he had never directly nor indirectly presented any thing to the Governors Prejudice, either to Queen or Parliament, the Society, The Lord Primate or Lord Bishop of London; and desired Mr. Sharp to tell me so; this I confessed startled me; I sent Mr. Sharp to Mr. Mackenzie & the others, who had informed me of that scurrilous Libel against me, presented to them for their concurrence & subscriptions, and which they tore with just indignation, to know the mystery of that solemn Potestation; who told him that it was the most gross privarication; for these papers presented to them were addressed to none of the persons Mr. Vesey had mentioned; but the one to the Earl of Clarendon, the other to Col. Nicholson.

That noble Lord is the first I ever heard of, who did me the honor to be my declared enemy, for what reason I know not; for I have suffered much for the services I did him. I have some difficulty to believe the other Gent is so, nothing having ever passed between us but civility & Friendship; but if it should be so, he makes the number just two, & I forgive them both, & defy them, being insconced by a certain Murus Athaenaeus, [Aheneus?] which I hope is proof against all their efforts.

Your Lordship cannot think me very solicitous about keeping a station, which hath afforded me nothing but torment & Ruin; but I have something more valuable to preserve, which I trust the world cannot take from me.

Can you pardon this stuff; I will not promise to make amends by not troubling you with the like in future, But I hope never upon the same subject. I am with the greatest deffirence & Sincerity, etc., etc.— Col. Hist. N. Y. Vol. v. pp. 310-312.

Governor Hunter's Speech to the Clergy, Referred to in the Preceding Letter. [March 2, 1712.]

Reverend Gentlemen:— I have given you the trouble of this meeting upon these accounts:

First that I may advise with you and be advised by you as to what measures may be necessary for promoting the true Interests of the Church in generall in these parts: For though I cannot accuse myself of any omission in that respect within the bounds of my power and the limits of the law, yet in the multitude of councilors there is safety which may supply the defects of the most sincere and hearty Intentions.

In the next place to Inform you in as particular a manner as may be of all my proceedings with Relation to the Church established at Jamaica because as I am Informed these have been made use of as a pretence for some Insinuations little to my advantage.

Upon Mr. Poyer's arrival and his first application I Granted him Induction into that Church. Being informed that the Manse house was by the artifices of a woman in the possession of the dissenters who claimed it as their right I consulted the Chief Justice how farr I might legally proceed in putting the Incumbent in possession, who gave his opinion in writing that it was a high crime and misdemeanure (If I rightly remember) to putt him in possession by any other method than a due course of law.

This opinion of his I sent to Mr. Poyer.

Mr. Poyer came to me some time after to acquaint me that the Justices had refused to procure the payment of his Quarter sallary as directed by the act. Upon which I sent for the Justice he named, and expostulated with him the unreasonableness of such their proceedings being convinced that the present Incumbent had all the right that one act of assembly could give to that sallary etc., and in the presence of several Gentlemen now in toun told him that they should not flatter themselves that the necessitous Circumstances of the Incumbent might prevent or delay Justice for he should have my purse to carry on the suit to all the lengths the cause required or the law would permitt, and accordingly wrote

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to Mr. Poyer to that purpose which letter Mr. Renier undertook to deliver Judge Coe declining to do't alledging that it was carrying his own condemnation.

Hearing nothing from Mr. Poyer and being Informed that he had not made any one step toward what I had advised I took occasion being upon Long Island to pay him a visit and in the presence of many Gentlemen press'd him again to commence his suit at my cost there being no possible final determination of that matter besides the method proposed. Sometime after when Mr. Poyer came to see me, I begged of him that since nothing I had said could prevail with him to putt his case In suit, he would be pleased to give me in writing what he would have me do for his reliefe. All the answer he gave me was this that he had Long since submitted that matter to his superiors and without their advice he could not move in it.

The last Effort I made was this letter to which I received this answer, both which I recommend to your perusal and then to your opinion whether any of these Questions so material toward a true state of the case and proper means for a remedy be answered save one.

I am ignorant of the true cause of his backwardnesse but I'll tell you the pretended one; It is that he dare not submitt his case to a Judge who is a dissenter; For my own part I wish from my heart that there were none such in the Province either amongst the Judges or the People; But such are not precluded by ye Laws from the Bench, and the sheriffe upon whose choice the Jurys and consequently the cause depends Is one recommended by Mr. Poyer and his friends; this by the by; But to show you how groundless and frivolous that pretence is, being a matter of Property, and above the value of twenty pounds that is in dispute, it is not cognizable before these Judges but the cheife Justice who I hope no body will say is an enemy to the Churches Interests.

What remains Gentlemen is only to assure you, that though I have a conscience that bears me witnesse that I have left nothing undone for the true service of the Church of England, of which I am a hearty though unworthy member, and so am purposed by the Grace of God to dye, yet I shall now and at all times hereafter be very ready to be Informed and advised by you in whatsoever you may agree upon to be necessary for advancing her true Interests in these parts. And so I recommend my actions to your scrutiny and favourable construction and myself to your prayers.— Doc. Hist. N. Y. Vol. iii. pp. 157, 158.

The Clergy's Address to His Excellency. [Mar 3, 1712.]

To His Excellency Robert Hunter Esq., Captain General and Governour in Chief of her Majesty's Province of New York, New Jersey & Territories depending thereon in America and Vice Admiral of the same etc.

The humble address of the Clergy of the Province of New York.

May it please your Excellency:—

We, the Clergy of her Majesties Provinces of New York, being in obedience to your Excellency's desire assembled, taking into Consideration your Excellency's favourable speech to us, do with all submission, return the following answer to the several particulars thereof.

The establishment of the Church here by Act of Assembly, being so precarious, and lyable to so many inconveniences, we beg your Excellency to advise us whether it may be proper for us to address her Majesty to settle it on a surer foundation, not only in such places where it is already in some measure planted, but in other places, where the benefit of that act has not yet extended.

In relation to the affair of Jamaica we assure your Excellency that such of us as have already made any Representation thereof designed not thereby any reflection on your Excellency's administration. On the Contrary we gladly embrace this opportunity to return your Excellency our humble and hearty thanks for granting Mr. Poyer Induction, immediately upon his arrival, notwithstanding the designs of the adversaries of the Church there to prevent it; and for consulting the Chief Justice in what might be proper for his Effectual Relief and

Settlement. And we are very sorry that the Justice of whom Mr. Poyer complained could not be prevailed upon by your Excellency's Expostulation to perform his duty; notwithstanding your Excellency was pleased to assure him Mr. Poyer should not be born down by reason of his low circumstances, but should be supported in his suite by the generous assistance of your Excellency's purse.

We are divided in our opinions about bringing this matter to a tryal at Law, because some that have signed a Representation of this case are still of opinion that it ought not to be brought to a Tryal, till the Bishop of London, (to whom they have addressed it), give his directions therein. Though others that have signed the said representation do concurr with those that have not in the method your Excellency proposes for redressing Mr. Poyer's Grievances. Being now better satisfyed, in what your Excellency informs us, that it is only cognizable before those from whom we can expect more Impartial Justice.

We are sorry Mr. Poyer did not return your Excellency a more particular and satisfactory answer to your Excellency's Questions, but he assures us he was not then capable of doing it, and that the deficiency of his answer did not proceed from want of respect to your Excellency.

We cannot but express our hearty satisfaction in the firm assurances your Excellency has been pleased to give us, of your sincere affection to the Church and Zeal to promote her Interest; in the acknowledgement whereof we heartily pray your Excellency may plentifully share in those sure blessings promised to all those that love her, and seek her peace; begging your Excellency to believe that we shall alwayes be ready (agreeable to her principles) to behave ourselves with all dutyfull respect and obedience to your Excellency's administration and subscribe ourselves with all sincerity,

May it please your Excellency,

Your Excellency's most faithful humble servants,

William Vesey, of New York.	Henricus Beys, Harlem.
Chris. Bridge, Rye.	Thos. Poyer, Jamaica.
Aeneas Mc Kenzie, Staten Is.	John Sharpe, Chaplain in Fort.
John Thomas, Hempstead.	Daniel Bondet, New Rochelle.
John Barbour,* Westchester.	Alexander Innes, Shrewsbury.

— Doc. Hist. N. Y. Vol. iii. pp. 158, 159. Col. Docs. v. 325.

A STATEMENT OF THE CHURCH AT JAMAICA. [1712.]

7ber 1693. The Act of Assembly for Settling ye Ministry was past.
Jan. 1702. The first Vestrymen & Churchwardens were chosen at Jamaica.
1702. Mr. Hubbard a Dissenting minister was called by the Churchwardens & Vestry.
Aug. 1704. Mr. Urquhart was Inducted by power from my Lord Cornbury.
1706. An Act of Assembly past which confirmed that Induction.
1710. In ye Spring } Mr. Macknesh a Dissenting Minister was called by the Churchwardens & Vestry who are all Dissenters.
1710 July 18. Mr. Poyer was Inducted by power from his Excellency Coll. Hunter.

I humbly conceive that no person that has ye presentation to a Benefice can doe it twice. So that if an unqualified person be presented, he that presented him cannot afterwards prefer another. This was the case of Mr. Hubbard, who being a Dissenter was not qualified to accept; for which reason my Lord Cornbury gave Induction to Mr. Urquhart, & ye Assembly by ye said last act declare it to be valid.

That Mr. Macnesh has been lately called by ye Vestry, etc.; but by his being a Dissenter was not qualified to accept, & therefore Mr. Poyer is Inducted by power from his Excellency, & being so Inducted is Intituled to every thing that belonged to his predecessor, Mr. Urquhart, & consequently to ye Sallary which is now about to be appropriated to a Dissenting Minister. The first act for

* In Col. Docs. this name is Bartow, which is the correct form.

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Settling ye Ministry lay dormant with us nine years, because we had no Church of England Minister to reap the benefit of it. Its lying dormant so long is a plaine Indication of ye opinion of the Dissenters themselves in favour of the Church; ffor if that act was made for the Dissenters, (which they doe now against all reason assert), why did they never make use of it in all that time, & thereby put an end to the continued & endless contentions they have had with their ministers, many of which are not yet paid by them.— Doc. Hist. N. Y. iii. p. 160. Col. Docs. N. Y. v. 328.

DUTCH CHURCH OF NEW YORK.

March 4, 1711–12. (1712).

Consistory met, and after prayer, the foregoing request was maturely considered. It was unanimously Resolved, to send the following answer to Mr. Jacob Wynkoop, who had presented the request: That Do. Du Bois, as far as concerns himself, is fully convinced that suitable teacher should be called to labor with him, if sufficient means can be devised, in a proper way. This he does not doubt, if the congregation will take proper care to do it.

Furthermore, The Consistory, (which has never been unwilling to call another minister when it became proper to do so), will take the first opportunity to do whatsoever may be deemed useful toward such an enterprise, and to the rousing of the people to push on such a praiseworthy work.

— Lib. B. 43, 45.

REV. MR. POYER TO THE SECRETARY OF THE SOCIETY FOR PROPAGATING THE GOSPEL.

Jamaica on Long Island, March 7, 1712.

Sir.— I humbly beg the Venerable Society will be pleased to accept of these sincere tender of my hearty acknowledgment for their most favorable acceptation of the state of the Church in this place, contained in the Clergy's Memorial, for the manifestation of their pious concern for this Infant Church, and their very kind letter to us; and I desire and shall always endeavour submissively to submit to their commands, and unblameably to demean myself with a true Christian temper.

I hoped to have done this in conjunction with the rest of my Brethren at a meeting proposed to be at Burlington the 3rd day of this Instant, intended, as I presume for the very end; but was prevented by an order from our Governor, Coll. Hunter, to meet at a Convention of the Clergy at New York, on the 24th of February, preceding, the design of which convention, (as might reasonably have been expected), should in this point have concurred with that of the meeting at Burlington; but finding not that, but other private particular ends was proposed, after a weeks stay from my parish in a very expensive place, (therefore also unagreeable with my circumstances), I withdrew myself from them; and because his Excellency in his Speech had resented some harsh words, I had, in the midst of my difficulties, made use of in a Letter to his Grace the Lord Archp. of New York, I thought it my duty humbly to beg his pardon for the indecent manner of expressing them; which I did by a letter whereof I herewith present you a copy.

By the advice of Counsel, I have lately served the Dissenter, who is in possession of the Parsonage house & Glebe, with a Lease of Ejectment for continuing the Claim, but with no design of prosecuting to effect, for in that I shall not presume to do anything till I receive the express commands of the Venerable Society.

Such explication of her Majesty's Instructions as is petitioned for by the Venerable Society I humbly conceive is the very best expedient in this affair, and will have a general good consequence for the benefit of the Church throughout America; but for the circumstances of a change of Officers, I wish I could not say it is precarious, we having in this County had two new Commissions of the peace in ten weeks time, and nothing is as yet offered to be done in my behalf; but nevertheless the number of my hearers & Communicants increase not a little; as I am emboldened to hope that on the arrival of Coll. Nicholson, the Church in general here will begin to be in a flourishing condition, I

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humbly offer my duty to the Venerable Society & remain.— Doc. Hist. N. Y. Vol. iii. pp. 160, 161.

TRINITY CHURCH, NEW YORK. [1712.]

Trinity Church thanks Queen Anne for the beautiful Communion Set sent to her; for authorizing General Nicholson to report on the state of the Church. Trinity Corporation was then being prosecuted in the Court of Chancery of New York Province on her right to the so-called Church Farm, and request was made for royal interference therein, respecting the Episcopate, they say:

"We conceive it to be highly necessary for securing the establishment of the Church in these Provinces and enlarging her Borders that the Ecclesiastical Government according to the Apostolic Form and order should be established among us in like manner as in England and Ireland. We therefore become humble suppliants to your Majesty that you will be graciously pleased to establish Bishops who may reside among us to govern the Church, to Ordain some, Confirm others, and bless all in our Redeemer's Name, which we doubt not (by the blessing of God) will be the most sure and effectual means to propagate Religion and sound Doctrine and preserve the Church in Unity and Peace." Records i. 93.— Dix's Hist. Trinity Ch. i. 189.

CLASSIS OF AMSTERDAM.

Correspondence in America.

Rev. Bernardus Freeman, by order of his Consistory at Midwout, to Rev. Vincentius Antonides and his Consistory, March 17, 1712.

Portfolio, "New York", Vol. i. Extract, xxi. 576.

Consistory, held March 16, 1712.

This meeting was on account of the letters, which the Rev. Classis of Amsterdam has again sent. In these the Rev. Antonides and the Rev. Freeman are admonished to settle their disputes; with the establishment of peace among their congregations.

Therefore we, the Consistory of Midwout, on hearing the said letters read, do resolve to propose, in the fear of God, to Rev. Antonides, and, in writing, inasmuch as he has expressed a desire for this:

Therefore, being again assembled, in God's Name and fear, we propose the following with this end in view:— Nevertheless, if Rev. Antonides and his Consistory, at their meeting, should yet deem it a better plan, to hold a verbal conference — (we agree to this):

Our idea then is —

1. That everything, out of which this dispute and quarrel have arisen, shall remain charitably covered up, and not be discussed, either directly or indirectly.

2. That Rev. Antonides and Rev. Freeman's calls shall be regarded by each side, as good and lawful, by way of Christian concession.

3. That both ministers shall do equal service and enjoy equal salaries.

4. That the Consistories shall become one body, by way of Christian concession.

5. If all the above points become acceptable, they are then to be shown to all the congregations, with the admonition that they shall also agree to them for the sake of peace; and both the ministers, throughout the whole county, shall perform equal service, and both shall be held in equal love and reverence; so that God's Name may be glorified and the Church be edified.

Done in our Consistory, at Midwoud, this 17th of March, 1712, by order of the Consistory.

B. Freeman.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Bernhard Freerman to the Rev. Classis of Amsterdam, March 22, 1712.

Portfolio, "New York", Vol. i.

(Addressed:) To the Much Esteemed and Learned Classis at Amsterdam.

New York, March 22, 1712.

Much Esteemed Sirs and Brethren in Christ:—

I have understood that the Rev. Classis has written to me, but I do not know the object, nor what the letter was about. These letters, however, have been communicated to certain persons, who

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out of pure malice, or under incitement (by others) have greatly perverted your letters and slandered me in my Holy Ministry, and that even among the heathen. Thereby God's Word and worship have been profaned, and Christians, generally, brought into contempt. I earnestly request that the Rev. Classis will without fail erase these copied letters from their Classical Record-Book, (Copy-Book).

I commend myself to the kindness of the Rev. Classis, and await, in this respect, a kind reply. Much beloved Sirs, I commend you unto the saving grace of God. Farewell.

Your cordial friend and brother in Christ,

Bernhardus Freerman.

SECRETARY CLARKE TO THE REV. MR. POYER.

New York, April 2nd, 1712.

Sir:—

By his Excellency's command I am to tell you, in answer to yours by Mr. Sharp, that the same method has been observed in distributing the Proclamation against immorality and profaneness to the Magistrates and Ministers in ye County, as has been taken for the other Counties throughout the Province, viz., by sending a sufficient number to the Clerk of the County, from whom you might have had one if you had pleased; but you seemed rather to seek occasions of Complaining to his Excellency than to perform a duty incumbent on you; but that should not induce you to be angry with others who do theirs. His Excellency is no ways concerned in what Mr. Macknesh says; he gave you induction to ye Church, and if you had been as forward to embrace the Generous offers he has made you as might have been expected, Mr. Macknesh and his Congregation would before now have been obliged to acknowledge you the Legal minister of the place; but you best know by what reasons you have been guided. As for the Concern you express against immorality and profaneness his Excellency will think it more sincere when he finds you in better company.

Mr. Sharp has sent you a Proclamation to remove your causeless complaint.
I am Sir etc.

G. C.

— Doc. Hist. N. Y. Vol. iii. p. 161.

REV. MR. POYER TO MR. CLARKE.

Jamaica, April 4, 1712.

Sir:—

Yesterday I received ye Letter which by his Excellency's order you was pleased to write Wednesday last, in Answer to one from me to his Excellency dated the 24th of ye last month: in which as my Intentions were not in the least measure to intimate a Suspicion (which I had not) of any Disregard in that particular from his Excellency; so I humbly conceive, no Words contained therein can imply it.

That I might have asked ye Clerk of ye County for ye Proclamation, before I knew he had it, is hardly probable. Either ye Clerk, to whom it was directed,

has pursu'd his orders, or not; if not, why is he not censured; & if he did, why should I now be charged with any part of that Fault I complained of. I now find by yours (of which I was ignorant before) that ye Fault lies (though perhaps not without ye perswasions of some) at ye Clerk's Door: & if his Excellency has formerly blam'd me for not complaining, why should I now be charged with seeking that, rather than my Duty: & ye assertion of being angry at others who do theirs, is, I humbly conceive, a little too severe, & includes a Reflection with a Figure: & I think, I ought not to have been censured instead of redress'd.

This is not ye first Instance of Mr. Macnesh's Liberty in speaking: & had his Excellency been pleased to hint his Unconcernedness to me on other occasions, relating to that person, I should not have given him ye trouble of reading this last abusive Expression.

I am certain that my Designs in all my actions & Proceedings, in reference to the Church here, are, & have been Just & honest; & my Conduct in ye method of doing the same will I hope, in a short time be determined in my favour by others who are also my Superiors, and proper Judges.

You are pleased not without a seeming Bitterness, still to proceed in ye third Paragraph, to charge me with a Crime, which (thanks be to God) I never was, & wish nobody else had ever been more guilty of, viz., of being found in bad company: & I am firmly perswaded, that his Excellency does not believe, that I have entertained any new Companions, since ye time he was pleased to say, he would sign a certificate as well of my having faithfully & diligently demeaned myself in my Function, as also of my unblameable & exemplary Life & Conversation.

Though as a true minister of Christ I am and always have been ready to testify against Profaneness and Immorality, it is no small matter of Wonder to me to find you suppose an Expression relating hereto, which is not contained in my Letter, for no other end than to introduce ye foregoing tart aspersion, which I am well assured, no person will be so hardy as to venture to make appear; & I dare aver it to be as causeless, as you are pleased to term my just Complaint.

I am Sir,
Your Humble Servant,
Thos. Poyer.

— Doc. Hist. N. Y. Vol. iii. pp. 161, 162.

Classis of Amsterdam.

Correspondence from America.

Rev. B. Freeman — by order of the Consistories of Midwoud, Breukelen, Bushwick, New Utrecht and Gravesend — to the Rev. Classis of Amsterdam, April 4, 1712.

Portfolio "New York", Vol. i.

We, the Consistories of Midwoudt, Breukelen, Bushwick, New Utrecht, and Gravesend assembled at Midwoudt in the fear of the Lord: At this meeting the Consistory of New Jamaica appeared, expressing the desire, for the greater edification of their congregation, that they also may enjoy the service of public worship on the Lord's Day under the ministry of the Rev. Freeman:

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But inasmuch as we, the said Consistories, can at present do nothing in this matter because the Rev. Classis of Amsterdam has earnestly urged upon us the importance of a speedy restoration of the peace; and their Peace-Articles, as drawn up, were also placed in the hands of Mr. Antonides and his Consistory on March 17, 1712:

And inasmuch as he informed us on March, 26, that they desired carefully to consider those Articles of Peace, and would give us an answer in due time:

And inasmuch as the Rev. Consistory of New Jamaica, show themselves willing to recommend these same terms of Peace to their congregation, and to take Rev. Antonides and Rev. Freeman on equal terms as their pastors:

Thereupon the Rev. Consistories desire to propose the following to Rev. Antonides and his Consistories:

That Mr. Antonides would be kind enough to include this offer also in the said Peace Articles for the consideration of his Consistory, that the answer may be returned also to this proposition, even as he and his Consistories have shown themselves willing, by a written communication, on March 26, 1712, to consider the Peace Articles: and because we can(not) comply with the proposition from Jamaica, unless we know how Rev. Antonides and his Consistory are disposed in reference to this matter of Peace. We protest before God, on our part, that we aim at nothing but the glory of God and the peace and edification of the congregation.

By order of the Rev. Consistories, as above mentioned:

B. Freeman.

April 4, 1712.

The Humble Address of the Grand Jury, and other Principal Inhabitants of the County of Suffolk.

(1712)

May it Please Your Excellency, Wee her Majesty's most Dutifull & Loyall subjects, reflecting on the many blessings wee enjoy under her Most Illustrious & auspicious Reigne; Take the freedom to improue this method of Expressinge the Integrity & fervour of our affection. Wee do with unexpressible Joy and satisfaction recollect, the innumerable demonstrations, her Majesty hath graciously indulged us of her sincerity and Zeal for the true Reformed Religion, as also

her peculiar regard manifested in perticular to this gouernment, in sending your Excellency to preside ouer us; of whose great virtue, prudence, Justice & Conduct, wee entertaine this intire Confidence, That with the blessing of Heaven uppon Yo Eminent endeavours; wee doubt not to enjoy, Safety & protection from our enemies abroad; Liberty of Conscience, peace & Tranquility at home; and that everything repugnant to the true English interest, may henceforth & for euer Euanish; But more Espetially wee beg leaue to Tender your Excellency our most hearty & gratefull acknowledgements, for the late pious Refformacon, your Excellency hath been pleased to effect in this County; by promoteing such among us, as wee hope, Truly fear God, & will candidly endeauour to Advance his glory, by discourageing & suppressing prophainess & Immorality, which in great measure by neglect & ill example of some of our Magistrates, has heretofore Like a Vniuersall contagion, diffused & spread among us to the great scandall & reproach of the Christian Religion, & the dishonour and prejudice of her Majesties Gouernment. In Concurence Therefore with your Excellencies Laudable intentions, wee do most humbly craue the continuance of your patheticke concerne, by distinguishing with marks of your Valuable fauor, such of her Majesties Judges & Justices as faithfully discharge their respective dutys by putting in speedy & due Execution Laws, now Extant against vice & immorality; and to require from them, from Time to Time, an account of their agreeable proceedings.

Wee present to your Excellency this our humble address, out of a sence of our duty, and Zeale for the glory of God, and to the end that all our enterprizes, may be owned & blessed by his Diuine guidance & assistance; And that your Excellency may be propitious in acquiring all the good ends of Gouernment, aduance in her Majesty's favour, & haue the obsequious regards, as well as the Cordiall affections of the people here under your sage Administration; continue with your Noble Consort Long & happely among us, to your Excellencies unexpressible aduantage, satisfaction, & Complacency; are the constant wishes, & unalterable desires, & prayer of,

May it please your Excellency,
Your most obliged, most faithfull & obedient Servants.
James Reeve, foreman in behalf of the Grand Jury.

Presented by Coll. Smith, 5th April 1712.
—Doc. Hist. N. Y. Vol. iii. pp. 219, 220.

Classis of Amsterdam.

Correspondence in America.

Rev. Antonides and his Consistories of Midwout, Breuckelen and New Amersfort, to Rev. Freeman and his Consistories, April 18, 1712.

Port-folio, "New York," Vol. i. Extracts, xxi. 576–7.

Answer to the Proposals made by the Rev. Mr. Freeman on March 17, 1712; and urged again in a second paper dated April 4, 1712.

Reverend Sir:—

The Consistories of the three united congregations of Midwout, Breukelen, and New Amersfoort have seen your Proposals for reconciliation, by removing the dispute between you and the con-

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gregations of Flatbush and Breukelen, concerning your call; as well as your coming into those congregations under pressure of letters from the Rev. Classis of Amsterdam to that end. We have earnestly pondered the said Proposals, and compared them with the letters of the Classis aforesaid. They observe your earnest disposition toward peace-making, in compliance with the admonition of the Rev. Classis; while you in the second paper protest before God that you have nothing else in view than the glory of God and the peace and edification of the churches. This is a Christian aim at which the Consistories rejoice. And they all declare themselves, and each one in particular, that they know themselves to be free from having given any ground or origin for this sad schism between the congregations; that they have always wished and sought a peaceful union, but with the earnest desire for the preservation of good order, and edification in Christ's Church; and they are still cordially inclined thereto. They wish therefore gladly to aid you; and they offer you the helping hand to the healing of this breach in Zion, and the removal of all offences; and especially that Rock of Offence, recommended to you so earnestly by the Rev. Classis; so that good order may be restored in Christ's Church, and that the truth, which is according to salvation, may be proclaimed with fruit and unto edification.

The Consistories have accordingly put together the following, which they propose to you by these presents:

1. That in this pacification, the Church Order must be adhered to, so far as is practicable. They fear that there will be no good results, in holding as good and lawful that which is diametrically contrary thereto.

2. And as to such results: Inasmuch as you so earnestly protest or declare before God that you have no other aim than the glory of God, and the peace and edification of the congregations; and inasmuch as the Rev. Classis of Amsterdam has expressly written to you, that your call to New Utrecht does not make you

the minister of the other churches of Long Island which had already made out another call; you must, therefore, place yourself in a condition to be called by the congregations of Flatbush and Breukelen; and the Consistories of the aforesaid churches, irregularly chosen and installed, must resign their offices.

3. This then being agreed to by you, the members of the aforesaid churches should be called on individually, in order to ascertain their disposition, and to admonish them as to the benefit to accrue by calling you in an ecclesiastical manner.

4. And, moreover, before the said call is executed, you should firmly bind yourselves, together with the other ministers, to the Church Order of our Dutch National Church, according to the Synod of Dort, 1618–19 and subject yourself to the Rev. Classis of Amsterdam.

5. As regards the equal services and the salary of the two ministers, this is something that is outside of dispute, and shall follow as a matter of course, if only the great Rock of Offence, mentioned in number two is taken out of the way.

Thus done in our Church gathering, (Consistory), April 18, 1712.

In the name and by order of the Rev. Consistory,
V. Antonides, Pres.

CLASSIS OF AMSTERDAM.

Correspondence in America.

Rev. B. Freeman and his Consistory to Rev. V. Antonides and his Consistory, April 27, 1712.

Port-folio "New York" Vol. i.

Consistory-meeting held at Midwout, April 27, 1712, in reference to the answer of Mr. Antonides and his Consistory — signed April 18, 1712, and which was placed April 23rd,— to our Peace-Articles, which were proposed to them, March 17, 1712.

In considering your reply, it was Resolved, That the present Consistory should declare that it had given no ground, nor had it

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originated these sad differences. We directed our attention to the first Peace-Articles proposed to you by us on March 17, 1712. We almost determined to remain absolutely silent, and would so have done, had it not been that you, on your part, still professed an inclination for peace, and desired to offer the hand. Therefore we make the following observations on your Peace-Articles:

The first Article proposes that so far as practicable, we should hold ourselves to the Church-Regulations; for otherwise it is to be feared that no good results will ensue:—if, for example, we consider that to be good and lawful, which is in conflict with such Rules. I approve of this.

The third Article proposes that we should go through the congregation to ascertain the general feeling on these matters, and to advise them as to the benefits of the plans proposed. I approve of this. It ought to be carried into effect.

The second Article proposes that I should submit to a call to the churches of Flatbush and Brooklyn. I approve of this on condition that Mr. Antonides will be pleased to do the same. He ought to do this, and so ought I, for the glory of God, and the peace and edification of the churches. Thus would we stand side by side in equal honor and respect.

Now as to my coming and choosing a Consistory for myself—this you are pleased to call irregular. We have the same feeling about you and your Consistory; but this does not heal the matter in dispute. In case I were left without a Consistory, that would be in conflict with the Church-Regulations. And as to making ourselves an independent church—that be far from us! But they would approve of this, that your Consistory and mine be held alike in honor and respect; that the brethren of each should be on a perfect equality with the other brethren, for the glory of God and the edification of the Church.

Now such an agreement would not be contrary to the Gospel, which commands us to forgive one another even as God for Christ's sake hath forgiven us; nor would it militate against our

dwelling together in civil life; and still less would it militate against our Christian fellowship, and our relations to the Classis of Amsterdam. We earnestly admonish you to favor this. If you thus do, the peace is assured, and the dispute removed.

The fourth Article — that I with all the other ministers accept the Church-Regulations of the Synod of Dort, 1618–19, and that we maintain a good correspondence with the Rev. Classis of Amsterdam — all this I approve, and intend to abide thereby so far as is practicable; and I shall, in time, overcome the suspicions to which I am now subjected, as well as the blame attached thereto.

The fifth Article, that each shall render equal service and receive equal salary, you place beyond all difficulty. So far as in me lies, I therefore take this rock of offence, as you are pleased to call it, out of the way. If now, you help all this along, the difficulty is practically over. If not — I have done what I could. I agree to all the Articles except the one; in that I place myself on the same footing with you. We expect an answer from you and your Consistory within four days, even as we have rendered an answer to you within such time.

And all this, with the love which we owe each other,

In the name of my Consistory, after my second service, the date as above,

Bernardus Freeman.

PETITION OF THE DUTCH CHURCH OF KINGSTOWN FOR A CHARTER.

1712.

To his Excellency Robert Hunter Esq. Capt. Generall Governor in Chief of her Majesties Provinces of New York & New Jersey and the Territories depending thereon in America & Vice Admirall of the same etc. and the Honorable Councill of the Province of New York.

The Petition of Petrus Vos Minister of the Protestant Reformed Dutch Church of the Town of Kingston in the County of Vlster Jacob Ausen, Wessell ten Broek, Jacob Du Bois, Elders. Jacobus Elmendorp, Gerret Wyncoop, Hendrick Pruym and William Elten Deacons of the same.

Humbly Sheweth,

That the members of the Protestant Reformed Dutch Church in the said Town and their predecessors having for many years since erected a Church in the said

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Town and dedicated the same to the worship of God according to the Constitucons of the Reformed Churches of the United Netherlands Established by the Nationall Synod of Dort held in the years 1618 & 1619, and have allso purchased about half an acre of ground for a Cemetry or Church yard all at their own Charges & Expenses.

They therefore humbly pray for her Majesty's grant under the great seal of this Province to incorporate them and their successors into a body Corporate and Politick by the name and style of the Minister Elders & Deacons of the Protestant Reformed Dutch Church, of the Town of Kingston in the County of Vlster as near as may be to the Charter granted to the Dutch Church in the City of New York.

And your petitioners as in duty bound shall ever pray etc.

By their order,
Henr. Beekman
Jacob Ausen.

— Doc. Hist. N. Y. Vol. iii. pp. 584, 585.

New York, 1st of May 1712.

REPORT OF THE COMMITTEE OF THE COUNCIL ON THE FOREGOING PETITION.

1712.

May it Please your Excellency.

In Obedience to your Excellency's Order in Councill of ye first of May Instant We have Examined into ye Matter Referred to on ye Petition of Petrus Vas Minister of ye Protestant Reformed Church of ye Town of Kingstown in ye County of Ulster, Jacob Aerson, Wessell ten Brook, Jacob Du Bois, Elders; Jacobus Elmendorp, Gerrett Wyncoop, Hendrick Pruym and William Elton, Deacons of ye same Praying for her Majesties Grant under ye Great Seale of this Province to Incorporate them and their Successors into a body Corporate and politick by ye name and stile of the Minister, Elders and Deacons of ye Protestant Reformed Dutch Church of ye Towne of Kingstown in ye County of Ulster as near as may be to ye Charter Granted to ye Dutch Church in ye City of New York, and Wee are humbly of opinion that your Excellencie may Grant the said petitioners the Charter prayed by their said petition Which is nevertheless submitted by

Your Excellencies most Obedient humble Servants,
Rip Van Dam
John Barbarie
A. D. Philipse
A. D. Peyster
S. Staats
R. Walter.

— Doc. Hist. N. Y. Vol. iii. p. 585.

New York,
2nd May, 1712.

CLASSIS OF AMSTERDAM.

Correspondence in America.

Rev. Antonides and his Consistory to Rev. Freeman and his Consistory, May 4, 1712.

Port-folio, "New York," Vol. i.

Answer to the further representations and comments of Rev. Freeman in the interests of peace, on April 27, 1712, by The Consistories of the three combined churches of Midwout, Breukelen and New Amersfoort.

Reverend Sir:—Your reply and comments on the Articles of Peace proposed by you, seem to be in agreement (with our views), except the second one. But this includes the whole cause of dispute, which is thus easily settled by you, to your own advantage, by placing yourself in equal right, or lack of right, of call, with Rev. Antonides; and in making your Consistories, as installed, of equal legality or illegality, as to their office, with ours in the churches of Flatbush and Breukelen. If we concede all this to you, then, according to your idea, all differences are done away, and peace is again established. On this, the Consistories make the following observations:

1. As regards the legality of your call. This is at the bottom of the whole business; it is the very point which was investigated by the committee, appointed for that purpose by the government, and at your own request, and found to be illegal. Their decision was also approved and confirmed by his Excellency and his Councillors. With their sentiments also the Rev. Classis of Amsterdam fully agreed. They say in a letter to you, that when the call made on you, on May 17, 1703, was not accepted by you on account of less salary, etc., the Consistories were at liberty to make out another call. This also they did, and whereof you were informed; and that your installation at New Utrecht, on another and second call to you, made on Sept. 21,

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1705, did not make you the pastor of the other churches of Long Island, which had already made out another call, (and sent it to Holland.) Please to read that letter attentively.

Accordingly, we remark, that this demand made by you is rather too large; namely, that Rev. Antonides should place himself on a par with you, as still needing to be called again by the churches of Flatbush and Breukelen; and that it was due to him that we should thus do. If such great mistakes and extravagances had been committed by our predecessors, on our side, in reference to these church offices, so as to make the call sent over to Holland, and which fell upon Rev. Antonides, to be unlawful, we would gladly acknowledge the errors, if these were shown to us, and we would waive this point. But now that the contrary has been established, it would be very hard for the Rev. Antonides to cut himself loose from his call; and it would be hard for us to regard his call as illegal, by requiring him to receive another call.

If one has committed a fault, it is the part of a Christian to try to correct it; to repudiate it; to retreat from it; and to forgive, in a brotherly manner, the fault done; and to wipe it out entirely, as under the cover of charity, and consign it to oblivion. Thus does the Gospel teach and admonish us. But to look upon a fault committed as if not committed; or to approve of it as right, when not right; we cannot see that this agrees with the Gospel, and will promote the glory of God, and the peace and edification of the churches. And to this end, the recommendation of the Rev. Classis of Amsterdam was by no means intended, when it prayed us, and admonished us to do as much as possible for peace, that for the sake of peace, we should call that legal which was illegal.

While then, according to the facts as found, and according to the judgement of the Rev. Classis, some fault, at least, lies at your door, you should be willing to concede something on this point. We therefore ask you, in accordance with our Articles,

as drawn up, that you would be pleased to place yourself in a position, subject to a call from the two churches named, that they may call you in an ecclesiastical manner, after previous inquiry as to the desires of the members of the said churches, that all may be done in an orderly manner, and to edification. Then we shall certainly hold you in equal honor and respect with Rev. Antonides, as two colleagues in one congregation.

We hope, therefore, that you will take this matter into more mature consideration and fully consent to it, so as to help heal the breach of Zion. This would in no sense be to your injury or dishonor, but to your advantage and praise before God and Christ; and it would serve in a peculiar manner to promote the glory of God, and the peace and edification of the congregations, which we should always have in view.

2. And now in reference to the Consistories accepted by you: We also remain of the same opinion in regard to them. We feel that they should bring themselves to this, namely, to resign the offices which they have assumed, since you are thus accepted by us in equal honor and respect with Rev. Antonides. This they should do, because only for this purpose did they assume these offices, namely, that you might have their services, and that you might not seem to be over an Independent Church, without any Consistory. But this reason is now without force. You will have the services of that Consistory which has always, since the first settling (zetteling) of these communities, existed, by lawful succession; and regularly elected, according to our Church Order, by its own particular members, retiring at their time; and who are annually changed by the incoming, (ones) without any vacancy.

These then are our comments on those of yours. We hope that you will be pleased seriously to consider them. It is business of the churches of God. This we cannot dispose of as we please, but in it truth and right must be preserved inviolate, so that offences may be avoided, and discipline be not interfered

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with. Therefore we are forced to declare that while we ardently love peace; yet that, in this affair, we can approach no nearer (an agreement,) if we would retain a good conscience, and be without taint. Therefore once more do we express the wish and hope that you will come toward us, that we may receive and embrace you with the arms of brotherly love.

Thus done in our Consistory Meeting, May 4, 1712,

In the name and by order of the Rev. Consistory,

V. Antonides.

CLASSIS OF AMSTERDAM.

Correspondence in America.

Rev. B. Freerman and his Consistory to Rev. Antonides and his Consistory, May 8, 1712.

Port-folio, "New York," Vol. i.

A rejoinder to what Mr. Antonides and his Consistory drew up on May 4, 1712, in reply to ours of April 27, 1712.

In this reply you urge us to consider the matter well; and that if your predecessors had committed such faults and excesses in the sending of the call of the Rev. Antonides to Holland, to indicate them. Reluctantly, we are now compelled to do so — The Consistories of Midwout and Breukelen have often discussed the matter — in order not to injure charity or truth.

The whole state of the dispute between us, is as follows: that your proceedings (you say) were conducted correctly, and in accordance with ecclesiastical law; and that our proceedings must be made correct; or we should be able to show the contrary, (namely, that they are already correct); and if so, that then the admonitions to the peace of the Holy Gospel, not to speak of the demands of good manners, as well as the admonitions of the Rev. Classis urged upon you in letters heretofore, have all been found equally, too feeble to move you to peace.

In respect to the admonitions of the Gospel: In that extraor-

dinary incident between Peter and Paul, those admonitions were powerful enough to effect their reconciliation. If the same spirit of love were found among us, it would surely have the same good effect.

Furthermore, you invite us carefully to consider the letters of the Rev. Classis of Amsterdam: We perceive from those letters, that what Rev. Freeman had written to the Rev. Classis about his case, was read (repeated?) in their letter to the Rev. Antonides, and is in these words: that Rev. Freeman had not declined the call made on him, May 4, 1703, but was waiting for an answer to his letter, which letter was due him; that the Governor had compelled him to accept of that call which his Excellency had approved; and that Mr. (Gualterus) du Bois had installed him over New Utrecht, with the combined congregations.

And in the letter which the Rev. Classis wrote to Rev. Freeman, we read what you wrote to them, (from America), as follows: that Rev. Freeman is not pastor here because he declined the call, and that another call was made out; and that the installation at New Utrecht did not make him the pastor also of the other villages; and that he went to Long Island with a license, which was a different license from that of Rev. Antonides, and so forth. This is just as you talk here. Thus have you written to the Classis. Accordingly this is not so much a decision of the Classis, as it is their holding for truth, what you made known to them. Indeed, the same appears further from their letter to Rev. Antonides. Although you wish that, by our advice, we would remove this schism from your congregations; nevertheless we find ourselves unable to do so, at least in such a way as you would gladly have it, and as you had prescribed it to them; therefore is it, that the Classis urges us so strongly, that we should effect it (i. e. union) among ourselves. They have recommended peace to us, equally with you, in order that later on, the admonitions of the Rev. Classis should not put upon us any judgement from God.

That the Rev. Classis considers Rev. Freeman as pastor of

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Flatbush may also be seen from the address of the letter to Mr. Freeman: "Worthy Minister of Christ's Church at Midwoud." Now if the Rev. Classis accepted of your representation concerning us, in your letter, that Rev. Freeman was not the pastor; and yet that same Classis expressed itself thus — that Rev. Freeman is the pastor:— How do these two things agree? But the Rev. Classis is of an entirely different opinion from yours, as you know very well.

Further: you insist that the fault committed by us can not be removed by Christian agreement; nor by the admonition of the Holy Gospel; nor by courtesy; nor by the Classical letter;— but only by Rev. Freeman's subjecting himself to a call from Flatbush and Breukelen. We, the Elders and Deacons, must resign our offices; then you will consult the members, and then most certainly, the Rev. Freeman will be called.

We will, therefore, now examine the calls of the Rev. Freeman and of the Rev. Antonides, to see whether the call of Rev. Freeman needs to be made by you, in accordance with church law. Observe, then, that Rev. Freeman's call (was made) at a public meeting, called by the order of the lawful magistrates; and it was decided by the congregation to call Rev. Freeman. See this, noted down by the Clerk, in the Village Records; as well as the last meeting held by order of the magistrate:— We (decide) that the Rev. Freeman shall be called; and the congregation has publicly authorized, by name, those who are elders (to do so). See the same Record. These then, by petition, besought his Excellency, Governor Cornbury, that they might be permitted to make said call. He at first refused; but after continued perseverance in their effort, they obtained his permission, in writing, and made out the Call on May 4, 1703, and sent it to Rev. Freeman. He then wrote to them about their paying him more salary, and awaited a reply. See his letter at the end. If he had declined that call, he could not have been expecting a reply. The letter from Rev. Freeman was laid before the congregation, and inquiry

was made as to what should be done. They replied, that Rev. Freeman should have what he asked, and that he should be written to, to that effect. To show this then ..... and nine persons pledged themselves to this by name. See this, in the same Village Records, at Midwout.

But this displeased certain of the elders; and those who had said before that they would gladly have Rev. Freeman, now expressed themselves very strangely: that they did not wish to bring a curse upon themselves and children; that they never meant to have him, although they had called him. This appears also from a letter of theirs to the elders at Schenectady: that they had never intended to call Rev. Freeman; but that some perverse people, (had done so), who have caused you and us much trouble. Finally Rev. Lydius of Albany obtained consent from the Governor, and so we were forced to do it. Then the authorized parties backed down and would not answer Rev. Freeman's letter, nor comply with the wishes of the congregation, although they were bound to do so by the office which they had accepted; but their conduct did not nullify the call made on Rev. Freeman; they only broke with themselves in that matter. For if the congregation had the power to authorize, it was the congregation's own call, which they (the officers) had executed in their behalf; and the congregation could reserve said call as their own, even as we have done. For when the authorized parties backed down from the call, we held on to it as our own, and still desired Rev. Freeman, and we let him come to us; and so also did his Excellency, Governor Cornbury. He likewise granted power to the authorized parties, at their request. Besides, the congregation publicly declared that Rev. Freeman was the lawful minister; and that the Governor, as well as the congregation, approved the call on Rev. Freeman. Upon the coming, then, of Rev. Freeman on the said call — which had not been declined by him, nor had it been repudiated by the church, nor by the Governor who, (we ask,) is not able to comprehend, that it was

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done according to church law, and has remained in force? and who can take the validity out of such a call?

Concerning the additional call to New Utrecht: that does not invalidate the former call, simply because the elders were unwilling to do for the congregation what Rev. Freeman had desired in his letter. Yet we had conceded to him, what had not been stipulated in the first call; for the people of (New) Utrecht did this in regard to more salary; but not to the prejudice of the first call. Even if half a dozen other calls had been made out that would not nullify the first one, unless it were done expressly with that object in view; but such was not the case. Ergo — in that Rev. Du bois installed Rev. Freeman at New Utrecht — this establishes for Rev. Freeman no claim to New Utrecht, nor any other village as pastor; but the above mentioned call did so, according to the publication, for Utrecht and the united churches. Behold, and judge in love and truth! How can Rev. Freerman be called according to church law, to a place where he has already been called? When you yourselves are at fault, you can hardly help others except by a Christian agreement, which you refuse to do, according to your proposals to us.

Furthermore, you insist that we, as elders and deacons, must lay down our office, even as Rev. Freeman must lay down his. Is, then, religion so loose in your eyes, that it can be thus set aside, as child's play? We had never expected such unchristian thoughts from you, as you dare propose. But now listen how we came to accept our offices.

Upon the coming of Rev. Freeman, we found out that the congregation was without church government, because the pretended Consistory had disregarded the call to Rev. Freeman, which they had themselves made out by authority of the congregation; and that they set themselves in opposition to the people. But if they had been (truly) a Consistory, they should have served the people, for they had no other power, than a power to serve, in the congregation. Why then did they refuse to serve Rev. Freeman, as

well as the congregation, if they found it in their consciences to be such (servants of the) people? But inasmuch as they had, long beyond their term, arbitrarily opposed the congregation, and refused to satisfy the desires of the people, therefore also the congregation would not regard them any longer as their officers; and matters went to such a length through this neglect and quarrel, that the congregation experienced a great lack of edification. Therefore we, in God's name, and in his fear, requested Rev. Freeman, because the pretending Consistory did not wish to make any change, that a new election should be held, under the supervision of Rev. du Bois, in order to fill the places of the deceased; but the others refused. Thereby neither ecclesiastical order nor peace were preserved. And as they were still unwilling to serve in the church, we therefore elected a Consistory, which Rev. Freeman approved. We looked to the necessities of the Church. But Rev. Freeman still feeling himself unacquainted with the people, found it difficult to make a selection at that time. He therefore requested that the congregation should do it themselves for this first time, and elect capable men. So it came about that we did it, at the house of Capt. Polhemius, on a certain afternoon. Those upon whom fell the most votes, were approved by Rev. Freeman. They were publicly announced, and only stopped (from installation) by your complaint to the Governor. Afterward, upon your request, the matter was examined in your presence by his Excellency, the Governor, and after careful investigation, the complaint was dismissed. It was then ordered that we be installed. This was done, to general edification, by Rev. Freeman, in this church. If now you desire to have all this lightly cast aside, it shows your loose thoughts about our Holy Religion and Church Order. And our opinion is that you and your Consistory were not installed over the church, by way of a successive election, (an election succeeding at the proper time) but by way of simony; for this it was that you obtained liberty thereto, from the government. The proof shall follow in the last argument.

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And now to the question whether the Call of Rev. Antonides was sent lawfully or unlawfully to Holland. This you and your Consistory are desirous of knowing, as it was what your predecessors did. We shall accordingly begin.

1. The call of Rev. Antonides, which came to him in Holland, was not made out with the sanction of a magistrate, nor of a village meeting, nor was it yet done by a lawful authorization unto that call; at least no trace nor sign of such a thing is found in the Village Records; but there is found there only the Rev. Freeman's call, and the power which the congregation had given them to call Rev. Freeman. So long as these were not repealed by a lawful meeting, called by the magistrate of the congregation, another call could not be made except illegally and with confusion; yet this they did. For if they held it to be lawful and ecclesiastical not to make out a call on Rev. Freeman, without lawful authorization by having first secured a lawful meeting of the congregation, how then can Rev. Antonides call be lawful, since such authorization was not given to them? Assuredly they were not set free by the congregation as to Rev. Freeman; hence they had not the least liberty to make out a second call (on Antonides.)

To this must be added that the authorized ones declared that they could not make out a call, except by the permission of his Excellency, the Governor. But neither was this duty observed. All thought that his Excellency the Governor, who had approved Rev. Freeman's call, would not disapprove this one. If, however, this permit was necessary in order to call Rev. Freeman, before it could be legal, it was also necessary for the second; but that also is lacking. Ergo–etc.

Accordingly, they went secretly from house to house, in order to induce the people by misrepresentation to give their signatures for (a call to) Holland. They said, that Rev. Freeman did not wish to come; or that he could not be secured. But this was in conflict with Rev. Freeman's letter. And there were other shame-

ful misrepresentations besides. Now those who advised these signatures and secured them, these are the ones who are entirely to blame, and they have made the schism. Then was the foundation of the trouble laid, and it has obtained its fixed form. Those who already adhered to Rev. Freeman's call, continued to hold fast to what the elders had made lawful under authority; and those who gave their unlawful signatures were misled. There are many, indeed, but we do not know why, who cleave to these misrepresentations, hold fast to them; but there are a few who, seeing that they had been deceived, and that Rev. Freeman could be secured; and that the Governor had given no approval to a second call, in addition to that one which they had made out at the direction of the congregation, turned back to their previous sincerity, towards Rev. Freeman's call; for him they had desired and no other.

Now, then, the extravagances (irregularities,) are seen to be on your side, and not on ours, and you desired that these should be shown to you; and you see upon what a tangled spider's web you have rested hitherto; and on the strength of which you have tried to render us compliant with church-law; but it is you yourselves who have been lacking therein. If we should divest ourselves (of our offices), as you purpose, we should be found naked. But let us be sincere, and say, as Nathan said — Thou art the man; and not be like Adam to cover up our sin.

2. When we read the Call to Rev. Antonides, we found in it two serious tumors, or mistakes, and which could not be healed: 1st That the call was made by three united villages or congregations; but everybody knows according to the subscription list, that they were villages divided instead of being united, and are still in such a condition to this day. The 2nd is that in the Call itself, (the following sentences are found:) — That the Hon. Governor Cornbury, to our great joy, has given us his permission; and for this reason we authorize the Rev. Classis to send us:— but not only is the foundation false, but there is no truth in the

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rest; therefore on such a basis, and with "no truth" in the rest, how could a call be sent legally, and in accordance with church-law? Moreover the Governor declared on his oath, that he does not know of any other than Freeman's license; and the Rev. Classis writes before the arrival of Rev. Antonides, that it is rejoiced that the Governor had approved of their call on him. O shameful deception! how unchristian are these things!

But again: excuse us, if Rev. Antonides' letter, written to Mr. Peatry, makes us suspicious. For he says that the faults committed by his Consistory must not be laid to his charge. This is in Rev. Antonides' own handwriting. Your own signature asks, Who is to blame? as does also the letter of the elders to the Governor, deploring therein the fault they have committed in calling Rev. Antonides, and asking to be excused therefor. This also says, yet being in your own handwriting — We are guilty, and not Rev. Freeman and his congregation. Yet you claim that it would be to Rev. Freeman's honor to let himself be called by those villages. This we acknowledge would be right, if he were to blame; and it would be lawful so to do. But now that it lies at your door, follow your own doctrine which you laid down for us. Then shall we, after inquiry among the members, assuredly call you,— which you profess you are willing to do (for me) — if your predecessors have acted illegally. And this is now clearly proved by their own hand-writing, as well as by other arguments.

3. As to the government, or the Committee (of the same): This we have consented to under Governor Lovelace; and after his death, the subject being revived at your desire, the same was expressed to (Lieutenant) Governor Ingoldsby. The design of the orders of this Committee was to bring the report to the Bench; not that the Councilors or the Gentlemen of the Committee should render a decision; but that the Governor himself should do so, as Governor Lovelace told us himself by word of mouth. This is proved by the fact that the Hon. Councilors had no order to render a decision, either from her Majesty the Queen,

(Queen Anne), or from us. Where then was their authority to do so? When the Committee had completed their investigation they made two reports; one in behalf of Rev. Freeman, that he was the legally constituted pastor, by the Congregation and by the government; with the full proofs. The other report said that Rev. Antonides was the pastor, but there was no proof of this, but it was only their judgement, which it did not become them to render. However both reports were handed over to (Lieutenant) Governor Ingoldsby, who at the request of both of us rendered a decision. This was, that Rev. Freeman and Rev. Antonides should together and at the same time hold office and enjoy the emoluments thereof through the whole country; and that those who were not satisfied with this, should be dismissed. Now this is the end of the matter, and we hold this decision as lawful. If then afterwards new decisions were given out, they were not asked for by us, but by you; because you were not satisfied with Governor Ingoldsby's decision. But when the control of the government fell into the hands of Hon. President (Gerardus Beekman, April 10 — June 14, 1710), then you desired a new decision from the Hon. Council, and the Council granted it, and they gave you what you desired, as was said above. They had no instructions to do so, either from the Queen or from us; but only a request from you. This is not acknowledged by us as an act in accordance with church-law, but only by you; and it is but one of those afterlings which do not invalidate what preceded. Also Mr. President Beekman declared that the Hon. Council had surprised ("surprised" in the Dutch copy) him at that time, and therefore he gave another order to explain this one.

4. Finally we recall that your lawyers, Abraham Gouverneur and Capt. Joseph Hegeman, declared that it had cost them two hundred and fifty pounds, i.e. two thousand florins, Holland money, by means of which you obtained possession of the church, and liberty to choose a Consistory. This is absolute simony, and in conflict with God's Word and all Church Order. By such

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means you have undermined us, according to your own confession. Think on this well; it is altogether evil.

To this must be added that many in the congregation have a suspicion that these moneys, or a portion of them, may have been taken out of the poor-fund under the color of defending "Ecclesiastical Rights" (Kerklyke Privelegie), and that on this account you are not inclined to come to peace with us, on equal terms; and therefore propose such impossible conditions, to us to prevent peace. Accordingly, it is requested that for love's sake a public auditing of accounts may be made according to church-custom. For such funds are for the support of the poor, given for that purpose with prayer, so that by the auditing it may appear that the deacons have acted in accordance with their office; and that the promise made at their installation have properly guarded these funds. If this is not done, suspicion will not grow less, but will increase. God grant that we are not writing truth here; the evil suspicion is less sinful, for the other borders on sacrilege.

5. By reason of these many evident and real faults and irregularities, committed by you, as thus indicated, we should never have offered to make peace with you on equal terms, if we had not been spurred on thereto by the admonition of the Holy Gospel, the glory of God, the peace and edification of the church, a good conscience, and (the desire not to) neglect the earnest recommendations of the Classis, for the Classis aims at the peace of the church. But notwithstanding all these irregularities, we are nevertheless inclined as Christians to come to peace with our brethren on equal terms, for the sake of Christian harmony. God be thanked, we are ready from the heart to forgive, to be reconciled, to forget; even as we do now forgive your faults and mistakes; and we desire that you deal thus with us, if you find any faults in us in the matter of Church Order. We would not have put all this together in writing, if you had not asked us to point out your faults. So then we have complied, although, possibly, you thought this to be impossible. The truth of our case will

appear if you will only ponder it in love and for the truth; but do not trouble us any more on the subject, if you are not disposed to such peace as is now proposed by us. And so we commend you to God, and the Word of His Grace.

Signed by order of my Consistory of Midwout and Breukelen.

B. Freeman.

May 8, 1712.

Address of the Provincial (English Episcopal) Clergy to Governor Hunter.

1712, May 14.

To his Excellency, Robert Hunter Esq., Capt. General and Governour in Chief of the Province of New York, New Jersey and Territories depending thereon in America, and Vice Admirall of the same etc.

The Humble Address of the Clergy.

May it please your Excellency:— We, of the Clergy, of this her Majesties Provinces of New York, being, with your Excellencies approbation, assembled to consult of such things as may be fit to transmit to our Ecclesiastical superiours, for promoting the interest of our holy mother, the Church of England, do in the first place beg leave to return your Excellency our humble thanks for this opportunity of meeting and your generous offers of concurring with us in what may be thought proper to propose for that end.

Its with great pleasure that we observe your Excellency's zeal against immorality and profaneness which has so much overspread this province; we hope your Excellency's proclamation may have the happy influence of putting a stop to its further progress. The Encouragement your Excellency has therein given to the labors of the Society's Catechist, the pious Mr. Elias Neau,* and still continues, notwithstanding of the attempts made against him upon accounts of the late bloody designs of the Negroes, deserves our utmost acknowledgements. Your Excellency's favor to our Worthy Brother, the Rev. Mr. Daniel Bondet, and his congregation of French Refugees at New Rochelle, conformed to the Church of England; your generous bounty towards the Erection of a new Church, and granting a patent for securing the same to the Church of England for ever, are such pregnant Instances of your Excellency's zeal for the promoting of our Religion that we should be wanting in our Duty if we should not remember it with the utmost gratitude; and beg your Excellency further to Encourage that good work, by using your endeavours with the Bishop of London and Society to advance the salary of our Indigent Brother, which is now but thirty pounds sterling, per annum, having no allowance from the people for many years. The Rev. Mr. Beys has represented that he suffers hardships, having no salary from the people of New Harlem where he officiates, and his establishment from the society being uncertain through some aspersions thrown upon him by his adversaries. We heartily recommend him to your Excellency to protect and Encourage him according to his services.

As it is with the greatest pleasure we hear of the due Encouragement Mr. Barclay, Minister of Albany, meets with, in the propagation of the Christian Religion and Knowledge under your Excellency's wise and pious administration. So it is our earnest and humble request that your Excellency will be pleased to promote

* Mr. Neau's license as Catechist in the City of New York is dated August 4, 1704. Deed Book x. 27.

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the building of a Church there, which is very much wanting. We could heartily wish that there were effectual care taken to promote the establishment of the Church throughout the other Counties of this Province, as well as to secure and corroborate it where it is already settled. This, and what else may be for the promotion and encouragement of Religion here, or may seem proper to suggest to our patrons in England, we humbly submit to your Excellency's Judgment and discretion, in Confidence of your Excellency's Zealous application and with all due Respect, Esteem and observance subscribe ourselves,

May it please your Excellency,

Your Excellency's most dutyful faithful and obedient humble servants,

Elias Neau, Catechist.	Daniel Bondet
John Barbour	John Thomas
John Sharpe	Tho. Barclay
Henricus Beys	Thos. Poyer
Aeneas McKenzie	Chris. Bridge

— Doc. Hist. N. Y. iii (4 to. ed.) 84.

New York
May 14, 1712.

[It is remarkable that Rev. Mr. Vesey's name is not among the signatures.]

REV. MR. HENDERSON'S STATE OF THE CHURCH OF ENGLAND IN NEW YORK AND NEW JERSEY.

[June 2, 1712].

A short State of the Church of England planted in the Provinces of New York and New Jersey in America.

Notwithstanding there are two Acts of Assembly for establishing a Ministry in the Province of New York and several particulars in those two Acts that make it plain, that it is the Church of England ministry they establish, and that Ministers of the Church of England have always possessed the six churches in that Province and all the Benefits belonging to them, provided by the aforesaid Laws, yet the Dissenters have taken forcible possession of the Parsonage house Glebe Lands and Salary of Jamaica on Long Island, which does belong to one of the aforesaid six Churches and do keep the same from the present Incumbent, and that by the countenance of Coll. Hunter the Governor of New York and New Jersey, who turned out of the commission of the peace & other places of the Government the Gentlemen of the Church of England and promoted Dissenters in their Room who have refused to do justice to the Church in that particular.

In New Jersey there are no laws made in favor of the Church, and but four ministers of the Church of England in that Province. The Quakers and other Dissenters are most numerous and do make up the greatest part of the Assembly, which is the reason why no law has been passed, in the Church's Favour; but they have not been able to do any harm to it, in regard of the Plurality that the Queens Council are good churchmen, and have always opposed any attempts made to her Prejudice by ye Quakers or other Dissenters; who have at their head one Coll. Lewis Morris a professed Churchman, but a man of noe manner of principles or credit, a man who calls the service of the Church of England Pageantry, who has joyned in endeavours to settle a conventicle in the City of New York and whose practice it is to intercept letters, and let such as pleases him pass, and those that doe not he destroys as can be fully proved.

This Coll. Lewis Morris with the present Governor Coll. Hunter have written to the Lords Commissioners of Trade, to turn out of the Council six Church of England men and to put in six others in their room, some of them Dissenters; and those that are of the Church are such as will run into all measures of the Assembly, and therefore of the worst consequence to the Church in that Province; for by the countenance that the Dissenters now have in that Province, one Woolsey a New England Preacher, took the Church of Hopewell, though it was built by the subscriptions of Church of England men, and for the service of the

Church of England; what usage then must the Church expect if both the Queens Council and the Assembly, I mean ye Plurality of both, are inclined to serve the Dissenters Interest, which will certainly be the issue of turning out those six Gentlemen and advancing the other six in their Room. [See March 14, 1713].
— Col. Hist. N. Y. Vol. v. pp. 334, 335.

REMARKS ON THE REVEREND MR. HENDERSON'S STATE OF THE CHURCH OF ENGLAND, ETC.

June 17, 1712.

Remarks upon a Paper Intituled a State of the Church of England Planted in the Province of New York & New Jersey in America, dated June 2nd 1712 & signed Jacob Henderson, Missionary of Dover Hundred in Pennsylvania.

It is a very ungrateful task to answer pretended matters of Fact, advanced by Clergymen, under the plausible pretence of promoting the Interest of the Church of England, and screened with the respect that the character naturally inspires into an honest man. But as the Purport of that Repn. before mentioned is to wound the reputation of a worthy Gentleman, who can be taxed with nothing else than that he uses too much Lenity with his declared enemies, there is an absolute necessity to expose the malicious falsehood thereof. This is therefore to give as true and sincere information of that matter as is possible at so great a distance, referring the further illustration thereof to another time, when it may be done more fully & better attested from those Provinces.

To begin with what ye Representer says, about the Church of England & the Ministry's establishment in the Province of New York by Acts of Assembly, the best and most solid answer that can be given is to refer to the acts themselves which are conceived in this manner, "That the salary shall be appropriated to any sufficient Protestant minister & that it shall be in the Power of the People to elect a Vestry and Church Wardens which Vestry shall have the sole right of presenting a minister to be inducted by the Governor."

If the Governor did in Mr. Poyers case shew any partiality it was altogether in his favor; for according to the Tenour of the Act, he could not answer induction of him into the Church of Jamaica on Long Island, since the Vestry had regularly presented to his Excellency a Presbyterian minister, Mr. Macknish whom the Governor refused; and did grant Induction to Mr. Poyer upon his first application to him, though he was not presented as the Law directs.

As to the Alterations the Governor did make in the Commission of the Peace at Jamaica, the Representor not being of the Councill, must need be ignorant of the motives his Excellency had and the necessities there were for doing it; It is therefore hoped that no credit will be given to the malicious Insinuation, he gives of his Excellency's partiality for the Dissenters to the prejudice of those of the Church of England untill there be more authentic Testimonies thereof, than the Representers bare affirmation, who during that little time he was in America lived for the most part in Pensilvania, where he had very little opportunity of informing himself of those things; neither can it be thought by any reasonable people, that is a part of his ministerial function to concern himself with the Actions of any Governor who having his Instructions from the Queen is answerable to Her Majesty only: but for a further Vindication of his Excellency's conduct therein, the Rev. Mr. Sinclaire who had more and better opportunities of knowing Brigr. Hunter, (having made the voyage to New York in the same ship with his Excellency, who hath seen and heard all that passed with regard to Mr. Poyer, & whose sincerity might be at least, of as great a weight as the Representor's, as also Coll. Morris's letter to the Society for propagating the Gospel in foreign parts, and even the address of the Clergy in Convocation, to his Excellency, being consulted, they will all agree in clearing him of that imputation of partiality for the dissenters to the prejudice of those of the Church of England; and if any scruple should still remain, as to the sincerity or upright-

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ness of the Governor's heart, they are surmises from which even St. Paul could not have guarded himself, & therefore the Judgement thereof must be left to the Searcher of hearts.

The Representer complains that there are no laws in favour of the Church of England in the Jerseys which is granted. But doth he know any Law in favour of any other Religion. He grants that the Quakers & other Dissenters are most numerous there. And he might perhaps have added, that those who are of the Church of England are so dispersed, that if gathered together Two instead of four churches might serve them; and without the gift of Prophcy one may venture to say that his conduct will not contribute very much to encrease their number nor to bring over many of the Dissenters. Now as there is no established Church in those Provinces there seems very little occasion of a Law in favour of the Church of England, and the effect the Law that was made in New York in favour of the Church of England, hath hitherto had will not very much recommend the making any in the Jerseys, as may be seen from Coll. Morriss last letter before mentioned who may be safely said to be as good a judge thereof as the Representer. The Council of the Jerseys, he says, hath always prevented the Assembly from hurting the Church; and presently falls foul of the president of that Councill, Coll. Morris, whom however he owns is a professional Churchman but a man of no manner of principles or credit, and who calls the service of the Church of England Pageantry, who hath joyned in endeavours to settle a conventicle in the City of New York. The Representer writ in so much hast that he did not observe that a professed Church man, & a man of no principles etc. looks very much like a contradiction; lett him therefore explain his meaning more clearly or otherwise he will be thought to do the Church but little honor to call a professed Churchman a man of no principles etc.

As to the accusation of that Gentleman of joyning in endeavours to settle a conventicle at New York, it is too general to be answered, as being a hard matter to know what he means by it; for if he persists in his former opinion, to call the Queens Chapel in the Fort, repaired by the care of Brigadier Hunter, by that hard name, & those who preach and resort thither to serve God, Schismatics, a litle Helebore might do him more good than a reply.

He is so full of Spleen against Coll. Morris, that he cannot dismiss him without another blow, viz. his practice, as he says, of intercepting Letters etc. wherein he is perhaps as ill grounded as in the other accusations, for he confutes even himself by his affirmation, that it can be fully proved, because if either he or his friends had received hurt thereby, one may without breach of Charity, say that they do not want good will to make him suffer for it. As to that Gentleman's conduct; if a man's outward behaviour at home or abroad and in all the duties of his life is a true means of judging of a man, all who know anything of Coll. Morris will say that he is unexceptionable.

The Principal part of the last paragraph relating to the characters of men in the Council of the Jerseys proposed to be removed & of others to be put in their room shall be answered hereafter. The Story about Mr. Woolsey preaching in the Church at Hopewell may be best understood from Mr. Sinclairs mouth, who knows the whole matter. As to the dismal consequences the Representer apprehends from such Removal, the Queen will doubtless think, the Lords of Trade, the Governor, & such others of the Councill who are not excepted against better judges of it than the Representer, who officiously, not to say pragmatically, meddles in affairs he knows little of, & that are foreign to his mission; & had he but discharged that part of his duty whilst at Burlington, which is incumbent upon him, as he ought, the people had not refused to hear him as they did.

Mr. Pinhorn

Remarks upon the persons of the Councill of the Jerseys, which the Representer Proposed to be removed, bears a fair character as to his domestic manner of living, only he is a very pragmatical man, not to say factious, and there may be some reasons assigned why he agreed so well with a former Governor.

Mr. Sonmans — Wants the first Character, but is eminent for the latter, his immoralities are such that the Rev. Mr. Holyday, Minister of his Parish doth refuse to give him the Communion; & a small sum which he owed to a poor woman here, & which the Governour did oblige him to pay, is not the least reason for his ill will to his Excellency.

Richd. Townly — Is dead and ye Representer recommends his son to succeed him, perhaps because he doth not degenerate from the abilities which recommended his father to their favor.

Daniel Cox & Hugh Huddy — No matter which for they are inseparable, who sett very bad examples to the inhabitants of Burlington as Mr. Sinclare can testify.

Wm. Hall. — Once a Quaker now of no Religion referred to the said Mr. Sinclare.

As to the other six recommended to the Governor to be put in their room, his Excellency has doubtless very weighty reasons for such recommendation, and it is not to be supposed that he is so blind with prejudice as to remove Saints to put knaves in their place, as the representer endeavours to insinuate.

To pass by the unmanerly expressions the Representer uses when he mentions the New modelling the Councill of the Jersey it is strange to observe (to use his own words) whether Robt. Quary the Queens Surveyor Generall doth not stand in his way also.

George Deacon & Thomas Gardiner — Being both Quakers and doubtless a great eyesore to him. He calls a poor ignorant insignificant fellow whom they (meaning the Governor & Councill) perhaps with the concurrence of the Assembly (as becoming a manner of speaking of his betters as before taken notice of) have made Treasorer tho he hath no estate but a Tool to serve them in all affairs, what Tool is Mr. Gordon Master of to serve them in all affairs is hard to determine unless it be a strong chest to put ye money in out of the way of Thieves.

Now after all this, it's ten to one but upon enquiry this Mr. Gordon will be found neither so poor, ignorant & insignificant a fellow, as that he hath a competent estate, & as much honesty as is requisite in a Treasurer of that small Colony. As for his Tool to serve them (meaning as before) in all their affairs, it may be a Tool to do good as the Representer will upon the like enquiry be found, the Tool of a Faction there, headed and encouraged from hence, by whose direction he hath wrote this representation, to confound as much as in them lye, the affairs & perplex the Governor of those Provinces here as they have already done there, by the endeavours of that missionary, whom they prompt underhand to do their drudgery & who generally sacrifices that little reputation which by the obscurity of his person had been preserved, had he not signalixed his Talents in this manner.

This will upon enquiry be found the true state of that matter to which several here who might if thereto required, subscribe.

After all the Governors of the Queens Plantacons must have a fine time of it, if every private man is allowed to meddle in the affairs of their Governments, & upon this foot no man of honour would accept of such tiresome Places.— Col. Hist. N. Y. Vol. v. pp. 336-338.

17 June 1712.

GOVERNOR HUNTER TO THE LORDS OF TRADE.

June 23, 1712.

To the Right Honorable the Lords Commissioners for Trade & Plantations.

My Lords

.....

E. He transmitts ye Acct. of the number of Inhabitants etc.

I have issued out orders to the several counties and cities for an account of the numbers of their inhabitants and slaves, but have never been able to obtain it compleat, the people being deterred by a simple superstition and observation, that the sickness followed upon the last numbering of the people; however, by the next opportunity, I hope to send it you compleat, having fallen upon new methods of procuring it; In the meantime the scheme following of the old list taken in 1703, compared with the New, which I have been able to procure of the respective Countys hereafter mentioned, will afford your Lordships a general view of the increase of the numbers.

But promises one more compleat.

	1703.	1712.	Increased.
New York	4436	5840	1404
Kings County	1915	1925	10
Richmond County	503	1279	776
Orange County	268	439	171
West Chester	1946	2803	857
	9068	12286	3218

Queens County	4392
Suffolk	3346
Albany City & County	2273
Ulster & Dutches	1669
	11680

Of these Countys I have as yet no list, nor from the Jersey's but hope to be able to send it your Lordships by the next from Connecticut, I have so imperfect an account, that I am ashamed to send it but will endeavor to get a more perfect one.

In the five Countys whereof I have procured lists, the numbers were composed as followeth:

In the year	1703.	1712.	Increased.
Christians	7767	10511	2744
Slaves	1301	1775	474
			3218

By this imperfect computation, your Lordships will be able to make some guess of the general increase of the people, and leave it to your Lordships consideration what the consequences are like to be, when upon such an increase not only the support of Government but the inclination of the people to support it at all decrease.

F. he can't send an Acct. of births & burials. The reasons.

As to births and burials has never been any Register kept that I can hear of neither is there any possibility of doing it until such time as the Countys are subdivided into Parishes, great numbers remaining unchristened for want of Ministers.

.....

— Col. Hist. N. Y. Vol. v. pp. 339, 340.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. B. Freeman to Revs. P. Steenwinkel and Jonas Hollebeek, July 2, 1712.

Port-folio, "New York," Vol. i. Extract in Vol. xxi. 575.

(Addressed:) To the Rev. Messrs. P. Steenwinkel and Jonas Hollebeek, Famous Ministers of the Church of Jesus Christ at Amsterdam.

Rev. Sirs and Brethren in Christ:—

Your favor of September 30, 1711, came duly to hand, as well as all the previous ones. It is to be deplored that they have not produced the desired results, and I would not now trouble the Rev. Classis, were it not its command to answer as speedily as possible.

As to the letter from Mr. Bancker, of which the Classis makes mention in its letter, (I have to say this); that it was written me by an elder of Long Island, that the church had another order from the Governor for a call from Holland; and the distance being forty (Dutch) miles, (one hundred and sixty English miles;) I could make no further inquiry; and as a ship was being loaded for Holland, I wrote to Mr. Bancker. But this circumstance could have been of no advantage to the people of Long Island, to whom I had not written this thing; and (when it was) found that such license had never been obtained (for Antonides) I did not write to Long Island. The license which the congregation obtained for me, was not sufficient in itself to make me pastor, but the call did; and (the license) did not take away the liberty of the Church any more than when a minister-elect is brought before a Burgomaster and his approbation is secured. This is one and the same thing with the license (obtained here), and this was granted to me by the Governor for nothing; while Mr. Antonides gave two thousand guilders for his license, and that is simony.

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So also the Rev. Du Bois's installation of me, did not make me pastor; but the call did, with the approval of the Governor.

That I wished to make the voorleser (Paul) Van Vleg, a minister, against the advice of my colleagues, has been wrongly reported to Classis. It was Mr. Du Bois who allowed Van Vleg to exercise his gifts privately, in the church of New York. And subsequently, when, by order of the Queen, on account of the first expedition to Canada, (1709), some companies of Dutch soldiers were also enlisted, Mr. Du Bois went to the City Hall, (Huis der gemeente) to ask that a Dutch minister might be provided for, and assigned to these Dutch troops. Thereupon the House took this matter into consideration, and on the request of Rev. Du Bois, gave orders that Messrs. Du Bois, Freeman, and Antonides should examine Paul Van Vleg; and if he were found competent to ordain him in a suitable manner, for the proposed office, on account of the scarcity of ministers here. Thereupon we came together, as may be seen in the Journal of the commonalty; but Messrs. Du Bois and Antonides said that they did not want to do it; thereupon I said, Does not the dangerous conditions of the soldiers demand that they should have religious services? As to Van Vleg I know not concerning his abilities to edify, but let us examine him. Then the others said, that they had no authority to ordain him to the Sacred Ministry. Thereupon I said, you need have no fear of the Episcopal ministers, (Bischoplyke predicanten) for here is a command from the government, (lant, country) which gives us all the authority. No, said the others, not that do we fear, but we are bound to the Classis of Amsterdam. Whereupon I said, Are you not, indeed, fully ordained ministers, and, under such circumstances would your act be taken up in evil part by the Rev. Classis. But they could not do it!

Well then, I said, I will not do it either. Nevertheless, I cannot sign my name to a statement that I have no authority to do it, to be given as an excuse to the gentlemen of the commonalty.

Behold, Rev. Sirs, that is, in truth, all that occurred, and so we parted; and Van Vleg went to the Scotch Classis (Presbytery) of Philadelphia; and after he had been first examined by three Scotch ministers, he was qualified for two small Dutch villages, and was accepted as member of the Classis, (Presbytery); as I hear, gives reasonable edification. Now would this circumstance, according to the opinion of Classis, destroy the peace, the order and the edification of the Church?

Mr. Anthony Van Oostrum, at Dieme, and Mr. John Lanssman write, on May 19, 1710, concerning my desire to make Van Vleg a preacher. They say: any one who casually reads your letter, will wonder that such a letter was written by a minister; and he will be much more surprised that such a writer should want to make preachers. Indeed, then, was I only sent hither as a bit (stuk) of a preacher by the Rev. Classis? I know better. That I did not compose my letter so very well (may be true). I do not pretend to have greater gifts than have been given me. Had I made this book very beautiful, said a writer, I would gladly have looked upon it; but if not, I have done what I could. When I represented to a minister here how evilly the Classis had been informed about Van Vleg, in order to make me odious before the Classis, he answered; I believe, Mr. Freeman that I then wrote the truth; but their letters are not worth the wampum, that is, not worth a penny; and there is no truth in that matter which they have communicated to you. I have written them that they were only hearers of our dispute, but we were the principals, and we would therefore settle the dispute. Thus did I write, and thus, it must be done.

You recommend to me to take out of the way every rock of offence. This have I also endeavored to do, as will appear from the enclosed papers. Do you, or the Rev. Classis read these? They are matters which were done at the instance of your letter, but there is no peace as yet. You suggest: Could not the Church, by a change of place on my part be brought to quietness, or by

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some other means. As to change of place: If I could bring peace by that, and the opportunity offered, I would gladly accept your advice; but without some such change, I cannot satisfy my conscience. That would be the severest struggle of all to myself. I have several times asked the elders to release me from my office on account of the dispute, I would relieve them as to the salary; but no, they would not. There are such great gatherings, which listen to God's Word with pleasure. They are inclined, and are willing to live in peace and love with Mr. Antonides; but he is unwilling, and a few others with him. Therefore we cannot leave; the blame remains with him who refuses. God be thanked, our hearts wish to forgive, and be reconciled. Rev. Sirs, we do not wish to make any more trouble. He who has delight and peace in God, wishes also to possess peace with his brethren if it please the Lord. To his blessed Grace, I commend you, Reverend Sirs, and Brethren. I recommend myself and our churches unto your earnest intercessions while I remain,

Your Servant,

Midwoud, B. Freeman.
July 2, 1712.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. B. Freeman to William Bancker, July 2, 1712.

Port-folio, "New York," Vol. i.

(Addressed:) Mr. William Bancker Merchant at Amsterdam.

Mr. Bancker; Very good friend:—I duly received your favor of September 12, 1711, and learned therefrom the health of all your family. You also make mention therein of Gerard de Peyster. I gave you information of him in my preceding letter, and he himself also has written to you. He has gone through Arithmetic in his studies, for he does not know what God may lay upon him to do. The loss of his father has been greatly

disadvantageous to him as well as to all the children. He has been with me since his father's death, and is with me still. He is an intelligent youth for one of his years. That memorandum for Mr. Roland, I have complied with as well as I could. When you have read it you can seal it and send it to him.

You make mention of the Rev. Classis, saying that it will have nothing more to do with our dispute here. Nevertheless they wrote to me and to Rev. Antonides on September 30, 1711, earnestly counselling him and me to make peace. We made offers of peace to him, but it seems he wants to be a man of contention, not passively but actively. It is even reported that he had the same experience with his church in Friesland. I have a happy and quiet conscience, because I have given no grounds for this difference, and am seeking to take those which exist out of the way. You can see this from the letters, in which we offered them terms of peace at the desire of the Rev. Classis; but he wants no peace. Also the Rev. Classis holds me to the letter I wrote to you, in which I copied the call to Long Island, I will not deny what I wrote to you; but I did not write that to the elders or people here. I was, however, thus informed, that this was the Governor's pleasure, as well as the pleasure of the church; but I found it was otherwise with the congregation.... and the Governor; and so I did not send away (to them?) my copy of the letter; therefore they who lie deceive themselves. The people, thank God, take good pleasure in the sacred services, and I have a large audience. Rev. Antonides will yet rue it, if God is displeased with it. If it does not bore you too much, please read all the papers. I would have sent to my brother Van Nuis, but I have never yet written him about the dispute. I would not have written to you, had I not made mention of the matter in your letter; and I would not have written to the Rev. Classis, if they had not earnestly charged me to write; for I wished not to give so much prominence to the dispute by writing about it. The Classis would gladly see me get out of the way here, by some

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change of place, or by other means. I would be willing to accept another call, if I could see that benefit and peace would be brought to the Church of God here thereby. But to leave the church without a pastor, only to become a merchant, my conscience would not leave me in any peace. The last state would then be worse than the first. Concluding I commend you to God's grace. Be heartily greeted from me and my wife, also (from) your daughter and son, and from my friends, as well as from Mr. Winterwyck.

Thus I remain, good friend,

Yours etc.

Flatbush, B. Freeman.
July 2, 1712.

Greetings to my friends.

REV. JOHN F. HAEGER TO SOCIETY FOR PROPAGATING THE GOSPEL.

Vol. 7. p. 223. No. 38.

Translation of Mr. Haeger's Letter to Mr. Chamberlayne.
By courtesy of Rev. Wm. J. Hinke, of Philadelphia.

New York, the 12 July, 1712.

Honored Sir:— Your first of the 24th of May 1711, I received about the latter end of December of the same year, which I have not answered for want of an opportunity, it being too late in the year; though I was in duty bound to return you my most humble thanks. Your second was of the 2nd of August 1711. I received it in the beginning of June 1712, together with the enclosed from my father. To the last I could not send an answer sooner. As for the rest, I do live here in the wilderness above a hundred miles from hence up in the country, so that I have not that good opportunity of receiving as many as others have, and want also the language; though I endeavor for it as much as possible, but I have not the practice, being deprived of all manner of conversation; not thinking there is any other people besides the

poor Palatines, amongst whom I live, as if buried in the occupation of my calling. I have made now a journey on purpose to this place to dispatch my letters. I hope my letters of the last of August 1711 are come to hand, with which I sent the list and account; wherein I also mentioned that by order of his Excellency, the Lord Governor, I followed the expedition against Canada in quality of a Chaplain of the Camp and that not without great fatigue as Col. Nicholson himself has confessed and given me testimony everywhere.

Yet all that had been nothing to us if the expedition had but proved successful, for our Palatines were all joyful in hopes of their liberty and settlement. The copies of Common Prayers I have not yet received, though some few books are come for our people. Yet I could not after enquiry made of the distribution thereof find any of the former amongst them. I hope they will still come.

We return our most humble and hearty thanks for this care for us, and I myself in particular for the allowance of the ten pounds for me. May the Lord bless and strengthen you in the design of propagating Christ's Church that she may increase daily.

As for my part my heart was ready to break when I was in the camp, and there did see so many souls without the true knowledge of God. I mean the savages in whose camp I have been almost daily; yet I am not so much surprised at this, as I am affected when I reflect on so many inhabitants of the several districts of this country, who bear the name of Christian and know little or nothing of Christianity. At the desire of those Germans who came hither with Mr. Kocherthal, and are now without a minister, I did last year make a journey up in the Highlands, and baptized them; at the same time, several children; and took that opportunity also to apply my exhortations in sundry places amongst the Low Dutch, whose language I know pretty well. I baptized likewise in our house, four children, from the eldest to the youngest, born of Christian parents; in another house two, and

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in another, one black, a woman grown and instructed in the Christian religion, and should have baptized six more in another, had not the great storms of wind and rain blown down the man's house. On this my present journey hither I baptized again one, and I am desired on my return to baptize several more on the east side belonging to our Palatines, several of whom have dispersed themselves up and down the country, which is the very reason why I cannot at this time give an exact list of them as I did last autumn. I believe however that my congregation is but little diminished, which I can know by the number of communicants. On Christmas Day I had 172; On Easter 240; On Whit-Sunday 166 came. I have baptized near 80, and had but a few dead.

I have married eleven couples and instructed above 30 children in the Church Catchism and the fundamentals of the Christian religion in order to be admitted to the Communion. This begins from the 25th of July 1711 to this time.

Hereby do I send a small vocabulary of the language of the Indians of Hudson River, which is not quite complete and in order, but only brought to paper as a specimen of the endeavor, be chosen, [?] my calling as well to instruct myself as well as the poor Palatines. [?] In case you approve of it, Sir, I will try to render it more complete and bring it into a better order, that it may be fit for the press. My parents press me hard from hence. I am not able to assist them, it being heavier living in the country, for such as must buy everything, than in the city, as I spoke about it also with Col. Heathcock. I recommend to you my parents in case they should come to England, that some provision may be made for them. I hope and am assured that God will not forsake such as put their trust in him.

I have written to Dr. Bray and several other gentlemen and friends, but do not know whether the letters are come safe, having heard nothing from them. Of the enclosed letter to my father I humbly desire you to take care, and direct it first to Mr. John Behagel, near the Bank, at Amsterdam, and then to his brother

Isaak Behagel, at Frankfort, who were formerly my father's disciples; or to Mr. Langhen at Saxenhausen near Frankfort, who is to send it further to Mr. Nesser at Siegen, who will deliver it without fail to my father. I humbly beg you Sir, to excuse my detaining your so long and to recommend me heartily to the Honorable Society.

I recommend you Honored Sir with your whole family to the protection of God and remain, Honored Sir,

Your most obedient servant and fervent in prayer,

John Fred Haeger.

REPORT ON APPLICATION OF CHURCH OF NEW ROCHELLE, FOR A CHARTER.

May it Please Your Excellency: In obedience to your Excellency's Order in Councill of ye Nineteenth day of November last made on ye petition of Daniel Bondet and others for a Patent for a Church lately erected in the Street of New Rochell and for the Ground whereon it Stands, Wee have fully examined into ye matter of the said petition and are humbly of Opinion that her Majesty may Grant such Patent for the said Church and Ground according to ye prayer of the said petition all of which is nevertheless submitted to your Excellency By

Your Excellency's Most Obedient humble Servants.

A. D. Peyster, S. Staats, Rip Van Dam, Caleb Heathcote, T. Byerley.

Read 31st July, 1711/12. — Doc. Hist. N. Y. Vol. iii. p. 573.

REPRESENTATION TO HER MAJESTY ABOUT APPEAL.

To the Queen's Most Excellent Majesty.

The Representation of the Society for the Propagation of the Gospel in Foreign parts. [Aug. 26, 1712].

Humbly Sheweth

That your Majesty out of your pious concern that all your good subjects in all parts of your dominions should be instructed in the principles of our most Holy Religion hath been pleased to give instructions to the Governors of your plantations in America and particularly to the Governors of New Yorke & Jersey that they should take especial care that God Almighty should be devoutly & duly served throughout their Governments That the Book of Common Prayer as by law established should be read each Sunday & Holiday and the Sacraments administered according to the rites of the Church of England and that your Governor should not present any Minister to any Ecclesiastical Benefice without a certificate from the Right Reverend Father in God the Bishop of London of his being conformable to the doctrine and discipline of the Church of England.

That Robert Hunter Esq. the present Governor of the province of New York and Jersey hath in obedience to your Majesty's said instructions ordered one Mr. Thomas Poyer a person duly qualified according to these instructions to be inducted into the Rectory of the parish of Jamaica in Long island within the said province vacant by the death of Mr. Urquhart late Rector of the said parish who had for some years quietly enjoyed the profits of the said Rectory.

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That the Clergy of that province have represented to us that notwithstanding such instructions of the said Mr. Poyer by the Authority of your Government agreably to your Majesty's instructions, yet by the violence of some Sectaries notoriously disaffected to the Church, the said William Poyer hath been wrongfully and forceably kept out of the parsonage house and Glebe and hath not received any of the profits thereunto annexed to which he is by law duly entitled.

That the said Clergy have further represented that Mr. Poyer is advised to seek his remedy by course of law within the Courts of that County but at the same time do inform us that they have just reason to apprehend that if a cause of the Church should be tried and judged by persons of known disaffection to the Church they might not find that Justice of which they could be secure from any impartial Judges. And that if the Judgment should be given against the plaintiff it might in its consequences affect all the other churches of that province; as also that from such a Judgment, however partial, there would be no appeal either to the Governor & Council in that province or to your Majesty and Privy Council here; because in the instructions given to your Government in reference to appeals, It is provided that in all appeals to the Government & Council there the sum appealed for do exceed the sum of one hundred pounds sterling and in all appeals to your Majesty & Privy Council here the sum appealed for do exceed the sum of three hundred pounds sterling.

We are humbly of opinion that it is not your Majesty's intention that your subjects should be excluded from the benefit of appeals in such cases, where although the matter in demand doth not exceed the value of one hundred pounds; yet the loss sustained by the party doth in the consequences of it amount to a much greater value, and much less to such cases where a judgment against one of your Clergy, if there should be no appeal from it might be to the utter ruin of the Church established in those parts.

We do therefore with all humility submit to your Majesty's consideration, whether your Majesty, of your tender regard to the rights of the Church which have been always safe under your Royal protection, and out of your pious concern to promote and encourage the propagation of the Gospel, of which your Majesty hath already given many & ample proofs to this Society, will not be graciously pleased to explain the Instructions given to your Government in the plantations about Appeals, in such manner as that in causes relating immediately to the Church, an appeal may lie to your Governor & Council there, and to your Majesty and Privy Council here, without any restriction or limitation of the value or Sum appealed for. [See Jan. 8, 1713 and Feb. 6, 1713.]

26 August, 1712.— Doc. Hist. N. Y. Vol. iii. pp. 162, 163; or Col. Docs. N. Y. v. 345.

COUNCIL JOURNAL, NEW YORK.

1712, Oct. 29. Robt. Hunter, Governor.

The bill of April 11, 1711 (Naturalizing Foreign Protestants,) read, 347. Committed, 348. Passed, 348. Mr. Byerley protests against its passage, 348. Not signed by Governor.

Estate of Mrs. Selyns.

1712, Oct. 29. Robt. Hunter, Governor.

The Bill entitled, An Act to enable Isaac De Riemer, Sr., Henry Coerten, and Isaac De Riemer, Jr., to sell and dispose of the estate left by Margaretha Selynus, late of the city of New

York, deceased. Read first time. Council Journal, 349. Petition presented against it by Ab. Governeur, Is. Governeur, Isaac De Riemer, Jr., praying that the said Bill do not pass till the petitioners be heard, what they have to alledge against the same by their counsel, 349. The Bill rejected after counsel was heard, 350.

GOVERNOR HUNTER TO THE LORDS OF TRADE.

Oct. 31, 1712.

To the Right Honorable the Lords Commissioners for Trade and Plantations.

My Lords.

. . . . . .

C. His stock & credit being exhausted in subsisting the Palatines he in a letter to ye managers of the work, intimated how they might support themselves during the winter.

As to the Palatines my substance and credit being exhausted, I had no remedy left but by a letter to the managers of the work, to intimate to that people that they should take measures to subsist themselves during the winter, upon the lands where they were planted; and such as could not, might find it by working with the Inhabitants, leaving with their commissaries their names & the names of the places or landlords where they are employed during that time, that they may be in readiness upon the first publick notice given to return to the work which they have obliged themselves by contract to pursue; upon this intimation some hundreds of them took a resolution of possessing the lands of Scoharee & are accordingly marched thither, have been buisy in cutting a road from Schenectedy to that place, and have purchased or procured a quantity of Indian corn towards their winter subsistance; it being impossible for me to prevent this, I have been the easier under it, upon these considerations, that by these

Their Proceedings thereupon.

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means, the body of that people is kept together within the Province; that when it shall please her Majesty to resume the design of prosecuting that work, that body at Schoharee may be employed in working in the vast pine woods near to Albany, which they must be obliged to do, having no manner of pretence to ye possession of any lands but by performing their part of the contract relating to that manufacture; and that in that situation they serve in some measure as a frontier to, or at least an increase to the strength of Albany and Schenectady; but if the war continues, or should by any misfortune break out again, it will be neither possible for them to subsist, or safe for them to remain there; considering the ill use they have already made of arms when they were intrusted with them.

. . . . . .

F. He complains of the obstinacy & indecent behavior of the Assembly.

By the inclosed minutes of Assembly your Lordships will observe that nothing is yet done or to be expected from them toward the support of Government. I communicated to them, as I was directed, your Lordships sentiments with relation to their proceedings; what regard they pay to them, your Lordships will be apprized of by their resolves of the 30th of October, where they still insist upon the councils having no right to amend mony bills; a notion but lately broached, the practice of almost all former assemblies standing on record against them in that matter; the indecent heats and undutifully expressions in their house upon the reading your Lordships letter, are not fit to be repeated; two things they avowedly declare they will never depart from, that is, the appointing of salaries, and the custody of the public money; and now having for several years starved the Government, they consume the time during their several sessions in bantering it, that is by preparing bills, which they know can never pass, and others which if passed would raise no money; whilst in

And refers to the minutes, herewith transmitted for the truth thereof.

the mean time their frequent sessions cost the country more money than an honorable support of Government would amount to. I have nothing to hope for from a New Assembly, for the reasons formerly alledged to your Lordships, which experience has since that time confirmed, the same members being returned for the last to one man; I shall only add, and I pray God my prediction may prove false, the remedy for those evils if delayed will cost more than the Province is worth.

No remedy to be expected by calling a New one for reasons formerly alledged.

. . . . . .

I am further to acquaint your Lordships, that our Indians are now quiet again, a very good fort & Chappel built in the Mohacks Country, where I have at present twenty private men and officers, the other in the Onandages Country is like to meet with some opposition by the evil arts of French emissaries, but I hope to get the better of that, and carry on the work this summer, the missionary for the Mohacks is arrived, and upon his departure for his mission, I doubt not, but hee will be kindly received.

Referring the rest to the next conveyance, I am with the greatest honor and deference imaginable,

My Lords,

Your Lordships' most humble & most obedient Servant,

Rob. Hunter.

— Col. Hist. N. Y. Vol. v. pp. 347, 348, 349.

Rev. John F. Haeger to Society for Propagating the Gospel.

Vol. 8. p. 121. No. 12.

Translation of Letters from Mr. Haeger at Queensbury, [near Germantown, N. Y. Same as Kingsbury.]

November 1st, 1712.

Sir:—

I can give you no other account since my last but that I go on visiting, calling and use all my endeavors to promote ye inter-

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est of our Holy Church in order to lead souls to Christ, whereof my congregation will in case it be required give one sufficient testimony. Hitherto I have undergone all the hardships with patience and received nothing from ye people, they being themselves in a miserable condition, hoping it will be better thereafter, otherwise we shall all of us fare but very indifferently by reason the people are not settled yet. I keep the congregation up in good hopes as much as is possible and had the 16th of November last 70 men and 69 women communicants for ye rest I shall send an account by ye first opportunity.

The messenger being in haste I can add no more. I recommend you to ye protection of God, and remain,

Sir, your most obedient servant,

J. F. Haeger.

REV. WM. ANDREWS MISSIONARY TO THE MOHAWKS.

At a Meeting of ye Comrs. of the Indian affairs in Albany the 14th November 1712.

Present — Pr. Schuyler, Hend. Hansen, K. V. Renselaer, Mynd. Schuyler, Johs. Schuyler, P. Van Brugh.

The Comrs. Received a letter from his Excellency dated ye 31st of October last and is as followeth: (Letter missing).

The Reverend Mr. Wm. Andrews Missionary for the Mohocks sent by the honourable Society for propagation the Gospel in foreign parts was desired to meet the Comrs. with the Rev. Mr. Tho. Barclay, who came, It was then ordered that the said letter should be read unto them which was done, and told Mr. Andrews that they would at all times give him all the assistance that Lays in their power for accomplishing so Good a work as he Is sent for, for which he Gave the Comrs. Many thanks.

At a Meeting of the Comrs. of the Indian affairs in Albany ye 15th day of November 1712.

Present — Pr. Schuyler, Johs. Schuyler, K. Van Renselaer, Hend. Hansen, Rd. Ingoldsby, Mynd. Schuyler, P. Van Brugh.

This day a letter from his grace My Lord Arch. B. of Canterberry dated ye 29th of May last to the Sachims of the Six Nations of Indians was delivered to the Sachims of the Maquas Country and read unto them, the contents whereof was Interpreted by Lawce. Clasen, which letter was ordered to be recorded in these Minutes on the request of the Reverend Mr. Thomas Barclay. (Letter not found.)

The Reverend Mr. Andrews Missionary to the Mohawk Indians told the said sachems that he is Sent by her Most Excellent Majesty the queen, and the Society for propagation ye Gospel in foreign parts at their own desire & request to her said Majesty when Some of their Sachims were in England, and propositions Since that time made to have Ministers to Instruct them in the Christian Religion, for which Reason he has left his dearest friends and relations and under Gone a very tedious & dangerous voyage to come over to them to Instruct them in ye

principals of the Christian Religion for the Good of their Souls Salvation, hopeing with the blessing of God to see the happy fruits of his labour, and that they will give him due protection and Incouragement in the doing of it whilst it shall please God that he should be among them.

Then Terachjoris Sachim of Canajoharie the upper Castle of the Mohawks Stood up and Sayd that he was deputed by those of that Castle to come to Albany to Receive in their name the Reverend Mr. William Andrews for their Minister, who they understood is Sent (on their Request) by the Great queen of Great Britain to Instruct them in the Christian Religion for the Good of their Souls Service, and Gave Mr. Andrews his hand and promised for those of that Castle to give all the protection and Incouragement unto him that shall lye in their power.

Hendrick one of the Sachims of the Maquas Country stood up and said that he was very glad that ye Reverend Mr. Wm. Andrews was coming over for their Minister to Instruct them in the Christian Religion for the Good of their Souls, and that he was deputed with those now here present by the other Sachims of that Castle to Receive him in their names for their Minister and father and promist for themselfs and those of the said Castle to give him all the protection Incouragement and assistance possibly they can, and always be faithful and obedient to him, and doth heartly Return thanks to her Majesty the Great queen of Great Britain that She had been pleased to Grant their Requests, and also to the honorable Society for Propagation of the Gospel in foreign parts and doth thank his Excellency Robert Hunter Esq. etc., and Coll. Nicolson for their Intercession in Getting their Request Granted the fruets whereof are now to be seen.

Hendrick sayd further that he desired in ye name of the said Sachims of the Mohawks that none of their land might be clandestinely bought from any of them for that would breed a faction and disturbance among them and would be an occasion of leaving their Country and oblidge them to go over to the Ottowawas or farr Indians where they should have no Christian Minister to Instruct them in the Christian Religion, nor that they should not be brought under that yoke as those at Canada are who are obliged to pay the tenths of all of their priests. Gave a Belt of Wampum.

Mr. Andrews Replyed that he was not come for the lucure of their land nor to lay any burdons on them but to Instruct them in the true Christian Religion and that no land Should be bought of them in a Clandestine Manner, it if Lays in his power to prevent it, and that the honourable Society had taken care to pay him.

The Reverend Thomas Barclay desired that the Comrs. would be pleased to procure men Slees & horses for Conveying the goods of the Rev. Mr. Andrews to the Mohawks Country and to pay the Charges thereof which they promised to do with all readyness.

The Comrs. Gave the following presents to the Mohawk Indians, viz., six kegs of powder, six boxes of lead, twelve Blankets, twelve Shirts, two duffel Blankets, five pair of Stockings two hundred flints & fifty pounds of Shot.

— Doc. Hist. N. Y. Vol. iii. pp. 542, 543.

GOVERNOR HUNTER TO THE LORDS OF TRADE.

Dec. 6, 1712.

To the Right Honorable The Lords Commissioners for Trade and Plantations.

My Lords.

. . . . . .

The Palatines continue upon the grounds where I have planted them so that we have them at hand when her Majesty shall think

fit to reassume the designe, and require the performance of their contract.

The Indians are at home and quiet, having returned from their Expedition without effecting anything, being divided among themselves. The Missionary for the Mohacks is gone thither. I have heard nothing from him since he hath been there. My numbers are much too few for the numbers of garrisons. I have not heard of late from the Undertakers of the Fort at Onondage by reason of the season of the year, which makes me conclude that they have met with no opposition as it was apprehended.

. . . . . .

— Col. Hist. N. Y. Vol. v. pp. 350, 351.

REV. MR. HENDERSON TO THE SECRETARY.

New York December 12th, 1712.

Sir:—

I have (by the blessing of God) arrived safe in America, and in obedience to the Honorable Society's commands, delivered their letter to his Excellency, Governor Hunter, and communicated the other to as many of my Brethren, the Clergy, as conveniently I could, it being now the Winter season; they are truly sensible of the Honorable Society's favour and zeal to encourage the Church & Clergy in these parts, & will as soon as the season permits them, meet together and return their hearty thanks for the favorable reception their Memorial had from that Venerable Body. In the meantime Mr. Poyer tells me, and desires me to inform the Honorable Society, that the Justices of peace and other persons with whom the administration of Justice is lodged at Jamaica on Long Island, have been lately changed twice, and that in a very short space; those that are at present in Commission are friends to the Church, and it would be a seasonable Juncture to him to commence a suit at law for the recovery of his Parsonage House, Glebe, and arrears of Salary, if he were certain of their continuance in Commission. But there was so sudden an alteration before, and that so soon after the other change, that he is of opinion it is safest to wait for the answer Her Majesty will most graciously please to give to the Honorable Society's representation: for should he enter a suit at Law, and the Commissions be changed again before Her Majesty vouchsafe that explication of her instructions to the Governor in relation to the appeal that the Honorable Society have petitioned for, the case would be the very same that is set forth by the Clergy's Memorial; he is under great concern for the issue & event of this affair he says; should a matter of such consequence miscarry under his conduct, he says it would be the greatest affliction that possibly he could meet with, & therefore he's resolved to wait with patience the further direction of his patrons at home. ..... — Doc. Hist. N. Y. Vol. iii. pp. 163, 164.

ORDER IN COUNCIL, AUTHORIZING APPEALS IN CERTAIN CHURCH CASES. [See Aug. 26, 1712, Feb. 6, 1713.]

Jamaica. Rev. Urquhart. Rev. Poyer.

At the Court of St. James's the 8th day of Jan. 1712 (1713).

Present — The Queen's most Excellent Majesty in Councill.

Upon reading this day at the Board a Report from the Lords Commissioners of Trade and Plantations in the words following, viz.

To the Queen's most Excellent Majesty.

May it please your Majesty, In obedience to Your Majesty's order in Council of the 28th of July last, referring to us a represn. from the society for the Propagation of the Gospel in foreign parts, setting forth the hardships suffered by Mr. Tho. Poyer, Clerk in the Province of New York, and humbly submitting to your Majesty, whether in the case represented by them, and in cases of the like nature, your Majesty may not think fit to dispense with that part of the instructions given to the Governor of the said Province whereby it is provided, that in all appeals to the Governor & Councill there, the sum appealed for do exceed one hundred pounds, and in all appeals to your Majesty in councill, the sum appealed for do exceed three hundred pounds sterling, we have also been attended by several members of the said society; and thereupon take leave to lay before your Majesty the state of the case as it appears to us from the said representation.

Upon the death of Mr. Urquhart, late Rector of the Parish of Jamaica in Long Island, Coll. Hunter Your Majesty's Governor of New York inducted Mr. Tho. Poyer a person duly qualified according to your Majesty's instruction in that behalf, to the Rectory of the said Parish, notwithstanding which by the violence of some secretaries* disaffected to the church, the said Poyer hath been wrongfully kept out of the Parsonage House and Glebe, that the said Poyer is unwilling to seek his remedy at law, being apprehensive that if a cause of the church should be try'd and judged by dissenters, he would not find justice, and the value of the said House and Glebe being small, an appeal would not lye from the inferior courts to your Majesty's Governor & Councill there.

This appearing to be the state of the case, we are humbly of opinion, that in cases where the church is immediately concerned (as in the present case) Your Majesty be graciously pleased to allow the Clergy liberty of appealing from the inferior courts to the Governor and Councill only without limitation of any sum.

Which is most humbly submitted.

Phil. Meadows, Robt. Monckton, Tho. Foley, J. Hinde Cotton.

Whitehall,
Nov. ye 25th 1712.

Her Majesty in her Privy Council taking the same into consideration, was graciously pleased to approve the said report, and to order, that in case where the church is immediately concerned (as in the present case) liberty be given to the Clergy to appeal from the inferior Courts to the Governor & Council only, without limitation of any sum, and Her Majesty is further graciously pleased to order that as well in this as in other the like cases, liberty be given to the Clergy to appeal from the Governor and Council to Her Majesty in her Privy Councill without limitation as aforesaid, and the Right Honorable the Earl of Dartmouth, her Majesty's principal secretary of State is to prepare a letter for her Majesty's Royal Signature, and Sign Manual accordingly, to be sent to Her Majesty's Governors of the Province of New York or to the Commander in Chief there for the Time being.

E. Southwell.

— Col. Hist. N. Y. Vol. v. pp. 352, 353.

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* Sectaries.

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REV. MR. BARCLAY & HENDK. HANSEN ESQ.

Att a Meeting of the Comrs. of the Indian Affairs in Albany the 19th of January, 1712/13.

Present — Kill. Van Renselaer the Commander & Chiefe here Hend. Hansen, Myndt. Schuyler, Johs. Schuyler, Pr. Van Brugh.

The Comrs. being conviend at ye desire of Mr. Barclay, minister of ye Gospel & Missionary of the Society for Propagation of ye Gospel, who acquaints ye Gentlemen that he is informed that Mr. Hend. Hansen at ye house of Wm. Hogan on ye 15th Instant, when ye Mayor was Sworn, did take occasion to Rail against him upon occasion of a Letter writ by his Excellency, the Governor, to ye Comrs. of ye Indian affairs, wherein Mr. Hansens name was mentioned for not going to ye Mohogs Country with Mr. Andrews the Missionary; and that if he had any Interest with ye Indians it ought to be Imployed for her Majesty's Service, That it was hoped he would Ractify that neglect, and make matters Easy and Some other matters that were unpleasant to Mr. Hansen whereupon

Mr. Hansen alledged in a publick Compe. on ye said 15th Instant that Mr. Barclay was ye occasion of writing of that Letter, and that he designed to be a bishop over Mr. Andrews, ye Missionary, that he had a mind for his salary, and that he told ye Gentlemen he would come up with him, for what he had done, to his prejudice & other words to that Effect & desires that such Evidence to ye proof hereof may be heard.

Robert Livingston Junr. Esq., Mayor of ye City of Albany, doth say, that on ye said 15th of this present January he heard Mr. Hend. Hansen Say he woundered why Mr. Barclay was so incenced against him that he did not look upon Mr. Andrews ye Missionary to have writ against him to ye Governor but beleeved that what he did was by the Instigation of Mr. Barclay, and that he ruled over the said Mr. Andrews as a bishop, and that whether it was to remove him from that place and have ye benefitt of it for himself he knew not, and did further say that he has to doe with greater men, then he meaning Mr. Barclay and did not value him he would come up with him,

Lt. Coll. Johs. Schuyler doth say that he was in Company ye 15th Instant at Wm. Hogans when ye Mayor was Sworn and he heard Mr. Hend. Hansen Say that he beleeved that Mr. Andrews ye Missionary had never writ against him to the Governor and that he beleeved Mr. Barclay Ruled over Mr. Andrews as a bishop and that Mr. Hansen said further he knew not why Mr. Barclay was much incenced against him Except it was about ye fifty pounds but knew not further of it.

Mr. Abraham Cuyler Says that he was present the same time at Wm. Hogans and he heard Mr. Hend. Hansen Say he knew not what ailed Mr. Barclay to write against him to ye Governor where upon Mr. Mayor answered him, he beleeved it was not Mr. Barclay that had writ to the Governor, where upon Mr. Hansen said I know that but he beleeved that what was writ to the Governor against him was by ye Instigation of Mr. Barclay, and Said further is Mr. Barclay angry because I was desired to gett fifty pounds for him upon Interest to pay his debts, and that his wife must know nothing of it, & further knows not.

Mr. Hend. Hansen being present says that he was at Wm. Hogans on ye 15th Instant when ye Mayor was Sworn, and being troubled at that Paragraph of his Excellency's Letter which Related to him, He could not forbear mentioning ye Same to Mr. Mayor, Subject of that Letter (the being discoursed of by Some of the Compe.) and he told ye Mr. Mayor how that he suspected it was of Mr. Barclays means, that he happened to be thus misrepresented to his Excellency because he had heard that Mr. Barclay had dropp'd Some words Reflecting on him — and thereupon took occasion to Speak to Mr. Mayor, whom he thought would inform Mr. Barclay of his Resentment, & Said I know not why Mr. Barclay is so much incenced against me Except it be for that I Endeavoured upon Mr. Collins desire to get fifty pounds upon Interest for Mr. Barclay which his wife was to know nothing off, which I could not procure without being Security for it myself which I declined, and so did not gett it, or that he must have a design against that good Man Mr. Andrews ye Missionary to make him uneasy & gett a part of

his Salary, for it Seems that he would Rule over that good Man as a Bishop, it Seems as the Dutch phrase is dat hy't hondtie d' Steert soude off hacken, that is he would cut off the Litle dogs taile, but he was not affraid of him for he had had to doe with as Great men as he was and that he would come up with the meaning that when ye matter came to a fair hearing he doubted not but to Clear himself and Concluded that he did not know what ailed ye man, meaning Mr. Barclay, for he had done him all the kindness that was in his power & Shewed him all the Respect Imaginable ever since he had been in ye Country and had used all Endeavors to perswade and Recomend ye Indians to be kind to Mr. Andrews the Missionary, and to bring him of the best that they hunted telling ye Indians that it was the Custome of ye Christians to doe So and to be kind to their Ministers.

Mr. Barclay Says he will not trouble ye Comrs. any further, but give his Excellency the Governor an Account how Mr. Andrews ye Missionary was Received by Taquajenont ye only Sachim that was at home in the Maquase Country to Receive their Minister.

Mr. Barclay desired a Copy of ye above proceedings, the Comrs. order a copy to be delivered to Mr. Barclay and to Mr. Hend. Hansen Likewise if he desires it, they both promising not to send it down to New York before ye ordinary post goes which is Friday next, when ye Gentlemen will give his Excellency an account thereof.— Doc. Hist. N. Y. Vol. iii. pp. 544, 545.

Bequest to the Poor of the Dutch Church of Albany.

Know all men by these presents, that I Marietie Tymissen, widow of Cornelius Tymissen of Kwistagewene in the county of Albany, in the province of New York, having a particular affection and love, which I feel within myself, for the poor and indigent members of the Reformed Dutch Church in Albany, in the before mentioned province, have given and assigned, and do by these presents give and assign to the Consistory of the before mentioned church, the sum of twenty pounds current money of the before said province, in behalf of the indigent members of the before mentioned church, to be paid to the aforesaid Consistory, for the time being, six weeks after my death by my heirs, executors or administrators without any delay or contradiction whatever, and that this may be observed and adhered to, I oblige my heirs, executors and administrators and every one who is walking in the way of truth; therefore I have signed and sealed this at Albany, Jan. 24th Anno 1712/13.

Mark
Marietie × Tymissen.
of

Signed and sealed in presence of us, Evert Bancker, Rutger Bleecker.— Munsell's Annals of Albany, Vol. vii. p. 236. Munsell's Annals, vii. 236.

Classis of Amsterdam.

Correspondence from America.

The Consistories of Midwout, Breuckelen and New Amersfoort to the Rev. Classis of Amsterdam, Jan. 28, 1713.

Port-folio, "New York," Vol. i.

Extracts, in Vol. xxi. 565–7.

To the Rev. Classis of Amsterdam, Health and Salvation.

Although the letter from the Rev. Classis of September 30, 1711, was addressed to the ministers, Rev. Du Bois and Rev.

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Antonides, without any mention of the Consistories; yet we, the undersigned Consistories of the three combined congregations, Midwout, Breuckelen, and New Amersfoort, find ourselves compelled to reply to the same; because the contents of the letter, although not addressed to us, nevertheless affect us principally.

We, together with our sighing and grieving congregations, still observe some evidence of the old fatherly anxiety and tenderheartedness to-us-ward, in your cordial wish for the freedom of our church. For this we heartily thank your Reverences; and have looked and waited with great longing, even as we still look and wait for the result that may have followed the efforts of the Grand Pensionary, (the Prime Minister of Holland) but we fear now that the good expectation of effecting something through My lord Marlborough has come to naught. (Marlborough out of favor at Court, in 1713.)

But as this matter touches all the churches in general in these regions, although it plainly pleases you to make a distinction; yet there is therefore something special, in this letter, which is meant for you each and all; namely, the disturbances caused in our churches by Rev. Freeman. And even as these grieve you, so they oppress and grieve us especially; and not only us in particular, but all pious and well-meaning Christians in these regions; and especially because they are the beginnings and the first sources of the loss of freedom in our Church, according to your own predictions and warnings addressed to us and to all the congregations, in the circular letters which you sent over to them, under date of March 29, 1700.

There are, indeed, certainly, two distinct matters thus far;—the liberty of our Church is to be regarded in general; but the troubles in our congregations are to be regarded as particular, as something belonging to our congregations specifically. Nevertheless, according to our judgment, the matter cannot be thus divided, because the troubles cause the taking away of the very liberty of the Church in general, and are an indication of the way

in which that liberty will be undermined. By such circumstances, what troubles us might soon happen to the other congregations; for there is no lack of imitators, who try to intrude themselves in the congregations, to draw a part of the members to their side, and cause divisions thereby, taking no account of any Church Order, or of the Consistory.

If you have paid attentive heed to our previous multiplied writings and beseeching complaints, then you will understand somewhat, what we feel, concerning those troubles which press us so heavily. And they press us the more heavily, and pain us the more severely, because you openly write to us, and make the same known also by copies to Rev. Freeman, that you have no power to do anything effectual against Rev. Freeman for the furtherance of the general rest and peace; yea, that even upon our wish and petition, you do not find yourself able to serve us with any counsel, or to be of any aid in taking away those dissensions. This is a declaration which strengthens Rev. Freeman tremendously. It makes him stick to his opinion, and not abandon his undertakings. He even boasts, and with truth, that the Classis had not made the conditions, and therefore could not break them, etc. And inasmuch as the Classis openly confesses this; and that, as to all such matters, we over here have nothing to do with a Classis. We are now forced to acknowledge that when the cord of a recalcitrant is stretched to the utmost, no ecclesiastical sentence pronounced can be executed, because the overshadowing of political authority is necessary thereunto.

Nevertheless with humble submission, our idea is this:— that you could have given your judgement and sentence upon such conduct, with the declaration of the punishment deserved, if such a one were within reach of lawful ecclesiastical censure; so that it might serve to the confusion of the malefactors, and deter others from similar undertakings. Surely we can not see what should hinder you from giving some advice as to what ought to be done on either side, in accordance with the requirements

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of Christian propriety, and for the preservation or restoration of good order and peace in Christs Church; as surely the indication of such advice and counsel (raadt en advys) would have much influence upon the Governor. He likes to see peace and unity among his subjects, and the bringing of a recalcitrant to his duty by his authority; and to the comfort of the distressed congregations, who look upon themselves as abandoned and helpless, without counsel, when formerly they rejoiced in your fatherly care, counsel and advice. They have often enjoyed practical evidences of these things in the days of our ministerial predecessors; as they did even at the coming over of this Rev. Freeman himself. Without request, we then had such advice from the Rev. Classis; and therefore for it now to declare that the Classis cannot even give advice, how can we look upon this otherwise than as a practical withdrawal of the care you owe us? What shall we do? To whom shall we go for refuge, in case of misconduct of a minister, in doctrine or life? Or where shall an upright, pious and faithful minister seek his encouragement? Are we then independent? orphans without a father? O Lord, help us! Why are these sweet and flourishing congregations so fallen away, and so grievously betrayed? We must say that this public declaration and confession of your impotence does great harm and is very injurious to the general condition of the Church; and will continue to be so. And besides that, it very much belittles your impressive name; and it serves much more unto estrangement than to the furtherance of peace and unity among us, and to which you admonish us. For it confirms Rev. Freeman in his doings. He derives evidence therefrom that there is no such great necessity to bind one's self to Church Order here; because we are under no Classis here, whose power, by its own confession, extends so far as even to give advice.

As to the removing of the troubles, and the promotion of peace in our churches, you have expressed your earnest desire to the ministers, that they do all in their power to contribute thereto.

That earnest desire is most Christian. We also have abundant cause to thank our minister as well as Rev. Du Bois, for their great diligence manifested from time to time to that end. In regard to what has been done on our part, we refer to our previous writings as well as theirs. Therein we have shown you clearly, how that, immediately upon the arrival of our pastor we endeavored also to call Mr. Freeman. And our pastor was content with this. He also declared that he would be satisfied with whatever the Consistory might do, even though it were to his hurt, and to his inconvenience in his office; because, as minister, he was in duty bound and also glad to preserve the peace where it already existed, and restore it where it was not, or where it had been broken. We wished to call Rev. Freeman as a second minister, in accordance with Church Order, and for general edification, etc. And if you have taken heed thereto, you will see that the state of the dispute in no sense depends on the salary; although it would be a great step towards permanent peace, in case the salary could be put on both sides on an equal footing, even as you write you have incidentally heard. These are mistaken reports of Rev. Freeman by private persons who support him, in order to inspire you with a false impression of his case; and we would find ourselves put greatly in the wrong before you, if you should more regard private reports than our general and public ecclesiastical papers.

Your reply to Rev. Freeman's long winded letter hits the nail on the head, (lit. *recht ter snee*, is of the right cut). You have set him back greatly in his pretensions, for which we are thankful. Yet he knows how to explain all this very prettily, in his own favor, and not according to your judgement and meaning, but according to our representations, which you communicated to him. This will appear to you from a writing of his own. He pretends to be inclined to peace, and has "peace" much in his mouth, but we wish it was more from the heart, and that he would occasionally make his inclination somewhat more effective,

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with the preservation of right and truth, and without infringment of Church Order and liberty. When he had the upper hand over our minister..... we never heard a word about peace. All of the time of Cornbury, and subsequently, our minister was not only compelled to vacate his place for Freeman, but they managed to bring matters to such a pass, that the sheriff and the justices of the peace received orders specially to prevent him, from conducting divine services in the churches of Flatbush and Breukelen. He was also prevented at a certain time from holding service in the Church of Jamaica. For when he was to conduct services there, he was publicly, and with violence kept out of the Church by the sheriff and his servants; and the people were driven out of the Church with sticks, although there was an assembly there of more than two hundred people. On account of this our pastor had to leave that location for a long time, although it was lawfully his; and we were compelled to hold services with our pastor every Sunday at New Amersfoort, during that entire period of persecution, which lasted from September 1709 to May, 1710. Then again when by a change of administration, a change for the better came to us, not the least word was heard about making peace; but they were more than satisfied that our pastor, although with such a large following, had no freedom of action. If one may conclude anything as to one's inclination, from acts, we may easily guess as to the sincerity of Freeman's inclination for peace, from his constant course of action. Besides, experience taught us of his real inclination by several instances. When it was frequently quite apparent that unity might be arrived at, he (Freeman) always knew how to conduct the affair that it again came to nothing; because he could not get the advantage over us.

No one is able to be his own judge. The matter in dispute was investigated by a committee, by order of Governor Lovelace, and it was decided against him (Freeman); and by this present Governor, Robert Hunter, with his Excellency's High Council,

and the decision was against him again, and this was confirmed and ratified. Previously, however, before such investigation took place, his Excellency (Hunter) labored to unite us. His Excellency even offered to lay the case before some Classis or Synod, which we might agree upon naming to him, and request its decision; provided that we would pledge ourselves, by the honor of our office, to conduct ourselves according to the decision of such Classis or Synod. This, after long opposition, was finally consented to by Rev. Freeman. And because the Classis of Amsterdam was looked upon as partial, it was left to Rev. Freeman to choose any Synod or Classis, which he pleased. He, then, finally, after many arguments and excuses, chose the Classis of Leewarden in Friesland, from which our pastor had come. There was Joy that in such a way the dispute might come to an end. It might fall out for or against, just as it should happen. But when the day came for handing in the documents to his Excellency and for the pledge to be signed, which his Excellency had himself drawn up, and had written with his own hand, Rev. Freeman refused to sign it, saying that he wished to have nothing to do with any Classis or Synod; that he could not do this thing, because his people were not disposed towards it. Thus all the good and well meaning efforts of his Excellency were in vain. The truth of this, if it were required, we could confirm by the testimony of his Excellency himself.

We, then, seeing that his cause had suffered, judged that another good opportunity was born to him by the letters sent by you, and which contained an admonition to peace. This opportunity also he eagerly seized by the hair, and requested us to enter upon negotiations for peace. Into such negotiations we indeed entered with him; whereof we send herewith to you the original documents.

If you will be pleased to consider the affair of enough importance to examine and ponder these documents carefully, giving them due attention, and deliberation, you will see, that the

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chief cause of dispute and on account of which the peace negotiation came to a stand-still, so that no result was reached was, that his call alone was lawful and ours was unlawful; that his Consistory alone was lawful and we are an unlawful Consistory; or that both should be held of equal status and one Consistory should be made of the two. We could not agree to this for the following reasons:

1. Because it is at variance with the truth. Besides, the election of his new Consistory was immediately protested against, at the very beginning in an ecclesiastical manner, both by many members of our church and especially by our Consistory; for if we had agreed, it would have been followed here by very bad consequences in these dark days.

2. Because the lawfulness of our case and the unlawfulness of his (Freeman's) case was shown before the committee; and their decision was confirmed by his Excellency and the Council, and ratified, as is mentioned above. And this confirmation we could not break and bring to naught by our accord and consent without greatly demeaning (prostitueeren) their Honors (edelheden) as well as ourselves.

3. Because you yourselves have declared his call to these congregations unlawful. But this, he (Freeman) pretends to contradict and powerfully to refute.

At the first glance Freeman's side appears to be in fine shape; for he first meets with the Consistory of Midwout; and then again he gets assembled with him, the Consistories of Bushwick and New Utrecht and Gravesend, besides those of Midwout and Breukelen. But the Consistories of Bushwick, New Utrecht and Gravesend, are outside of this affair altogether. We have no dispute with them and their congregations. For they are congregations of such sort as were served *extra* by our previous ministers, and who derived from them *extra emoluments*, outside of the regular stipulated salary. From these our present pastor is now cut off; except that only New Utrecht was com-

bined with us; and that Consistory, at the arrival of our pastor had been in office equally long with us, and was considered as a lawful Consistory by him. But we, or our predecessors to whose offices we succeeded, were rejected as unlawful; because on account of the vacancy in our church we had served beyond our terms. But those Consistories of Midwout and Breukelen, herewith mentioned by him (Freeman) are those which were put forward (opgemorpen, cast up) by him. But they were first of all, elected by only ten or twelve persons, of whom, some were not even members of the church, and are not to this day. The Consistory of New Jamaica is similarly situated, which is also brought into play here. The same was taken up by him in like manner, with the deposition of some members of the Consistory who were lawfully chosen and irreproachable in their office and life, and who had not even served out their terms; for in no other way could he effect his object there. Therefore in that church also, there are two Consistories, and the congregation is torn asunder. The story is too long to give a full and circumstantial recital thereof; but we deemed it necessary to give you this further explanation regarding these Consistories. It is with these that he presents himself for the peace-negotiations with us; because to those not informed, this appears to have a fair show.

How things went in connection with these peace negotiations on either side, you will be able to gather from the accompanying documents, if you can take any pleasure in considering the same and in comparing them with one another; and how well or how ill, we on our part conducted ourselves, we leave to your wise impartial, and unbiased judgement.

We did not answer his last lengthy paper, or Counter-report, as he named it, because it is much rather a libel than a paper for peace. It is full of notorious untruths, contradictions, ugly perversions, and foul slanders. It was composed in anger. In regard to it, we judged it best to keep silent at present, and not

to requite slander with slander, and reproaches, but to suffer them.

In order to move him to some concessions, we appealed to the government committee, which was also at his own request and choice appointed for the purpose. By them, all those matters brought forward by him were disposed of; and their decision in justification of our case, was approved and ratified by his Excellency and his Council, as already stated above. At this he was so angry, that he does not hesitate to accuse the Governor and Council of acting illegally. For this it would be difficult for him to answer, if he were called to account for it; for besides he has adorned his account of this with untruths, to give it a show. For as to the chief matter, regarding the lawfulness of his call, and the unlawfulness of the call of our pastor, he found (as he says) two serious tumors which could not be cured except by a Christian agreement:

1. It was demonstrated before the College of the Deputies, (committee of investigation,) that the Consistories transmitted the Call to Holland, after previous consultation, and the consent over their signatures, given by a very large majority of the members of the three combined congregations; and we think that the Call on a minister is lawful, when he has a majority-vote.

2. And Governor Cornbury, under his hand and seal, gave us permission to make a Call in Holland; and upon the refusal of Rev. Freeman to come upon the terms stipulated in the Call, (1703), we sent the Call to Holland; but on account of his Excellency's absence, only after previous communication with one of her Majesty's Council, and upon the strength of his Excellency's permission first given. This was also communicated to his Excellency on his return, and his Lordship was content therewith. Nevertheless, later on, he was incited to anger against us, when Rev. Freeman began to intrude into our churches. This Free-

man did, because of the fact that the wife, whom he was then about to marry, was not willing to go to Schenectady to live. Freeman then made himself and his (present) congregations subject to his Lordship's authority, by obtaining a license (from Cornbury).

3. As to the confession (or obligation, schult-bekentenis) made in a letter to a certain woman who was acquainted (familiaar) with the Governor, and who was devoted to the cause of the Dutch Church, of which she was a member: This took place by the counsel and advice of that woman, in order to meet the Governor half way. For he claimed to have been belittled in his authority, because his lordship had not been appealed to, a second time, when Rev. Freeman declined to accept the call upon the terms proposed; although this was an idle pretence. And therefore this letter to this woman served only as a complimentary humiliation, so that we might not seem to be too obstinate. This is frequently done to appease the anger of a man in power, when one is in an embarrassing situation. Besides, the whole proposal was conditional, which does not affect the matter itself.

4. And for this same purpose served also the honorarium granted to his Excellency. But to call this simony, and to make out that we took this money out of the poor fund, in the way of church robbery or sacrilege, as he writes, is a foul slander, not worthy of being noticed. Although we might press this upon him, that he is himself not quite free from some such thing as is mentioned here. But why throw this dirt in each other's faces in a peace-negotiation. It is truly small proof of love of peace, to expose each other's faults.

As regards now his call, with his newly chosen Consistory: These were nominated by him, and in his own way he proves that this was done in every particular according to church-law,

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not to mention everything that is here cited and brought forward —

1. We send to you both calls, which were made out to him at such different times; the first, on May 4, 1703; and the second, on September 21, 1705. We leave it to your wise and judicious verdict, if by these his entrance with our congregations, to the exclusion of our own pastor can be adjudged as according to church-law? [See these calls under date of May 4, 1703.]

2. And according to the validity of this call, must be estimated the validity and legality of his newly chosen Consistory. That Consistory must stand or fall with him. Otherwise we and our predecessors were to blame for not having accepted and served him as our lawfully called minister, and are deserving of censure in the exercise of our offices. But all this being so we cannot see how those few persons, not more in number than ten or twelve, and some of these not church members, could have the power, and that without the presence of a minister, as he here openly declares was the case, and without previous notification to the congregation, to effect an election of an entire new Consistory. According to what Church-Order can such an election, or such an elected Consistory be held lawful? On the other hand, it is a general custom in the churches throughout this whole Province, that no election of a Consistory be held during a vacancy, and before the arrival of the newly called pastor. This is done, that those persons whose signatures are attached to the call, may also receive him, and fulfil the terms promised in the call. Thus it has been done by us, and by our predecessors. Does this then make us, (the present Consistory) illegal, before our congregations and without authority in the church? Please judge ye for yourselves.

3. That he actually declined the (first) call, with the reasons why, he explains himself, in a letter written to Mr. Bancker of

Amsterdam: He says, that he conscientiously deemed himself obliged to remain at Schenectady, because there he could render God's Church much more service, particularly in the conversion of the heathen, etc.

We must finally say, and in conclusion, that if everything is so favorable to him, and his case is so just in all respects, as he so largely claims; so that he imagines he has been greatly wronged by the Collegium of the Committee, and by his Excellency and his Council, in their pronouncing a decision against him, and in confirming it; why then is he so shy, and disinclined to give the case, according to the advice of the Governor, given in all good faith, to the judicature of some Classis or Synod which he himself might freely choose? For thus the disputes would soon have had an end. Therefore his Excellency, with that good zeal which made him so generously offer his services in this matter as was mentioned above, even with assurance and pledges, offered to relieve him from all difficulty which might lurk within.— He (Frecman?) even advanced the thought that being under the crown of England, (if) a foreign power should be written to for judgement and advice, it might be in conflict with the laws of the kingdom; therefore in defending and protecting that one of us who was in the right, and in maintaining that right — he would be hindered and disappointed. But this is certainly a proof that he wanted to be his judge in his own case; or to keep these sad disputes going on incessantly; or to end them only by having the right himself to judge, in something that was against him.

We also appeal to your letter to him, from which we perceived that you agreed fully with the decision of the committee, mentioned more than once before. This was to the effect that he could claim to have been lawfully called to our churches, inas-

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much as you plainly write, that when he declined the call of May 4, 1703, because he wanted more salary, the Consistories were at liberty to make out another call. And although he was expecting an answer, the Long Island people were not obliged to answer, etc. But see how that is explained by him. He says that it was something written by us to you, and not the (legal) judgement and opinion of the Classis. Whether this explanation is according to truth, and according to right sense and your meaning, you will be able to judge best. He however confirms his explanation principally by this; that you recognized him as the lawful minister of Flatbush in the superscription of the letter, wherein he is entitled; "Worthy minister of Christ's Church at Midwout."

And certainly that superscription — we say it with all reverence to your highly distinguished Assembly — shocked us tremendously; and not only us, but every one who has any respect for the Rev. Classis. We know not what to think of this, and cannot at all reconcile this superscription with the contents of your letter, supposing that we, or our predecessors in office, at the time of his declination, according to your judgement, had the power and the liberty to make another call; even as they did, who then constituted him "Worthy minister of Christ at Midwout?" Truly he is as little the "Worthy minister at Midwout," as he would have been at Albany, if, as he tried, he could have circumvented Rev. Lydius. In regard to that matter, please consult the circular letter on that subject sent to the churches, under date of March 29, 1700, in which the Classis acknowledges him as not even a "Worthy Siekentrooster."

That which he failed to do then (at Albany), he has accomplished in the case of our pastor. He invaded his churches, not before, but just at his arrival. Thus he takes revenge for the wrong then done to him by the Classis! for even now he does not scruple to say that the place (at Albany) rightly belonged to him.

There is yet something else which appears to us somewhat strange in your letter to our pastor and Rev. (Gualterus) Du Bois. Therein you admonish Rev. Du Bois to direct the whole matter, finally, in such a way that the moneys long ago advanced for (the passage of) Rev. Antonides, and for which orphans and widows are now suffering, be repaid, etc.; and of all that you sent a copy to Rev. Freeman.

As to the matter itself:— It is right and just that you should demand payment of those moneys which were advanced so long ago. The same ought to have been paid long since; and this would doubtless have been done, if our pastor had been of better condition and means; and especially he had found things in our congregation as he had expected, and as such our former pastors enjoyed; without having been cramped and shortened in his emoluments and income as has now happened. The debt, indeed, originally belongs to the churches, for it was made in behalf of his travelling expenses. And in addition, according to the length and difficulty of the journey, in these trying days of war, there is a kind promise of increase above the stipulated transportation charges. He derives from this source from the congregations, twenty-nine pounds sixteen shillings, New York money, or seventy five dollars.

But what we wish to remark in this connection is this:— that a copy of this was sent to Rev. Freeman. Of what use and benefit this could be, and with what object this was done, we cannot comprehend. Was it with the design to let Rev. Freeman see that there was no partiality among you, and to assure him of your affection toward him? But then we would have to complain of your partiality, and of withdrawal of affection from us; who without any reference to our own glory and interest, have, with our pastor, suffered and striven for the rights and freedom of our church:— when our lawfully called minister Rev.

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Antonides sent to us by you; and we, with him,— for in this we take our part and portion — are thus publicly branded as " One who causes suffering to orphans and widows;" while on the contrary, Rev. Freeman is honored with the title of " Worthy Minister of Christ's Church at Midwout." Yet even as we have always had reason to thank you for your faithful care in sending capable ministers, who have served and edified our congregations by their teaching and life; so now, we have special reason to rejoice in his person, who in these troublous times, has been himself sufficiently tried and tested. His laudable testimonials both from you, and from the Classis of Leewarden, and from his previous churches, both in respect of doctrine and life, have been sufficiently verified by him. By his labors among the young the number of the members, notwithstanding the sad schism in our churches, has been increased by more than a hundred. These after public confession and the giving of adequate testimonials have been received in the bosom of the church. The Holy Supper is celebrated now among us four times a year. And therefore we protest, that he — and we with him — has not in any sense deserved to be thus publicly exhibited; and that it is to us as well as to all well-meaning persons very painful, and makes us bitterly sore of heart, that there has thus been given to Rev. Freeman any opportunity to boast over him, even as he seeks in every way to get the advantage of him.

As to the moneys: Inasmuch as the money transmitted for promoting the liberty of our churches, is not being used for that purpose anyhow, and is lying idle; therefore we give authority by these presents, even as we now do authorize you to draw upon the portion contributed by us, which amounts to the sum of twenty five pounds (sixty two dollars and fifty cents) New York money, for the payment of said debt provided there be (first) deducted therefrom what has been already taken from it for expenses in-

curred. We could have wished that you had done this of your own accord, even as you took the liberty to take from it for the benefit of Rev. Vas; or that our minister had asked us for the authority to suggest it. But this, from his modesty, he never ventured to do; for we always expected and longed to hear that some good had been accomplished by you, in the object for which the money had been designed.

Thus have we considered ourselves obliged, as the lawfully succeeding Consistory, whose predecessors have always been guided by the Classis, to answer your communication, and to give a fuller account of affairs. We must say that for a long time we have been expecting more comforting communications, and have eagerly looked forward for them. And even as we profess to have a clear conscience before God, in reference to our labors, which are sincere and faithful; and upon whose hearts the cause of God's Church rests; so we seek no glory nor interest of our own, and will ever seek to preserve and defend the rights and liberties of our churches, and maintain the pastors, lawfully called by us, as far as lieth in our power. If it cannot be with the aid of the Rev. Classis, let it be then in some other way, which God may vouchsafe to us, in all that is right and just. If there be anything that concerns our pastor personally it is proper that that be treated of privately, as a personal matter; but that which refers to the church, we request that this be also addressed, in common with him, to us; that we in that sort of writing, may be recognized as affairs of the church, for the government of the church concerns us jointly.

Hoping that this our communication, springing from a deeply felt embarrassment, may not in any wise be accounted ill by you, we wish, and we pray, that upon your highly distinguished Assembly may come all imaginable prosperity and blessing, from

God, the Father of our Lord Jesus Christ. We remain with all humility and obedience,

Your Brethren in Christ,

The Consistories of

Midwoud,	Breukelen,
Cornelius Wycof.	Gerrit Kouwenhoven.
Thys. Lb.....sen.	Hanse Hegeman.
Abram Hegeman.	Jeremiah Remsen.
Isaac Hegeman.	Adriaen Hegeman.
Gilliam Cornel	

New Amersfoort.

Martin Schenck.
Cornelius Van Aarssen.
Cornelius Van Torickses.
William Kouwenhoven.
Cornelius Wyckhoff.

[SUPPLEMENTARY INSTRUCTIONS TO GOV. HUNTER.]

Order in Council Allowing the Clergy the Right of Appeal to the Governor and Council in Certain Cases. [Feb. 6 1713].

Anne R:

Trusty and Welbeloved: Wee greet you well: Whereas the Society for the Propagation of the Gospel in Foreign parts, having made a Representation unto us, wherein they set forth the Hardships suffered by Thomas Poyer, Clerk, in that our Province of New York, humbly submitting to us whether in this Case and others of the like nature Wee may not think fit to dispense with that part of the Instructions given to you, whereby it is provided that in all Appeales to the Governor and Councill of Our said Province, the summ appealed for do exceed One Hundred Pounds, and in all Appeales to Us in Councill, the Summ appealed for do exceed Three Hundred Pounds sterling. Which Representation being by us referred to Our Commissioners for Trade and Plantations, they have thereupon reported that upon the Death of Mr. Urquhart, late Rector of the parish of Jamaica in Long Island, you inducted Mr. Thomas Poyer, a person duely qualified according to our Instructions in that behalf to the Rectory of the said Parish; notwithstanding which, by the violence of some Sectaryes, disaffected to the Church, the said Poyer hath been wrongfully kept out of the Parsonage House and Glebe. That the said Poyer is unwilling to seek his remedy at Law being apprehensive that if a Cause of the Church should be tryed and judged by Dissenters, he would not find justice, and the value of the said House and Glebe being small, an Appeale would not lye from the Inferior Courts to Our Governor and Council there. Which being the state of the Case Our said Commissioners are humbly of Opinion that in Cases where the Church is Immediately concerned, (as in the present Case), Wee be graciously pleased to allow the Clergy Liberty of Appealing from the Inferiour Courts to our Governour and Council only, without Limitation of any Summ. The said Report being laid before Us in Council Wee taking the same into our

Royal Consideration, have been pleased to approve thereof, and do accordingly hereby signify Our Will and Pleasure to you, That in cases where the Church is Immediately concerned, (as in the present Case), Liberty be given to the Clergy to appeale from the Inferiour Courts to Our Governor and the Council only without Limitation of any Summ; And Our further Will and Pleasure is That as well in this as in other the like Cases, Liberty be given to the Clergy to Appeale from Our Governor and Council of Our said Province to Us in Our Privy Council without Limitation of any Summ; any former Instruction to you or to any other Our Governor or Other Commander in Chief of Our said Province or any usage or Custom to the contrary hereof notwithstanding. For which this shall be as well unto you as unto all others whom it may concern a sufficient Warrant. And so Wee bid you farewell. Given at Our Court at St. James's the Sixth day of February 1712/13. In the Eleventh Year of Our Reigne.

By Her Majesty's Command. Dartmouth.

— Doc. Hist. N. Y. Vol. iii. pp. 164, 165.

CLERGY OF NEW YORK AND NEW JERSEY TO THE REVEREND JACOB HENDERSON.

Copy of a letter sent to the Rev. Mr. Jacob Henderson* etc.

New York, 5 March 1712/13.

Reverend Brother. We are heartily sorry for the unhappy occasions of giving you the trouble of this, with the inclosed Memorial, and a letter from Coll. Morris, with our answer to it; and are deeply concerned that we are thereby laid under the ungrateful necessity, either of disapproving the Characters you are said to have given some of the gentlemen, to the Honorable the Board of Trade and Plantations or of doeing wrong to our own consciences, if, when so earnestly required to it, we should by our unmannerly silence, seem to justify what several of us know to be false and unjust.

As a means of that strict union amongst ourselves injoyned us by our Patrons at home and of promoting the real interest of the Church, the true end of our mission, where,[1] by His Excellency our Governour's approbation, appointed to keep our next meeting at Amboye, for the convenience of our brethren of Pennsylvania, if they please, for mutual advise and assistance, to give us a meeting.

If in justification of yourself and of our satisfaction, you will please to give a return to this, with respect to what is laid to your charge, in calumniating some Churchmen that never shewed any inclinations to Presbitery or annarchy, which is an imputation on all our Order and brings us under this contemptible appellation of party tools, we desyre you would direct for the Reverend Mr. McKenzie, and we remaine,

Reverend Sir,

Your loving Brethren and humble Servants,

Alexander Innes	Chris. Bridge	Daniel Bondet
Aeneas McKenzie	Edward Vaughan[2]	T. Haleday[3]
John Bartow	John Sharpe	Henricus Beys

[These nine men were all ministers of the Church of England at this date.]

[1] We're? [2] Missionary at Elizabeth, N. J. [3] Missionary at Amboy.— Col. Hist. N. Y. Vol. v. p. 54.

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* Rev. Jacob Henderson was born at Glenary Island; educated at Glasgow College; ordained by Bishop of London, 1710; settled at Dover, Pa., 1710-11, at Newcastle, 1712-13, resigned. Died in Maryland, Aug. 27, 1751. He bequeathed £1000 to Society for Propagating the Gospel. Digest, S. P. G.

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GOVERNOR HUNTER TO THE LORDS OF TRADE.

Rev. Jacob Henderson.

New York ye 14th March 1712/13.

My Lords, This letter relates to the affairs in New Jersey, which remain still in ye same perplexity untill Her Majesty's pleasure be known touching the alteration of her Councill there, upon which intirely depends the quiet of that Province.

There has been somehow handed over hither a copy of a Representation[1] said to be given to your Lordships signed by Jacob Henderson Missionary for Dover Hundred in Pennsylvania, aspersing foully some gentlemen recommended by me for Counsellors; some of the gentlemen concerned being so basely attacked in their reputations, thought it necessary for their justification to appeal to the[1] Convocation of the Clergy of both Provinces assembled at New York, who unanimously agreed upon the resolution of sending to Mr. Henderson a letter signed by them all, a copy of which is here enclosed, by which your Lordships will perceive how little credit is to be given to representations of that nature.

Nothing but the appeal I have made to Her Majesty could have kept me from suspending some of these Gentlemen of the Council for their turbulent and undutiful behaviour; and I cannot doubt but that your Lordships will doe your endeavours to prevent Her Majesty from being trampled upon in the Person of her Governour, how inconsiderable soever that may be, while she is pleased to continue him in that office. Mr. Sonman still absconds and continues to disperse his libels; Mr. Pinhorne has never attended the Council since the first Assembly, and I believe resolves never more to doe so; Mr. Tounley, Mr. Gardiner and Mr. Quarey are dead; Mr. Cox talks still confidently of his goeing for England: So that I shall hardly be able to make a Quorum of Council for business, and even many of them disposed and resolved to obstruct all business.

I formerly wrote to your Lordships about a Court of Chancery in that Province; the subject in this, finds ease and releif from it, and there in the Jerseys beg and groan for it; but there is no hopes of opening such a Court with the advice of the Council as it is now constituted. I desire to be resolved by your Lordships whether ye custody of the Seal does not actually constitute such an Officer and Court, and if so, whether I may not by proclamation, without the Council's concurrence, declare such a Court to be opened.

It is to no purpose to let the Assembly meet until Her Majesty's pleasure relateing to Her Council there be known. I am, with all imaginable honour and regard,

My Lords,

Your Lordships most humble and most obedient Servant,

(signed) Ro. Hunter.

[1] For this Document, see June 2, 1712.— Col. Hist. N. Y. Vol. v. p. 355.

CHURCH OF NEW YORK.

March 11, 1712–13. (1713.)

The resolution of the Consistory, adopted March 19, 1705, was, after the invocation of God's name, taken into consideration, and approved anew, unanimously, with the following amendment, so that the whole now reads thus:

Whereas the Consistory shall, by a unanimous vote, invite the former Elders and Deacons to attend their meetings, in order

to counsel with them on matters of importance, and they appear, under such conditions, in the Meeting; each of them shall have a deciding vote, just the same as one of the ruling Elders or Deacons, in such matter or matters as the acting Consistory, shall, at such times, propose for their consideration.

Lib. A. 229.

March 11, 1712–13. (1713).

In Consistory: Unanimously Resolved to present on another day, the following, to the former Elders and Deacons:

Whether they will bind themselves, with the Ruling Consistory, for the salaries of both the ministers, by the voluntary contributions of the members.

Then, Whether the members will bind themselves, by subscription, to the Ruling Consistory, for the payment of what they promise; and having subscribed, will hold the Ruling Consistory free of cost (liability) and harm for the arrears.

Lib. B. 45.

GOVERNOR HUNTER TO THE LORDS OF TRADE. (MARCH 14, 1713.)

Dissolution of the Assembly.— Palatines. Rev. Wm. Andrews.

To the Right Honorable the Lords Commissioners for Trade and Plantations.

My Lords;

.....

I have however with the advice of the Council dissolved this Assembly, not out of any hopes we conceive from a New Election, but merely as a duty incumbent upon me after the disrespectful behaviour of the last, for when they have fixt the name of slavery upon the supporting the Government in the manner her Majesty has been pleased to direct, and that of liberty on their own rash resolutions and practices, and have taught the thoughtless people to speak after them, there remains but small hope of any change in the elections, but what may be for the worse as we have experimented in the elections when the dissolution was an act of their own.

.....

In the next place, My Lords, the palatines remain within the province, and for the most part within the lands where I planted them, subsisting as they can, and waiting her Majesty's resolution, could I find any more credit, I would set them to work this spring, to prepare a succession of trees, but that is long since exhausted, none of my bills of any kind being paid at home; and I myself reduced to very hard shifts for a bare subsistance, neither is it possible to oblige them to work in the woods without subsistance; though for the future, I believe the work may be carry'd on by barly subsisting the workers during the times they shall

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be imploy'd with the addition of a small allowance of bread for their families; so that the yearly expence may be reduced to five thousand li. Ster., not including the expence of horses, waggons and magazines, with their proper officers.

.....

I acquainted your Lordships in my former that the fort and Chappel in the Mohacks village was finished, the missionary* at first had but an indifferent reception by the means of one Hendrick, who was one of those carry'd to England, who had possessed them with a notion that the minister was to claim a tenth of all their lands and goods, but being undeceived, they have received him kindly, and have expelled their community one of his opposers, for that & having poisoned another.

.....

— Col. Hist. N. Y. Vol. v. pp. 356, 358.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

Extract from a letter whereof the writers are the Consistories of Midwout, Breukelen and New Amersfoort, dated, Jan. 28th 1713. [Abstract, Ap? 1713.]

After salutation to the Rev. Classis, they express the supposition that they are probably under obligation to answer; although the letter (of Classis), without any mention of them, is addressed only to the ministers, Rev. du Bois and Rev. Antonides; (under date of Sept. 30, 1711;) but perhaps because it mainly has reference to them.

They have, say they, eagerly awaited, and still wait, (to learn) what may be the outcome of the effort with the Pensionary, [or Counselor].

Thereupon they pass on to the case of Rev. Freeman, so painful to them, and so injurious to the liberty of their churches; for, thereby, a precedent has been established, which may sooner or later, be followed by other similar acts to the detriment of the churches. It pains them most acutely, that the Rev. Classis writes, and does this even to Rev. Freeman, saying that it has not the power to serve them with any advice. They are of opinion that this confirms the position of Rev. Freeman. They think that Rev. Classis could have expressed their opinion and

* Rev. William Andrews.

decision on such a proceeding; or at least have given some counsel and advice. They further deplore such expressions as "our inability" on the part of Classis. This does great harm, and is very injurious to the general status of the churches. It also greatly belittles the formidable name of "The Rev. Classis", and tends greatly to make estrangements, etc.

The letter then indicates that the ministers, Du Bois and Antonides, according to the wish of Classis, had made every effort to restore peace; but that peace did not depend upon having more or less salary, etc. The reply of Rev. Classis to Rev. Freeman, was indeed, a good one, but an improper use had been made of it by him; He regarded it as if it were a surrender by them to the Classis. They thought that it was likely that Rev. Freeman had indeed spoken of peace, but especially when things went satisfactorily with him; but that he did not mean it, etc.

They write further that Rev. Freeman had been counseled by a committee of the preceding Governor, as well as of the present one. When, however, his Excellency had labored for peace, and offered to send the case to some Classis or Synod, then Rev. Freeman, considering the Classis of Amsterdam as partial, chose the Classis of Leeuwarden; but when it came to the point of carrying this into effect, Rev. Freeman refused everything. He said that he would have nothing to do with any Classis or Synod, and that his people were not inclined thereto. In compliance with the letter of admonition to peace from the Classis of Amsterdam, Rev. Freeman then proposed to enter into negotiations for peace directly with them. The chief point in dispute, and which has continued uppermost, is, whether his call was regular; or whether the writers of it acted irregularly; or whether both (calls, that of Antonides and that of Freeman,) should be held of equal validity, and one should be made of the two. This they show by several reasons, that they cannot accept. They further show, that Rev. Freeman attaches to himself, not only the consistories of Bushwick, New Utrecht and Gravesend, which

are really outside of the dispute; but they also add, that the people of New Utrecht acted in conjunction with them; that Rev. Freeman has recognized these consistories as lawful; and consequently he had thrust others forward, in an irregular manner: Now how things went at their peace-negotiations, appears from the accompanying enclosures. They also did not reply to his counter-report, because it resembled a libel rather than a peace-paper. Thereupon they defend their method of action, and the lawfulness of the call they had made (on Antonides), and also defend themselves against the suspicion of Simony. See pages 10, 11. On the other hand they point out the unlawfulness of Rev. Freeman's call.

They conclude by saying that if everything in the case of Rev. Freeman is so righteous, why does he then so much shrink from submitting his case to the Synod or Classis according to the proposition of his Excellency the Governor.

They write further that Rev. Freeman misuses the letter from the Classis of Amsterdam, and wrongly interprets it, and especially the superscription by which he was addressed: "Worthy Minister at Midwout". They think this was not appropriate in reference to him, as is to be seen from the circular letter of March 29, 1700. In this the Classis does not even recognize him as a worthy siecken-trooster. They represent further, that what Rev. Freeman then failed to do, in forestalling Rev. Lydius, he had now succeeded in doing, in regard to Rev. Antonides, etc.

Finally they make the following remark in reference to the moneys advanced for Rev. Antonides by Rev. Classis: They acknowledge the demand to be just, but they excuse themselves from payment on the ground of the inability of Rev. Antonides, and these troublesome events, started by Rev. Freeman.

They complain that a copy (of their letter) was sent to Rev. Freeman, and that this has an air of onesidedness, etc.; that this brands Rev. Antonides as one who wrongs widows and orphans, while Rev. Freeman is honored with the title of "Worthy Minis-

ter", etc. In this connection, however, they thank the Classis for its faithful care of them; and also for Rev. Antonides, adding that he did not deserve to be exhibited in such a light.

Further, they authorize Classis to draw upon their advance of moneys for the payment of that debt, with deduction of expenses already incurred. Their entire sum, they say, is twenty five pounds New York, ($62.50); yea, they wish that we had done this, even as we took the liberty of doing in behalf of Rev. Vas.

They wish that Rev. Antonides had asked for this of them, but they suppose that he had neglected this from modesty; yet it was ever expected that some good would be done therewith; for, for this, the money was destined.

They, as the lawfully succeeding consistory, whose predecessors always deferred to Classis, deemed they must answer thus much to our communication, etc. At the same time they say, that, for a long time, they had been expecting something more comforting. They then sealed the whole by saying, that without seeking for any glory or advantage, they will speak of their ministers as lawfully called by them, albeit it was not with the help of Classis, but in another way. What concerns their minister, personally, they request may be transacted, personally, with him; but any matter which is strictly ecclesiastical, they desire may also be addressed to them, as an evidence that they also are recognized as overseers of the church. They make request, that this, their communication, emanating, as it does from circumstances of a delicate nature, may not be taken ill. Thereupon they conclude with their greetings. xxi. 565–7.

LORDS OF TRADE TO THE EARL OF DARTMOUTH. APRIL 1, 1713.

The Assembly vs. the Governor.

To the Right Honorable the Earl of Dartmouth.

My Lord;

.....

That the Assembly still persist in their resolution of not permitting the Councill to make any amendment to a mony bill, pretending they (the assembly) have an inherent Right to dispose of the mony of the freemen of that province and

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that such their Right does not proceed from any Commission, letters Patent or other grant from her Majesty but from the free choice and election of the people; notwithstanding they had been acquainted they could not be elected nor sit as an assembly but by virtue of a clause in her Majesty's commission to the Governor, so that several mony bills which have been amended by the Councill in some essential parts were lost; and that Government is at present without any Revenue for the support thereof. Colonel Hunter being empowered by her Majesty's Commission with the advice and consent of the Councill to erect and constitute such Courts of Judicature, as should be thought fit and necessary; on the repeated Petitions from several parts of that Province, did by advice of the Councill, establish a court of equitty; upon which the assembly on the 24th of November 1711, resolved that the erecting a Court of equity, without consent in general assembly, is contrary to law, without precedent, and of dangerous consequence to the liberty & Property of the subjects.

.....

And therefore to remedy the inconvenience at New York, and to prevent the mischief that is to be feared there, and to deter the other Plantations from attempting the like. ..... — Col. Hist. N. Y. Vol. v. p. 359.

WARRANT OF SURVEY FOR THE GERMANS [PALATINES] AT QUASSAICK CREEK. [AP. 30, 1713.]

By his Excellency Robert Hunter Esq. Capt. Generall & Governour in Chief of the Provinces of New York New Jersey & Territories thereon depending in America and Vice Admirall of ye Same etc.— In Councill.

You are hereby required to Survey & lay out for ye Germans at Quasseck Creek in ye County of Ulster such quantity of Land as is by them petitioned for and approved of in Councill by a Report Confirmed and that you survey for each of them his quantity distinctly and of what you shall have done therein to make Returne unto me in Councill in writeing under your hand and for your so doeing this shall be your warrant. Given under my hand and seale at ffort Anne in New York this thirtieth day of April in ye Twelfth yeare of her Majesties raigne annoq: Dm. 1713.

To Augustuse Graham Esq.
Surveyor General of ye
province of New York
or his Deputy.

— Doc. Hist. N. Y. Vol. iii. p. 344.

LORDS OF TRADE TO GOVERNOR HUNTER. [1713.]

Record of births, baptisms, burials.

To Robert Hunter, Esq.

Sir:

.....

You say that there has never been any register kept as to births and burials, and that there is not a possibility of doing it until the Counties are subdivided into Parishes, great numbers remaining unchristened, for want of ministers; upon which we should be glad you would let us know, what provision can be made at New York for the support and maintenance of such ministers there. ..... — Col. Hist. N. Y. Vol. v. p. 360.

ACTS OF THE CLASSIS OF AMSTERDAM.

Anthonides and Vas.

1713, May 1st. The Lord's Holy Name having been called upon, the following was laid before the Assembly. Whereas Revs. Anthonides and Vass have as yet failed to refund the moneys advanced to them by the Classis, what ought now to be done, in order that the Classis may again receive the moneys loaned? Thereupon it was resolved, that inasmuch as the said Revs. Antonides and Vas write that the moneys owed by them ought to be paid out of the moneys which their churches have lying here (in Amsterdam) in the care of certain ministers of our Classis; that these ministers be requested to consider this suggestion, and in this way pay off these debts; and to write to the churches of those ministers that, on their order, these moneys have been thus employed. ix. 291.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Port-folio, "New York," Vol. i.

Extract from a letter of July 15, 1712.

The affairs concerning Domine Vreeman (Freeman) and Antonides, are now very quiet. We do not hear anything from them. When their turns to preach occur in the same village, Domine Vreeman retires.

Later letter of March 21, 1713.

Our Consistory of New York met last week in order to call a second minister; but it has not yet been done, because some were in favor of securing Antonides. This will not succeed, because he cannot gain the general love of the congregation. They are now busy subscribing their names to invite some one from Holland. We hope he will be a good man and pastor.

Later letter of May 8, 1713, received August 12.

As to the ministers on Long Island the differences are growing very much less. The more evilly disposed ones have changed a great deal during the past year. When the turns of Antonides, (with) his Consistory, and those of Vreeman occur, to preach in the same village at the same time, Vreeman goes off to preach in another village. Thus he shows himself to be less aggressive, by avoiding opportunities for differences. According to my opinion, this course is convincing to many, and the party spirit has greatly changed; so that Vreeman gets many more auditors than Antonides.

GOVERNOR HUNTER TO SECRETARY POPPLE.

May 11, 1713.

Governor vs. Assembly.— Palatines.— Clergy.

To Wm. Popple Esq. Secretary to the Right Honorable the Lords Commissioners for Trade and Plantations.

Sir:

.....

I acquainted their Lordships lately by the Hector and Shoreham, that I had dissolved the old and called a new Assembly, and gave my reasons for so doing, with the little hopes I had from a new election; I am not disappointed, for all the avowed opposers of her Majesty's interest are chosen again, and avowedly for that end; for men of the best sence and figure have been rejected for the bare supposition that they would be for supporting the Government. This Assembly which is to meet on the 12th instant, will be of short duration in all probability, for having nothing in expectation from them, but affronts to Authority and disrespect to her Majesty, I shall conclude it necessary to prevent the ill effects of their frenzy by a speedy dissolution; after that you must be expected to hear of a general alteration in the Commissioners of peace and militia, that ill men may no longer use her Majesty's authority against her.

I use all means imaginable to keep the Palitines together, in hopes that they may be again employed in the manner Her Majesty has given in instructions to me, but many are gone of their own heads to settle at Schoharee and the frontiers.

Some few Clergymen in Pennsylvania have thought fit to disturbe the peace of the Jerseys as much in them lyes but the Clergy, are upon the point of meeting to do themselves and me justice.

Herewith you'l receive two printed papers which will refresh your memory as to the true State of my Struggles with the Assembly here. ..... — Col. Hist. N. Y. Vol. v. p. 364.

Acts of the Classis of Amsterdam.

Tidings from New York.

1713, June 19th. A large package of papers relating to the churches of New York having come to the table, it was opened, and these writings were placed in the hands of the Deputati ad res Maritimas, that they might report their contents to this Classical Assembly.

Antonides and Vas.

The matter of the moneys advanced to Revs. Antonides and Vas remains in statu. ix. 293.

Rev. John F. Haeger to Society for Propagating the Gospel.

Vol. 8. p. 189. No. 53.

Letter from Mr. Haeger to Mr. Chamberlayne, July 6, 1713.

Sir:—

Pray do not take it ill that I trouble you with these lines. I have written several times but I do not know whether the letters have come to hand. Thus have I likewise received none from my father, I do not know how long since, and therefore cannot be sure whether he is alive or dead.

The misery of these poor Palatines I every day behold has thrown me into such a fit of melancholy that I much fear a sickness. There has been a great famine among them this winter, and does hold on still, in so much that they boil grass and ye children eat the leaves of the trees. Such amongst them have most suffered of hunger as are advanced in years and too weak to go out a laboring. I have seen old men and women crie that it should have almost moved a stone. I am almost resined with this people. I have given the bread out of my own mouth to many a one of these, not being able to behold their extreme want.

Where I live there were two old people that, before I could be informed of their necessitous condition, have for a whole week together had nothing but Welsh turnips, which they did only scrape and eat without any salt or fat or bread; and in a word I cannot describe the miserable state they are reduced to, and above all that, have we no hope of any alteration; for one hears no news here, nobody receives any letters, which also hinders me now from drawing a Bill of Exchange for my half year's salary, due at Sadyday 1713. The knife is almost put to my throat, whilst I am in a foreign country without either money or friends to advance one any. I had sown and planted some ground at my own charges, but it has now twice been spoiled. I most humbly beg your advice what to do. I have served hitherto faithfully as Col. Heathcote and others can bear witness with a good conscience and should I now be forsaken in this remote land without any pay, or means of subsistance, having neither received anything hitherto from my people nor anything being to be expected from them for the time to come. They cry out after me: I should by no means forsake them for they should otherwise be quite comfortless in this wilderness. Sir, I entreat you to recommend my case as much as possible, for I do not know where to turn myself otherwise.

May the Lord reward you for it and bless and keep your family in long life and health and thus I remain,

Most honored Sir, your obliged and fervent in prayer,

John Fred Haeger.

At present at P. T. P. Palat.

New York the 6th of July 1713.

LETTERS FROM THE CONSISTORY AT ALBANY TO SCHENECTADY IN RELATION TO DISTRIBUTING FOOD TO THE PALATINES.

Albany, July 7, 1713.

The consistory of the Dutch church of New York having again sent to us the quantity of eighty bushels of corn, fifty

pieces of smoked pork (rookspeck), weighing about five hundred pounds and one hundred pounds bread to be distributed among the Palatines of Schoharie, you are hereby kindly requested to send thither by the first opportunity five wagons to bring the said victuals to Schenectady and have it there stored away. Please bring also as many bags as will hold the corn, and be so kind as to buy flour to the amount of six [?] pounds. We also entreat you to summon all the said Palatines at your place a week after to-morrow being Wednesday the 15th instant, that they may be early in the morning at your place, when God willing the domine and some of the consistory intend to be at your place to distribute with you the said victuals.

Respectfully yours,

Per order of the Consistory of Albany.

— Munsell's Annals of Albany Vol. vii. pp. 236, 237.

REV. JOHN F. HAEGER TO THE SOCIETY FOR PROPAGATING THE GOSPEL.

Vol. 8. p. 158. No. 31.

Letter of Haeger to the Secretary. July 8, 1713.

Sundry of my epistles I have transmitted to you, but what misfortune they met with I cannot discover, as living remote in the woods, yet I can surely acquaint you that I have not received a line of your favor which makes me exceedingly melancholly,

At this time Sir, I can only repeat with brevity to you the success I gained by God's assistance among our Palatines.

They rejoiced extremely at the welcome news of sending so many examples of the Liturgy in their mentioned language, which they so long and impatiently expected and speak of that great care and charity with a very grateful sense. The number of persons instructed in our Church Catechism and true principles of Christianity and admitted to the Lord's Supper (part

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whereof are come to such competent age as is required and part are such as left the errors of the Church of Rome) are

From July 1710 to 1711	56	
" " 1711 to 1712	45	
" " 1712 to 1712/13	7	
" " 1713 to May	5	
	113	

Joined in lawful matrimony are

From June 1710 to 1711	51	pair
" " 1711 to 1712	41	"
" " 1712 to 1713	12	"
" " 1713 to May	6	"
	110	

Christianed are among the Palatines

From July 1710 to 1711	10	children
" " 1711 to 1712	4	"
Of old inhabitants children	4	
with one Indian being first instructed	1	
Of Palatine children from 1712–1713	72	
Of children of the old standers	8	
An adult Negro woman	1	
Of Palatine children from 1713 to June 7, 1713	14	
Of other neighboring children	7	
	168	

As concerning the Communicants of my congregation, who conform themselves to our liturgy, I'll only tabulate to you the number of them on the chief Feast days of this instant year 1713.

On Easter Day	126
And at Schenektady	40
On Pentecost Day	121
And on the west side of Hudson River	70

Sir, I have had a much greater number, as will appear by my accounts transmitted from time to time particularly after the year 1712 last past when on Easter Day I had 240 communicants, but since they separated themselves they are dispersed up and down the country, yet nevertheless I endeavor to the utmost of my power to get the circuit from time to time, and as far as possible I can come to visit, instruct, edify and comfort them with the word of grace and to promote the interest of the Church of Christ by prayers and preaching on all occasions duely and truely to discharge the duty of my functions as will be verified by the testimonies of his Excellency Governor Hunter, Col. Caleb Heathcoate, Col. Louis Morris and others. Next under the divine providence I must wholly rely upon and have my sole refuge to the powerfull protection and assistance and favor of the honorable Society without which it is in vain for me to hope for the least support and encouragement considering the precarious circumstances of the poor Palatines who are not able to help themselves much less to contribute one farthing toward maintaining their minister who yet is so necessary to them, that without his instruction they should run astray like sheep without a shepherd and become quite ignorant of the knowledge of God and his word, like our Indians and like many others of those inhabitants called Christians having no more but the empty name, as to my great sorrow and grief I have observed in several places, which are remote and destitute of all instruction of Christianity Such a particular mark of the indefatigable zeal for propogating Christianity and such a particular favor and tender regard of the Honorable Society towards our said poor Palatines and others and to me will assuredly cause the pouring out of all celestial bless-

ings upon so zealous and venerable Society and promote the good work of the Lord with the wished for success to the consolation and salvation of so great a number of poor souls in this wilderness, which are the sincere wishes and fervent prayers of him who (recommending you to the holy protection of the most high and himself to your constant favour) with joy is and shall always be with much respect and truth,

Sir, your entirely addicted most humble servant,

John Fred Haeger.

p-t-p-palat-et u m

New York July 8, 1713.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from New York.

1713, July 10th. At the next Classis a report will be made by the Deputati ad res Maritimas, of the contents of the letters from New York.

Antonides and Vas.

The matter of the moneys advanced to Revs. Antonides and Vas remains as yet in statu. ix. 296.

GOVERNOR HUNTER TO THE LORDS OF TRADE. JULY 18, 1713.

Governor vs. Assembly.— Palatines.— Schoharie.

My Lords:

.....

Having spoke to the New Assembly in the manner you'll find in their Journal, marked (A), their fears of the promissed remedy at home, and their apprehensions of a speedy dissolution, suggested to them the necessity of an appearing willingness to support the Government in the manner it was expected they should; and some resolves in their Grand Commites sounding so, made it necessary to continue their Session; the Act for support of Government marked (B), will best inform your Lordships of the result, for their they lodge in Her Majesty's receiver's hands, a sum that of their own Scanty allowance of twenty eight hundred pounds, and the Government is to have recourse to their Treasurer for the remainder; and this too but for one year, so that whoever has the misfortune to be concerned in their Government the ensuing year, will be laid under an unavoidable necessity of teizing your Lordships as I have done.

.....

The Palatines (asking your Lordships pardon for mentioning them) who remain upon the lands on which I planted them, have been by the blessing of God &

their own labours able to subsist themselves, those who run to Scohare have been obliged to the charity of the Province to save them from starving the trees will be ready for the manufacture after this fall, but nothing can be done here for nothing.

.....

— Col. Hist. N. Y. Vol. v. pp. 365, 366.

Acts of the Classis of Amsterdam.

Letters from New York.

1713, July 24th. The Deputati ad res Maritimas were prepared to submit a report as to the contents of the letters from New York. However, on account of the multiplied occupations which kept this Classis busy, this report was postponed until the next Classis. The matter of the debt of Revs. Antonides and Vas remains in statu. ix. 299.

Acts of the Classis of Amsterdam.

Rev. Vas.

1713, Sept. 4th. A letter was read from Rev. Vas, in which he asks for a copy of the letter from his Consistory, in which they wrote that they promised to pay the expenses of his call; also a certificate from the Rev. Classis, that the churches are always accustomed to bear these expenses. These requests were granted. The documents will be sent to Rev. Vas by the Deputati ad res Exteras. ix. 301.

Rev. Beys.

1713, Sept. 4th. Also in this letter the Classis was warned that Rev. Beys, guilty not only of an offensive life, but who had passed over from us to the Episcopalians, was now journeying to Curacoa, in order to seek advancement there. It came to the ears of the Assembly, that he might have been called to Curacoa with the approval of the Messrs. Directors of the West India Company. The Deputati ad res Maritimas were charged to indicate to the Messrs. Directors at the earliest opportunity, the danger that lurks therein, if the Rev. Beys should be advanced to

the sacred Ministry in Curacoa; and to request their Estimables to please to check that business by their authority. The Clerk will give to our Deputies a copy of what is found in the transactions of the Classical meeting held Oct. 6, 1710, in condemnation of Rev. Beys (lit.— to the charge of) to make use thereof in their conference with the Messrs. Directors. ix. 301, 302.

ACTS OF THE CLASSIS OF AMSTERDAM.

Revs. Antonides and Freerman.

1713, Sept. 4th. The Deputati ad res Exteras reported on the contents of the letters from New York. These related to the affairs of Revs. Antonides and Freerman, and the remainder of the disputes which existed there. The Deputati were thanked for their information, and were requested to prepare letters with the design of removing the disputes. These, after having been read in Classis, were sent to both (groups of) churches. ix. 302.

(That is to Flatbush, Brooklyn, Flatlands, etc., adhering to Antonides; and to New Utrecht and Gravesend (not yet fully organized) and Bushwick, adhering to Freerman.)

CONFERENCE BETWEEN GOVERNOR HUNTER AND THE INDIANS — MISSIONARIES TO THE INDIANS.

The Sachems of the Five Nations viz. the Maquase, Oneydes, Onnondagues, Cayouges, & Sinnekes being convened at His Excellency's the Governors lodging in Albany the 20th September 1714.

.....

Brethren (Sept. 23)

It was the desire of those of your number who were in England that there might be missionaries sent to instruct you in the way to Eternal life, I mean the Christian faith which proposal you yourself agreed to upon the meeting you here, Her Majesty has accordingly sent one and ordered a Fort and chappel to be built for his reception which the venerable society maintain for your service at considerable expence. I earnestly beseech you that you will give ear to the good and pious man whose labors for your welfare you are well acquainted with, that as we are but one body and of one interest in this world we may have hope of being so in the next.

.....

Brother Corlaer (Sept. 25)

You also tell us that it was the desire of some of our number who were in England that there might be missionaries sent to instruct us in the Christian

Religion & to bring Forts* & a chappel which her Majesty has accordingly done and it was agreed to by us when we first see your Excellency you also recommended us to be kind to that good and pious man who labours for our welfare, you shall find us ready to obey your commands in this particular do give a stick having no belt at present but will send from our countrey.

.....

You likewise put us in mind that we desired a missioner in every one of our castles to instruct us in the way to eternal life, we own that we desired it but when we consider that the Christians here when it is Sabbath days what fine cloathes they have when they go to church and that goods are still so dear that we cannot purchase Sundays cloathes but would be necessitated to go to church with an old Bear Skin and Deer Skin we have deferred that matter till Goods are cheaper that we may have cloaths suitable to go to church withall.

.....

— Col. Hist. N. Y. Vol. v. pp. 382, 384, 386.

Order in Council on the Petition of Domine Antonides.

At a Councill held at Fort Anne in New York this 29th day of September, 1713.

Present His Excellency Robert Hunter Esq. etc.

Col. D'peyster	Mr. Barberie
Doct. Staats	Mr. Phillipse
Capt. Walter	Mr. Byerley

The Petition of Vincentius Antonides Minister of the Protestant Reformed Dutch Churches of fflatbush, fflatlands and Brookland in Kings County relating to the disputes between him and Mr. ffreeman setting forth that notwithstanding the order of this Board of the 30th April 1711 Mr. ffreeman in Contempt thereof did on the 6th September Instant take upon himself to preach in the Church of fflatbush at the time when the Petitioners Congregation was to have mett there and thereby hindered your petitioner from officiating in the said Church and being apprehensive the same method will be taken by ye said Mr. ffreeman in the other Churches abovenamed To the great Hurt and disturbance of the Petitioner and his congregation & praying relief in the premises, being read —

The Consideration thereof is referred to the Gentlemen of this Board or any five of them.

The unhappy differences above detailed did not terminate until the close of the year 1714, when a reconciliation was finally effected between the Clergymen and their respective friends, the particulars of which will be found in Strong's Hist. of the Town of Flatbush, 1842, p. 86.— Doc. Hist. N. Y. Vol. iii. p. 115.

Acts of the Classis of Amsterdam.

Henricus Boel, etc.

1713, Oct. 2nd. Henricus Boel, and after him Jacobus ten Bosch and Petrus Pannebakker, S.S. Ministerii Candidati, were introduced into the room. They presented proper Classical and ecclesiastical certificates, and requested to be accepted as "Com-

* Build Forts. N. Y. Colonial Manuscript, lix.

mendati Classis". After they had preached, the first on Rom. 8: 34, "Who is he that condemneth, etc." the second on Rev. 2: 17; and the third on Galat. 2: 20, and had signed the formulae of Concord, their request was granted. ix. 302.

Rev. Beys.

1713, Oct. 2nd. The Deputati aforesaid also represented to the Messrs. Directors of the West India Company, that which they had been charged to do in regard to Rev. Beys, so that he might be kept from the service of the churches of Curacoa. To this end they had handed their Noble Estimables a copy placed in their hands by the Clerk, of what was recorded against Rev. Beys at our Classical meeting held Oct. 6, 1710. This had such effect that the Messrs. Directors were pleased to reply that they would take good care that said Beys should not become pastor at Curacoa. ix. 303.

ACTS OF THE CLASSIS OF AMSTERDAM.

Disputes between Antonides and Freerman.

1713, Oct. 2nd. The Deputati ad res Exteras reported further on the contents of the letters from New York, and on certain severe expressions introduced into them. They asked, whether in the letters to be soon despatched, they should comment on these severe expressions, or only counsel peace and seek to remove the differences. The Assembly was of the opinion that the Deputies should propose such a plan of peace, as the Classis might judge the parties in dispute ought to accept. They should also present as an argument, to persuade to peace, the conduct of the Rev. Classis herself; for the Classis, to give them an example of their desire for peace, resolved to pass by many severe remarks made against them, and which they had introduced into the letters sent to said Classis. ix. 303.

JOURNAL OF SOCIETY FOR PROPAGATING THE GOSPEL.

Oct. 2, 1713. p. 314. § 3.

Reported from the Committee that they had taken into consideration the petition of Mr. Haeger, father of Mr. Haeger the Society's missionary among the Palatines in the Province of New York, to them referred, and that they agreed as their opinion in the case of said Mr. Haeger does not properly lie upon the Society.

Oct. 9, 1713. p. 319. § 5.

Another from Mr. Haeger dated Nov. 12, 1712, mentioning ye unsettled state and miseries of the Palatines whose minds he endeavors to support as well as he can: That his communicants Nov. 16 1711 were 70 men and 69 women, that he goes on in his call with the Palatines under all the hardships he undergoes.

Oct. 16, 1713. p. 330. § 7.

Another from Mr. Haeger dated July last, mentioning the grateful sense his congregation hath of sending over the liturgies in their own language; the state of his people from July 1710 to May last, is as followeth. Instructed in the principles of Christianity 113 married couple. Baptized 162. Communicants on Easter Day last 126. That his entire dependence is upon the support and assistance of the Society, his congregation not being able to contribute anything toward the maintenance of their minister.

ACTS OF THE CLASSIS OF AMSTERDAM.

Disputes between Antonides and Freerman.

Colleague for du Bois.

1714, Jan. 9th. In execution of the directions recently given them, the Deputati ad res Exteras read a plan of peace for reuniting the parties in dispute in New York, (Long Island.) The Assembly were pleased with the plan proposed, and thanked the

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Messrs. Deputies for their trouble. They were also requested to send the plan; and at the same time to write a brief letter to Rev. Bois, (du Bois), that he should lend his cooperation towards peace. The Classis also (advised him) to seek to obtain for himself a colleague; for it is expedient and also necessary that his congregation should have the supervision of more than one pastor. ix. 305.

Debts of Revs. Vas and Antonides.

1714, Jan. 9th. The Deputati ad res Exteras reported that Rev. Van asked that there be sent him again the letter in which his consistory had agreed, that out of their moneys, in the keeping of some friends here (in Amsterdam) be paid a part of the moneys which he owed to Classis. Action on this request was postponed to the following Classis, when Rev. Van ..... will preside exordine. ix. 305.

1714, Jan. 9th. A letter was shown to the Classis, from the Consistories of Midwout, Breukelen, and New Amersfoort, in which they write to authorize the Rev. Classis, in order to pay the debt of Rev. Antonides, to employ a part of the moneys which they had here, (in Amsterdam,) namely twenty five pounds, New York money, ($62.50) deducting also what was taken therefrom for expenses incurred. ix. 305.

REV. MR. POYER TO GOVERNOR HUNTER.

Jamaica, January 20th, 1713. [1714.]

May it Please Your Excellency:

Yesterday the Vestry of this parish met here in order to lay a tax for the Minister and poor where I made my appearance and produced your Excellency's letter to me with the Copy of the 72nd Article of her Majesty's instructions to your Excellency. But the Vestry peremptorily refused to admit me amongst them and upon my denying to quit the room, they removed themselves to another Apartment in the same house, telling me I had nothing to do there, though they did not forget to take Mc. Nish along with them, who had just before told me he had more business there than myself. I trouble not your Excellency with that Gentleman's other misbehaviours in respect of myself at that time. I prayed Mr. Smith their Clerk who is also Clerk of the Peace to enter my name which he denied to do and this day also refused to give me any copies of their proceedings; of this I inform your Excellency in pursuance of your commands, & remain, etc., etc.— Doc. Hist. N. Y. Vol. iii. p. 165.

Classis of Amsterdam.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. Peter Vas, January 24, 1714. xxviii. 135.

To Reverend Peter Vas:

Reverend Sir and Much Beloved Brother:—

Your pleasant letter of May 23rd 1713, came safely to hand in due time. We would have answered it sooner, had not the vessel which was to carry the letter, sailed, before we knew of her departure.

We therefore gladly avail ourselves of this, the first opportunity which has offered since. In the first place we inform you that our Rev. colleague, van der Hulst, Questor of Classis, will exhibit to you in the annexed letter your present indebtedness to us. This will answer your inquiries on that topic.

As to your request for a copy of the letter jointly signed by you and your Consistory, and in which they consent that the expenses of your examination and call should be retained, and subtracted by our Assembly from the moneys of your church in our hands:— the Rev. Assembly has caused search to be made for that letter. But as it comes not to hand we are directed to write to you that though said letter is not now found, yet it appears plainly from our Classical Acts, that such a letter, as you request, came to our Assembly. Hence we do not think that your Consistory can object to redeem her promises, especially as we can assure her that the expenses of an examination and call are always borne by the church calling, and not by him who is called.

Herewith your pleasant letter has been fully answered. We have nothing else to communicate except that Rev. Henricus Bois (Beis) has been relieved of his conditional censure and has again been received by us, after he had expressed his sorrow on these

two points: (1) That he had not attended to the duties of his ministry from December 10, 1707, until June 17, 1708; (2) In regard to his going over to the Episcopalian Church. In regard to the charges made respecting his servant girl, no sufficient proofs have been presented before our Rev. Assembly to show him guilty. Moreover, our hearty wish and prayer to God is, that He may long preserve your church in peace and liberty, and through your ministrations, enable her to abound in all peaceable fruits of righteousness, which are through Jesus Christ to the praise and glory of God. Unto his fatherly protection we commend you, while we subscribe ourselves, Reverend Sir, and much honored brother,

Your obedient Brethren and Servants in the Lord.

Signed,

F. Burmannus,
Abr. Chaufleury.

Note — This Rev. Henricus Beys, mentioned here and known from previous papers, was, according to the letter to the Consistory of Curacoa dated November 1714, and inscribed immediately after the preceding, after having been relieved from censure and rehabilitated as pastor, sent by Classis with the approbation of the Directors of the West India Company, as second pastor to the church of Curacoa. See also Dix's Hist. Trinity Church, i. 177.

ADDRESS FROM GOV. HUNTER'S FRIENDS TO THE BISHOP OF LONDON AGAINST THE REV. MR. VESEY, CIRC. 1714.

My Lord:—If we are the last of your Lordships Diocese who come to congratulate your Lordships promotion to the See of London, yet we are as sincere in our Joy on that occasion as those much happier people who enjoy your Lordships nearer influence; for it is with very good reason we hope, that we of this Province are not destined very long to be the only part of the Christian world that is insensible of the great sway which your Lordships wisdom holds in all the affairs of Church and State in Great Britain and its Dominions; and it is from Your Lordships high station in both we draw this happy conclusion in our own favour, that when your Lordship is informed, (as we think it our bounden duty you should be), of the true state of the Church in this place, that then we who have been brought up in her faith & continue steadfast in her Communion, shall receive such encouragement and protection from your Lordship as may enable us to preserve peace and union amongst ourselves, and to maintain our blessed Re-

ligion in that state here, which our open enemies repine at, and to whose prejudice those who are secretly abetted by them, are taking large steps.

My Lord, we are sensible it were nor fit or becoming us to trespass on your time, if any other than the cause of God and the Church required it; but that hath given us courage to lay the following Representation before your Lordship, which in most dutyfull manner we humbly recommend to that charitable care, which your Lordship is accustomed to extend to all those over whom God Almighty hath appointed you.

My Lord, we believe it is not unknown to your Lordship, in what manner this Province is on all sides surrounded by New England, Connecticut, Road Island, and other places, all which are chiefly inhabited by professed Dissenters from the Church of England; a set of men whose forefathers had a high hand in that wicked rebellion which at the same time destroyed the Church and Monarchy of England; and that they still retain the very same principles, and profess the many various religions of their Ancestors; the Presbyterian, the Anabaptist, the Independent, and the Quaker have each a large lot in this Continent, and such seems to be the combination amongst them, (however they may differ in other matters), that they doe not willingly suffer any other plants to take root here. My Lord, these Sectarys have spread themselves so widely, are grown so numerous in North America, and are so firmly seated, that wee of the Communion of the established church seem strangers in the land, and as if our worship were of such a foreign growth that it alone wanted the support of a royal hand. Neither My Lord is this Province begirt only with Colonys and Commonwealths of these men, but they grow up and thrive in the very midst of Her. Her few Countys are divided between dissenters, English, Dutch, and French; and were it not for the pious bounty of the venerable Society for the Propagation of the Gospel in foreign parts, the places remote from this the metropolis would not have one church for the reception of such as are inclined to embrace the worship of the Church of England; from hence wee humbly conceive that your Lordship will readily believe what difficultys the country missionaries labour under, either at first to gather a congregation from the enemies of the church, or to keep it together when gathered;— and that it requires men of exemplary lives, sound learning, and a mild disposition, to gain converts here, or to preserve them when gained; and God be praised for it, many of the missionaries are blessed with these endowments, and have reaped a plentifull harvest in their several districts; but the unhappy conduct of one Mr. Francis Phillips lately sent by the Society to Stratford, in New England, has on the other hand done an irreparable injury to the established church in a place where there was a very great appearance of its increase.*

My Lord, we most devoutly wish that we could say more of the progress of the Church in this city; that we could tell your Lordship that Her Majesty's Royal benefactions, seconded by your Lordship's Right Reverend Predecessor, and the care of some of our excellent Governours, had met with the desired success; it is true indeed My Lord, (and we rejoice to say it), that we have here a thriving Church of the established worship, that the same church enjoys a charter with ample privileges, and that our minister is made happy in his function by a large stipend here, and the enjoyment of a certain ffarme called the Queen's ffarme which his Excellence Brigadier Hunter has consented the Church shall possess during his stay in this Government; out of which Mr. Vesey is allowed twenty six pounds per annum; which, in all, with perquisites is computed at three hundred pounds per annum.

My Lord, the reputation and interest of this church, (on the conduct of whose members more particularly the dissenters have a very watchfull eye), being very dear to us, and of the greatest importance to our present and future state, we humbly beg your Lordships leave to goe a little farther in the account of it, than its present condition, that your Lordship may judge whether at this day we had not better adhere strictly to our charter, and the ancient rules by which, till very lately, we have walked, than by altering our conduct, introduce such innovations

* The original reads — on that side where the Dissenters most feared a blow,— but this was scored out, and the passage altered by another hand.

as may end in divisions fatal to us, and such as our posterity will find many difficultys to reconcile.

My Lord, when this Province was taken by the English in the year 1664, there was left in it a small Garrison of English Soldiers, who had a chaplain allowed upon the establishment; in the fort at New York, (the seat of our Governours), was a large church, wherein the Dutch inhabitants, in their own way and language, performed their worship; that ended, the Chaplain read Divine service according to the Liturgy of the Church of England to the Governour and Garrison in the same place, and this was all the footing that the Church of England, as by law established[1] had in this Province untill 1693; about which time the Governour granted to the Dutch Elders and Deacons in New York a charter of incorporation,[2] and for the free exercise of their own worship, and persuaded[3] them to build a church for themselves out of the fort, which they did. About the same time he prevailed with the Assembly to make provision by an act for the maintenance of one good sufficient Protestant Minister[4] for this place at one hundred pounds per annum, to which sixty pounds per annum has been since added; and in that bill the election of ten Vestrymen and two Church Wardens, to be chosen by the freeholders for putting the said act in execution, was provided for.

In the year 1697 Coll. Fletcher the Governour by his example and countenance, promoted the building of Trinity Church in New York by voluntary contribution, and placed in it the present incumbent Mr. Vesey, who was at that time a dissenting preacher[5] on Long Island; he had received his education in Harvard College under that rigid Independent, Increase Mather, and was sent from thence by him to confirm the minds of those who had removed for their convenience from New England to this Province; for Mr. Mather haveing advice that there was a minister of the Established Church of England come over, in quality of Chaplain of the forces, and fearing that the Common prayer and the hated ceremonies of our Church might gain ground, he spared no pains or care to spread the warmest of his emissaries through this Province; but Coll. Fletcher who saw into this design took off Mr. Vesey by an invitation to this (Rectory) Liveing, a promise to advance his stipend considerably, and to recommend him for holy orders to your Lordships Predecessor; all which was performed accordingly, and Mr. Vesey returned from England in Priest's orders. Coll. Fletcher did likewise incorporate the members of the Church of England by a Charter under the seal of the Province with sundry powers and priviledges, more particularly to consist of the Rector, two Church Wardens, and twenty Vestry men whereof the Church Wardens and Vestry men were annually to be elected in Trinity Church after divine service on Easter Tuesday by the majority of voices of inhabitants being of the Communion of the Church of England as by Law Established; and upon the death or removal of any of the members at any other time upon public notice to be given in the church by the like majority of voices others to be chosen in the church in their room to keep up the number until the Anniversary Election.[6]

My Lord, the regular observation of this establishment has for many years kept the enemies of our Church out of its bosom; we would be understood My Lord that whilst the elections of Church Wardens and Vestrymen was made in presence of all the communicants, it was impossible to bring such a majority of ill men into power, and would entertain a thought prejudicial to the Church; but My Lord wee see that by turning ever so little aside from that path we are led into a Labyrinth of evil; for in a late instance our excellent rules and orders haveing been broke through, and our charter slighted, a private choice has been made of such men into the Vestry as we fear have already combined to doe the Church some signal injury.

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[1] Certainly not yet established, before 1693.
[2] Not till 1696.
[3] This was not done by the Governor's persuasion. See documents.
[4] This was in 1693.
[5] Dr. Dix, in History of Trinity Church, 87, 99, 100, denies these statements, and is, perhaps, right; yet the writers of this address, were contemporaries.
[6] The distinction between the Civil City Vestry, and the Church Vestry, dependent on the former for money, is not here brought out.

My Lord, we must entreat your Lordships patience while we relate the unprecedented manner of this choice. In 1713 a Vestry being called, it was proposed to them by Mr. Vesey, that Mr. Francis Phillips who had deserted his cure at Stratford, and had done some things here which obliged him to abscond, should be favoured by them with a certificate of his good behaviour, directed to the people of the Church of England at Philadelphia. This was disputed by many of the Vestry, and absolutely refused by some of the members who were men of established reputation in this place; but however a majority at last prevailed for it; and at the same time Mr. Vesey also prevailed with ye same majority to make a vote for electing among themselves, (contrary to the rules of the Charter), New Members, in the room of such as should not attend the meeting of the Vestry. And some time afterward finding that whilst those Gentlemen who opposed that certificate, continued in the Vestry, it would be impossible to carry all his points there, secretly called as many of the Vestry together as he thought fit, and told them that four absent Gentlemen, (indeed not summoned), declined to attend the service of the Church any longer, and therefore desired them to proceed to a new choice, which was accordingly done in a Tavern; and four of the meanest of the people elected to supply a pretended vacancy, which we fear will never be so well filled again.

My Lord we think ourselves much injured in this affair, and what is of the last consequence we think that the Church will soon feel the effect of this proceeding, if it has not already done so; for on the last Easter Tuesday when the Communicants after service went up to the Altar according to custom to proceed to a new choice, after four candidates were put up for Church Wardens, the body of the Communicants divided themselves to either hand as they designed to vote; the Rector being within the Rails, and seeing us who are the subscribers all on one side, said loudly, I hope you doe not intend to bring down the officers of the Garrison upon us. We replyed, (some few of us haveing the honor to serve Her Majesty here), that wee did not understand what he meant by the words before expressed; that we were communicants in the same church, and that we hoped he did not intend by the word You to distinguish Us as a separate congregation, for such a division would be fatal to the Church; and anything that looked like a design that way would be better become the mouth of an enemy than that of our Spiritual Pastor. After some other passionate and indiscreet behaviour shewed towards us by this unhappy Gentleman, we proceeded to the choice; which, (some few persons excepted), fell on the meanest sort; for My Lord, it seems the common people haveing seen four of their number chosen in a lawless opposition to four of the best rank in the late private election, were resolved to give this public demonstration that they thought it high time, and this a fit opportunity, to bring more of themselves into a share of power.

My Lord, we must not omit to acquaint your Lordship of the danger that may be apprehended from this choice, for if such mean persons are elected into the Vestry, as can be bound either by art or interest, we have a great deal to fear from their weakness; the Dutch and French congregations being both very numerous, compared with our very small one in this place; and if even we should be so unhappy as to see the Church, (which God forbid), under a Guardian less affectionate to her than Her present Majesty, we fear she might be in danger here from the unskillfulness or insincerity of those under whose direction her affairs may then happen to be; for though these congregations live very quietly and charitably with us at present, yet we dare not trust too far to foreigners, having no instance of any favour from our own dissenters.

My Lord, wee also beg leave farther to tell your Lordship, that this expression of Mr. Vesey at the Altar has a farther design in it as wee feare; and that in places of publick conversation he frequently takes occasion to separate us the Subscribers from himself and some others, by revileing us with the name of Schismaticks, which how unreasonable in its self, unjust to us, and pernicious it is to the peace and union of the Church, we most humbly submit to your Lordship on the following relation.

After Coll. Fletcher had obtained of the Dutch to build themselves a Church in the town, he pulled down the old one in the Fort, and in its room built a chappel

for the use of the Garrison and his own family, which Chappel after his removal from the Government, remained at some times neglected, and at others converted into a store house for fire wood, till the arrival of his Excellence Brigadier Hunter, who soon repaired and beautifyed it, and caused divine service to be constantly performed in it by the Reverend Mr. Sharpe, Chaplain to the fforces; which gave great satisfaction to many of the Church of England, and especially such who wanted accommodation in Trinity Church, (where Pews are not to be purchased but at a very high rate), and were forced sometimes to absent themselves from divine service; which now they need not doe, haveing now a place of worship to resort unto where all degrees are seated without price or reward. My Lord, the greater part of us have frequently received the Lord's Supper with our present Governour, in that chappel, as well as in the church, and shall continue to do so, (though this be the Schism of which we are accused by Mr. Vesey) till we are convinced of our error by better arguments than any he has yet produced.

My Lord, though we are not versed in controversy, yet some of us have desired to know of him whether the Unity of the Church consists in the Identity of place; whether those who serve God in a place consecrated to divine service, under the same form and discipline prescribed by the Established Church of England, and receive the Communion in the same manner, from the same Ministers, and under the same Bishops as by her we are directed, can be called Schismaticks because we sometimes go to this chappel where we are sure to have a discourse equally edifying, and in that alone differing from him.

My Lord, he has been told that there is the Parish Church of St. James's, and there is also a chappel of her Majesty in the same Parish, at both which the same Reverend Prelates have often administered the holy sacrament, and the same pious persons have frequently communicated, yet we never heard of any so uncharitable, as to use the word Schism on such occasion.

My Lord, the unhappy temper of the unfortunate man, if it does not meet with some restraint from your Lordships charity and goodness towards this infant Church will ruin the promising beginnings which are already made towards its growth and establishment. For the spreading of such false doctrine as what we have repeated to your Lordship, and what is daily inforced to ignorant people here, gives great joy to those who would gladly see us as realy Schismaticks as we are reported to be.

My Lord, it were no difficult matter for us who are thus calumniated, to find proper and severe, yet legal remedys against this gentleman; and if we were so inclined 'twere not impossible to make him very uneasy on the forementioned breach of the Church's charter; but, My Lord, we thank God, (who has inspired us with a more Christian temper than so to doe the work of our Adversary), that your Lordship can and we doubt not will use more effectual methods for his and our preservation; and indeed, My Lord our condition is deplorable; if while your Lordship is with so great honor and success cultivating the arts of peace throughout all the world, our poor church alone should want the blessing of your Lordship's healing hand.

The state of the Church in General in this Province and of this place in particular being such as is before described, we were always of opinion that a steady adherence to its discipline and worship, a strict union and brotherly affection among its members, and a constant conformity to the rules and directions of our Charter, were the best means to maintain our footing, and the most likely to Enlarge the Borders of the Church, and disappoint the designs of our Enemys, being situated in the midst of great numbers of them. Wee submit to your Lordships Judgment the consequences of Mr. Vesey's Conduct in proclaiming* in the ears of a dissenting world, such as this is, that the fitting up of the Queen's Chappel in a decent manner, which before was a Bear yard, for the worship of Almighty God according to the useage of the Church of England, was a Schism; how proper it is for any man that has the interest of our Church at heart to

* Originally written —"If we have any false brethren, any private enemies to our peace and Holy Church it is much to be lamented; we know we have a very imprudent pastor, for would any man that is otherwise proclaim."

break through our constitution, and by the help of a Vestry, chiefly composed of the meaner sort of people, (for what other purposes God Knows), trample upon our Rights, Whether any but an avowed Enemy could have done so much towards making an unhappy division between our Communicants as Mr. Vesey did the last Election of Church Wardens and Vestrymen; Saying as beforemenconed publicly in the Church, I hope you don't think to bring the officers of the Fort upon us; it is true some of us have the honor to serve her Majesty; and there have been few years in which some of the officers have not been in the Vestry; but why that terme of Distinction was used wee doe not understand; there were then in the Church not above three or four, (ourselves excepted), that were not of Mr. Vesey's former Vestry: these he separated to himself and those must be the persons intended by Mr. Vesey's US; so that whoever else of the Communicants though fit to come and give their votes must be looked upon as men of a contrary interest; a hard censure if the interest they had in view was that of the Church. We are unwilling to Imagine that Mr. Vesey has any of the old Leven of Independency yet lurking within him; God forbid that Interest should be the motive to any man's Conformity; but we wish he would act more circumspectly that he would think better of those who have been bred up in the Church of England, and have always shewn a zealous affection for her.

We have at present a very flourishing Church, and all means should be used to preserve it, We have yet no dissenting Congregation of English in the Town, which we fear makes ours larger than it would be if there was one; and how deplorable a folly would it be to raise one out of our own dissentions. We humbly beg your Lordship to take this our Representation into your Consideration and to apply such Ghostly counsel and Remedys as in your great wisdom you shall judge requisite.— Doc. Hist. N. Y. Vol. iii. pp. 264-268.

Gov. Hunter to Rev. Mr. Poyer. (1714)

Burlington ye 14th Feb. 1713-14.

Sir: I had yours by the hands of Mr. Basse's Man of the 20th January.

In answer you are to acquaint those Gentlemen that by her Majesty's Instructions, they can hold no Vestry without you, you having been regularly Inducted into that Cure, so what they Do as a Vestry without you is Null & Void.

Had my advice been followed these Debates had been at an End, but that it seems is none of your Intention, at least not theirs who advise you, or have ever had, or thought to have, & find their Interest in Confusion; Let me know what further Steps are made. I am

Sir

Your humble Servant,

Ro. Hunter.

— Doc. Hist. N. Y. Vol. iii. p. 165.

DESECRATION OF TRINITY CHURCH. [FEB. 12, 1714.]

At a Meeting of ye Councill in New York, ye 11th day of ffebruary 1713. [1714.] In ye absence of his Excellency.

Present — Coll. De Peyster, Mr. Barberie,
Capt. Walter, Mr. Phillips.
Mr. Van Dam,

Upon Information that Trinity Church in this City was on Tuesday night last broke Open and diverse things belonging to ye said Church taken away & Spoiled, and ye Board being Informed that one William Dobbs Sexton of ye said Church could give some account thereof:

Ordered ye said Dobbs be sent for who being called in & Examined saith as followeth:—

That yesterday morneing, being ye Tenth of ffebruary, Instant, the sun being about halfe an hour high, he sent his Boy as usual every morning to ye Church to see if all was well; who Immediately Returned & told him ye Church was broke open; Whereupon he went to the Church, and in ye Church Yard on ye North corner of ye Church found a peise of ye Surpliss lyeing, and several peices more thereof near ye Steeple, In one of which peices some persons had Eased themselves; And looking farther found two Common Prayer Books and two Psalm Books lyeing in ye Church Yard which he believed had beene taken out of ye Church; One whereof belonged to ye Reverend Mr. Vesey, Rector of the said Church, and used to live in his Reading Desk; And ye Examinant opening ye Steeple Doore, found ye Belfry Window, which had beene Boarded up, was broken open by some person by ye help of three large Stones sett up with outside of the Steeple, to hoist them to ye said Window; and ye Examinant goeing to ye Vestry Room, found ye whole pannell of ye Vestry Window was broke Open, and perceived that one of ye Surplices which had been left there, was taken away, being ye same that he soe found tore to peices in ye Church Yard as aforesaid, But ye other Surpliss remained in ye Vestry Room One of ye sleeves Whereof being tore off and ye body Ript up, and two or three Drops of Blood thereon.

The mark of
William Dobbs.

At a Meeting of ye Councill,
New York 12th February, 1713.

Present, as before.

The Councill sent for & Examined several persons relateing to ye Sacriledge lately Committed in Trinity Church; & Abraham Wandell & John Cruger Esqrs. Aldermen & Justices of ye Peace for this City, being likewise present, declared they had sent for & Examined diverse persons at their houses, who they were Informed were out at publick houses in the City ye Greatest part of that night ye sacrilegious ffacts were committed in Trinity Church; But could not make any discovery of ye Authors of ye said Villanies.

MR. VESEY'S PETITION. FEB. 15, 1714.

To the Honorable, the Gentlemen of her Majesty's Councill, for the Province of New York in America.

The humble Petition of William Vesey Rector of Trinity Church in the City of New York.

Humbly sheweth unto your Honors That on Tuesday night last some wicked and sacrilegious person or persons haveing broke into the North Window of the steeple of the said Church, and broke down the window of the Vestry Room did cut or tare off the sleeve of one of the surplices that was in the said Roome,

and did rend and tare another to pieces, and not being contented with that, did carry the same surplices with several Common Prayer Bookes & Psalm Bookes into the Church Yard, and haveing spread the surplice on the Ground, and put the Common Prayer Bookes, and Psalm Bookes Round it, left their ordure on the Sacred Vestment, as the greatest outrage, and most villanous indignity they could offer to the Church of England and her Holy Priesthood, & in defiance of God and all Religion.

The indefatigable Care and diligence your Honors and the Aldermen of this City have used to discover the Authors of such unheard of villanies are sufficient testimony of your Honors and their great zeal for Religion and readyness to defend our Church from such sacrilegious & Barbarous practices & to protect her minister from the Insults and indignities of wicked persons disaffected not only to her holy orders & doctrines but to all Christianity.

Your petitioner therefore in order to detect such wicked persons thinks himself under all indispensable duty to represent to your Honor That on Saturday night last your petitioner was informed by the under sheriff Mr. Barnes that some shortt time before the Committing this Horrid Wickedness, that a person or persons at the house of Robert Drummond declared and threatened that he or they would sacrifice your Petitioner or do your Petitioner some mischief in A little time or to that effect.

As your Petitioner Conceives such Threatening speeches could not proceed from any personall prejudice he not haveing (to his knowledge) given any Just occasion of offence to any person, soe your petitioner hath good reason to believe that nothing but his Holy ffunction could render him obnoxious to such irreligious & wicked persons, who are most to be suspected as Guilty of the late Sacrilegious outrage committed against the Church.

Your Petitioner therefore humbly prayes your Honors that you will be pleased to proceed in your Examination into these great offenses in order to discover the Criminalls & bring them to Condign punishments; And that your Honors will in the meantime take such Lawfull methods for preserving your petitioners persons from the dangers threatened against him, as in your wisdom you shall think most expedient.

And your petitioner shall ever pray etc.

New York, Feb. 15, 1713/14. William Vesey.

Whereupon this Board at ye Request of ye said Mr. Vesey sent for Benjamin Barnes, Garrat Van laar, Jane Van laar & Mary Guest, who being come were severally sworn upon ye Holy Evangelists & Examined relating to ye aforesaid premisesses before this Board and their Depositions thereof taken in writing as by ye same may appeare.— Doc. Hist. N. Y. Vol. iii. pp. 269, 270.

ADDRESS OF THE MINISTER ETC. OF THE REFORMED DUTCH CHURCH.

To the Honourable her Majesty's Council for the Province of New York.

New York, February 15, 1714.

We the Ministers, Elders and Deacons of the Reformed Protestant Dutch Church, within the City of New York, cannot sufficiently express our abhorrence of that wicked and sacrilegious fact committed the night between Tuesday and Wednesday last, by some impious persons, in Trinity Church within this City, being a structure built and dedicated to the service of God; the discovery & punishment of which heinous crime, we esteem ourselves so deeply concerned in, to the end it may deter others from attempting the like on that, our, or any other building set apart for divine worship within this City; that we humbly take leave to offer to your honours, that if his Excellency or your honourable Board shall think fit to issue a proclamation with reward to the person that shall make a discovery of

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the said wicked offence, we will cheerfully contribute the sum of fifteen pounds towards an encouragement for the person that shall make such a discovery.

We are your most dutiful, most humble and most obedient servants,

In nomine Synodii
Gualtherus Du Bois.

In Council 15 Feb. 1713. (1714)

The Board expresses itself extreamly pleased with the above address assureing them that they would Recommend ye same to his Excellency.

Mr. Vesey Rector of Trinity Church Attending with Wm. Dobbs, sexton of said Church desireing that ye said Dobbs may be admitted to cleare himselfe before this Board from an unjust Imputation laid to his Charge as if he was Concerned in ye late Impious Sacriledge Committed in Trinity Church and ye said Dobbs being accordingly Admitted thereto produced severall Credible Witnesses who being Examined upon their Oaths & their Depositions taken before this Board in writing, By all which Examinations and by ye Deposition of ye said William Dobbs who being likewise sworn on ye holy Evangelist Declared that hee does not directly or indirectly Know or Conceive who or what person or persons Committed ye said sacrilegious ffact, This Board is very well satisfied and Convinced the said William Dobbs was not any ways Concerned in the said Impious ffact.

Depositions. (1714)

James Leigh of ye City of New York Carpenter being sworn upon ye holy Evangelist Deposeth & Saith as followeth, That hee very well knows William Dobbs Sexton of Trinity Church in ye City of New York, and That on Tuesday last being Shrove Tuesday (he saw the said) William Dobbs have a fresh wound or scratch on his left hand which was done by some accident before Twelve of ye Clock at Noone that day and seeing of it bleed advised him to wash it with Rum and binde a Handkerchiefe about it to keep it from ye Cold, and further saith that ye Examinant & his wife spent ye Evening of ye said Day at ye house of ye said William Dobbs untill about eight a Clock at Night about which time they went away, and that at ye time they went away from ye said house there was noe Company remained in ye said house but ye said William Dobbs & his family as he verily believes and is assured.

Sworne ye 15th day of ffebruary, 1713. (1714)

James Lee.

Coram A. D. Peyster.

Justina Leigh ye wife of ye within named James Leigh being sworn upon ye holy Evangelist & examined Deposeth & saith that about ffive or six of ye Clock in ye Evening on Shrove Tuesday last William Dobbs Sexton of Trinity Church came (to this deponent's) house & sitting by ye ffire said to this Deponent's husband (showing his hand at ye said time which was scratched) I wonder James how I came by this scratch whether it was by throwing of snow balls or by ye fflint of his Gun that day, and that she ye Deponent went with her husband that Evening to ye house of ye said Dobbs where they staid untill about Eight a Clock, and when they went away left noe Company in ye Dobbs house to her knowledge or beliefe but the said Dobbs & his family.

The marke H of
Justina Leigh.

Sworne ye 15th day of
ffebruary, 1713. (1714)
Coram A. D. Peyster.

Catherine Dobbs ye Wife of William Dobbs Sexton of Trinity Church in New York being sworn upon the holy Evangelist & Examined Deposeth & saith as followeth: That her said Husband William Dobbs went to his bed in his house on Shrove Tuesday night last before Eight a Clock and that she very well knows & is assured the said William Dobbs was not out of his said bed untill about Six

of ye Clock ye next Morneing at which time his Boy who as usual every morneing had been at ye said Church to see if all was well, and was then Returned and acquainted this Deponent's said husband that ye said Church was broke open Whereupon this Deponent & her husband went to ye said Church to Enquire into ye matter.

The marke of
X
Catherine Dobbs.

Sworne ye 15th day of
ffebruary, 1713. (1714)
Coram A. D. Peyster.

William Dobbs Sexton of Trinity Church in New York being sworn upon ye holy Evangelist & Examined Deposeth & saith that hee went to his bed on Shrove Tuesday night last about Eight a Clock, and Continued in his said Bed untill about Six of ye Clock ye next morning, and that he does not directly or Indirectly know or Conceive who or what person or persons broke into Trinity Church and committed ye Sacriledge there on Tuesday night last, and that hee ye said Examinant haveing ye Custody & keeping of ye Keys belonging to ye said Church is very well assured & believes they were not out of his house that night.

The marke of
SD
William Dobbs.

Sworne ye 15th day of
ffebruary, 1713. (1714)
Coram A. D. Peyster.

— Doc. Hist. N. Y. Vol. iii. pp. 270-272.

Address of the Ministers and Elders of the French Church in New York. (1714.)

To the Honourable Her Majesties Councell for the Province of New York.

Wee the Ministers of the Reformed Protestant French Church within the city of New York cannot sufficiently, express our abhorence of that Wicked, and Sacrilegious Fact, committed the Night Between Tuesday and Wednesday Last, by some implous Persons in Trinity Church within this Citty. Being a Structure built and dedicated to the service of God, the discovery and punishment of which hainous crime, wee estime ourselves, so deeply concerned in, to the end it may deterr others from attempting the Like on that, our, or any other Building sett apart for divine worshipp within this Citty; That wee humbly take leave to offer to your honnours, That if his Excellency, or your honnourable board, shall think fitt to Issue a proclamation, with a Reward to the Person that shall make a discovery of the said wicked offence; wee shall Cheerfully contribute the sume of ten Pounds towards an Incouragement for the Person that shall make such a Discovery, and in duty bound we shall pray etc.

Lewis Rou, Minister of the French Church in New York. John Barberie, Elder
Louis Carre, ancien Jean Lafont, ancien Andre Fryneau, ancien.

New York.
16th of February 1713/14.

— Doc. Hist. N. Y. Vol. iii. p. 272.

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ACTION OF THE COUNCIL.

At a meeting of ye Council in New York. ye 17th day of ffebruary 1713 (1714)

Present — Coll. Depeyster
Doctor Staats
Capt. Walters
Mr. Van Dam
Mr. Barberie
Mr. Phillips

At ye request of Mr. Vesey this Board sent for & Examined several persons all relating to ye late outrages Committed in Trinity Church & to ye abuses alleadged by Mr. Vesey in his petition to be Committed against him as ye Examinations of Robert Drummond & Anne his wife, Richard Willett & Thomas ffell.

Depositions. (1714)

Robert Drummond of ye City of New York, Vintner, beaeing sworn upon ye holy Evangelist & Examined, Deposeth and saith as followeth: That about ye latter End of December last, Mr. Lawrence Smith being at this Deponents house, and upon some discourse had between the said Mr. Smith and one Mary Guest, then Nurse to this Deponent's Wife, being a Quaker about Religion, the said Mr. Smitn told her that if she would give him Twenty shillings he would turn Quaker, and swore heartily to it; and then she asked him why he did not goe to Church, he Replyed that he had noe Church to goe to, for that Mr. Sharpe was gone, and as for Mr. Vesey he said he was a villaine & a Rascall because he Espoused his Brother Phillips Caúse in an ill thing; and that Mr. Vesey had proposed to send word to my Lady Hay, that his Excellency our Governor had to doe with Lieut. Riggs wife, and that it might have occasioned my Lady to loose her child, and said that it was better my Lady should loose her child than one of ye Brethren should suffer and said ye said Mr. Vesey in time should Repent it.

Sworn ye 17th day of
ffebruary Anno Dm. 1713. (1714)
Coram A. D. Peyster.

Rob. Drummond.

Anne Drummond, wife of Robert Drummond of ye City of New York Vintner being sworn upon ye Holy Evangelist of Almighty God & Examined Deposeth & saith as followeth That about ye latter end of December last Mr. Lawrence Smith being at this Deponent's house, amongst other Discourse, the said Mr. Smith talking of Mr. Vesey said he was a Rogue a Rascall and a Villaine, and that Mr. Vesey had said that ye Governour was great with Mrs. Riggs, and it was enough to have made my Lady miscarry, and that he would Repent it.

Sworn ye 17th day of
ffebruary Anno Dm. 1713. (1714)
Coram A. D. Peyster.

Ann Dromomad.

Richard Willett of ye City of New York merchant being sworn upon ye holy Evangelist & Examined Deposeth and saith as followeth That about Christmas last this Deponent being at ye Coffee house in this City one morning, heard Mr. John Graham Raileing at some body after an extraordinary manner and at

last giving more attention heard it was against Mr. Vesey who he was Daming and using very many opprobrious expressions against and said that he deserved to be Drubbed and that he was a scoundrell fellow.

Richard Willett.

Sworn ye 17th day of
ffebruary Anno. Dm. 1713. (1714)

Coram A. D. Peyster.

Thomas Fell of ye City of New York Gentl. being sworn upon ye Holy Evangelist & Examined Deposeth & saith as followeth That about six or seven weeks agoe being in Company heard Mr. John Graham ye Weighmaster of this City amongst other Discourse say, what a fool was I to goe to Church to hear a sermon made against myselfe meaning as he believes a sermon that had lately beene preached at Trinity Church in this City.

Theo. Fell.

Sworn ye 17th day of
ffebruary Anno. Dm. 1713. (1714)

Coram A. D. Peyster.

— Doc. Hist. N. Y. Vol. viii. pp. 273, 274.

Address of the Rector and Vestry of Trinity Church in New York. (1714)

To the Honorable the Gentlemen of Her Majesties Council for the Province of New York in America.

We the Rector, Church Wardens & Vestry of Trinity Church in the City of New York in Vestry Assembled having taken into Consideration, that late most Impious & wicked Fact, committed against our Church, as the same has been laid before your Honorable Board by the Reverend William Vesey Rector of our said Church, think ourselves oblidged to Declare our Detestation and abhorrence of such a sacrilegious affront done to the Church of England and all Religion.

The diligent search & strict examination, your Honorable Board, as also the Magistrates of this City, have used and taken to Discover such Heinous Offenders, gives us the greatest Satisfaction, believing the great readiness & zeal, that has been shewed & Exerted on this Occasion, may be a great means to prevent, such lewd & Irreligious practices for the future, and which deserves from us the most hearty acknowledgements. Nor do we receive less Consolation from the Pious Concern our Christian Brethren of the Reformed Protestant Dutch Church, and Reformed French Church, within this City have expressed on this Occasion, and their Generous Contributions offered towards a Discovery of the Malefactors, are sufficient Evidences of the great Christian Charity & brotherly love that have long been established between us, and which we hope will always continue to the great Disappointment of the Enemies of Christianity.

We beg leave to observe to your Honorable Board that notwithstanding his Excellencies Proclamation against Immorality & profaneness the great diligence of the Magistracy of this City in their several Stations, there are some Busey mockers & scoffers of Religion, who Ridicule both Sacred things & Orders by their profane Lampoons thereby vilifying the Ministers of Christ, & Exposing them & their Holy Function to Reproach & Contempt; And it is with ye greatest Concern that we find these Vices so Flagrant That ye Innocent & unblameable Life & Conversation of our Reverend Rector for many Years among us, have not been able to

Protect him from ye false Calumnies and Barbarous Reproaches & Threatenings of such Irreligious & wicked persons, which we humbly conceive hinders the Word of God, & naturally tends to Infidelity & Atheism.

To the end therefore that these presumptuous Offenders against our Holy Church, may be Discovered and brought to Exemplary Punishment, that thereby a stop may be put to this Torrent of Lewdness Irreligion & Atheism, We humbly pray your Honors to Recommend to his Excellency the Issuing out a Proclamation with a Promise of Pardon to any one of the said Offenders, that shall discover the other so that they be thereof Convicted, & also to have all the Rewards therein mentioned and as an Incouragement for the said Discovery, We the Rector, Church Wardens & Vestry of Trinity Church aforesaid will willingly Contribute & pay to the Discovering, the sum of Thirty pounds, and shall always most gratefully acknowledge the Great Obligations we owe to this Honorable Board for their Zealous Care & Protection, of our Injured Church, and we are with the greatest Regards

Your Honors most Obedient humble Servants,
Will. Vesey, Rector.

J. Stevens
Alexr. Moore
T. Noxon
Joseph Wright
Simeon Soumajin
Rich. Harris
Cornelius Lodge
Robt. Elistow
Will Anderson

P. Barberie, Church Warden.
Tho. Clarke
Nathll. Marston
May Bickley
Richd. Willett
H. Vernon
Jno. Reade
Thos. Davenport.

Signed in Vestry,
ffebruary 19th 1713. [1714.]

— Doc. Hist. N. Y. Vol. iii. pp. 274, 275.

THE COUNCIL TO GOVERNOR HUNTER. (1714)

May it please your Majesty Since your Excellency's departure from this province wee have had nothing of moment to Impart to your Excellency untill now that we think ourselves obliged to trouble your Excellency with a matter relateing to Trinity Church being broke open & severall Outrages committed therein on Shrove Tuesday night last in ye manner Your Excellency will observe by a copy of Mr. Vesey's petition which wee send Your Excellency, Some days before that petition of Mr. Vesey's was presented to us wee had Information of that matter, & had sent for & examined severall persons concerning it, and since that petition have had severall meetings & examined severall persons at Mr. Vesey's Request as well concerning that ffact, as ye abuses

alleadged in Mr. Vesey's Petition, but cannot yet make any Discovery of ye persons who committed that Impious ffact, We likewise acquaint Your Excellency that ye English Dutch & French Congregations here having severally addressed us to Recommend to Your Excellency to Issue a Proclamation in order to ye Discovery and apprehending ye malefactors, severally proposeing a Reward to ye persons makeing such discovery, wee likewise send Your Excellency Copyes of ye said addresses humbly Recommending ye same to your Excellency's Consideration and remaine,

Your Excellency's most obedient humble Servants.— Doc. Hist. N. Y. Vol. iii. p. 275.

A PROCLAMATION FOR THE DISCOVERY OF THOSE WHO DESECRATED TRINITY CHURCH. [MARCH 3, 1714.]

By His Excellency Robert Hunter, Esq.; Captain General and Governor in Chief of the Provinces of New York, New Jersey, and all the Territories thereon depending in America, and Vice Admiral of the same, etc.

A Proclamation.

Whereas, it hath been represented to me by some of the Gentlemen of her Majesty's Council of the Province of New York, that in the night between the ninth and tenth days of February last, Trinity Church in that City was broke open, the books of divine service, and the vestments dedicated to that use carried out, tore to pieces, and grossly defiled. And whereas, such an impious outrage cannot be supposed to have been perpetrated by any but such as are avowed enemies of religion in general, or to the civil and religious constitution of England in particular, or such as for filthy lucre, or worse purposes, may have in appearance conformed to, or complied with either, but by their unchristian and lewd conversation, and their disloyal and seditious conduct, sufficiently manifest their aversion to both; to the end, therefore, that the actors, abettors, or contrivers of such an unexampled affront to religion and the Church of England may be detected, and the hellish devices of those who may have endeavored to load the innocent with their own guilt may be disappointed, I have thought fit by virtue of the powers and authorities granted to me by her Majesty's letters patent under the broad seal of Great Britain, to make, and order to be published, this Proclamation, promising a reward of fifty five pounds to any person or persons not guilty of the above recited atrocious crime, who shall make such discovery of the same as may be sufficient for the conviction of the authors or contrivers of that impiety in a due course of law, and if any person guilty of the same, shall make such discovery of his accomplices as is above said, such person is hereby entitled to and promised the reward above mentioned, besides indemnity and pardon for himself and one more, such as he shall name, if more than two were guilty of, or privy

to the fact. Given under my hand and seal at Burlington, in New Jersey, the third day of March, in the 12th year of her Majesty's reign, Anno Domini, 1714.

Ro. Hunter.

By his Excellency's command,
Geo. Clark.

— Doc. Hist. N. Y. Vol. iii. p. 276.

REMARKS ON THE PRECEDING, ADDRESSED TO GENERAL NICHOLSON.

Upon the villanous indignity offered lately to our church, the Council immediately assembled and used their utmost endeavours to find out the offenders; and wrote to the Governor who was then at Burlington on this occasion: upon which the enclosed proclamation was issued; and his Excellency acquainted the Council by letter, that they had not made proper steps to discover the crime, or to this effect; besides that it was the business of the Magistrates of the town to enquire into it, and that the chief points they had been upon were on Mr. Vesey's being calumniated, and some persons speaking amiss of him. Had not the Gentlemen of the Council been very active in this affair, they would certainly have been blamed, notwithstanding it is found convenient now to reprimand them for their zeal; and if they took notice among other things, of Mr. Vesey's barbarous usage, that the resentments of some extravagant people have come to pass as to threaten his life, which appeared very plain to the Council, can this in honor or justice draw down his Excellency's displeasure?

As to the magistrates of the town they are indeed more at his Excellency's disposal.

Mr. Vesey has been sent for by the Grand Jury, and will inform you how he has been handled.

The Proclamation throws the guilt of this unpardonable outrage on the very persons who have complained of it, and who are sincerely in the interest of the Church, and reflects in such an unchristian manner on Mr. Vesey, by pretending that he conformed to the church for filthy lucre, that a good man would blush to read it. These places are marked in the Proclamation, and his Excellency, notwithstanding the unexampled affront to religion, has neither sent, writ, nor spoke, to Mr. Vesey, that I can learn on this affair; so that you'll be pleased to judge, Sir, what favor or protection he is to hope for of our Church, by the treatment of our minister. I have always looked on Mr. Vesey to be a religious, good man; valuable to his parishoners, and inoffensive in his conversation, and if a testimonial of this were required, his parishioners in general would be desirous to do him justice. Hawks' Church Rec.— Doc. Hist. New York, Vol. iii. p. 277.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Consistory of the Rev. Antonides, March 14, 1714. xxviii. 128.

Reverend and Much Beloved Brethren in Christ:—

Your letter of January 28th 1713, with the accompanying documents, we safely received in due time. We will not attempt to answer everything mentioned therein, but

1. As regards the liberty of your Church. Our preceding letters are witness how dear this is to our hearts, and what efforts we have made to promote it. It is grievous to us that the desired results have not followed. It is not our fault that the last request concerning it, made to the Lord Counsel Pensioner, was of no avail; nor must the failure be laid to the disposition of that lord, which was good, but to the general vicissitude of earthly affairs. Of this you yourselves can well judge, and have already anticipated. We trust that time will bring better opportunities, as well as a change of Governors. But much can be done towards the end desired by a cessation of all strife, and the mutual pacification of the divided churches.

You appear to consider it strange that Classis has made no decision concerning the responsibility of the contention among you. But this should not be strange, for the Classis does not find herself in a condition to dispose of the matter by a final decision, partly on account of the distance, and other circumstances, she cannot take that cognizance which is necessary to a decisive judgment; and especially because the reports from the two sides, on the subject, vary so greatly. But further: the Classis has not thought it expedient to give a decision, because she anticipated that by such means the desired end of quietness and peace would probably not be secured. Then again, how often does it happen in Ecclesiastical Assemblies, that, although they are possessed of

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sufficient information, yet they pursue a plan of seeking to effect an amicable adjustment and pacification, by mutual conference, rather than to impose a decision. In this the circumstances are such, that not only our love for peace, but our wisdom and prudence, lead us thus to act. You are especially grieved because Classis does not appear to be in a condition to adjust your differences by her counsel; and this you interpret, as if Classis withdrew herself from you, and let your churches drift, and even refused altogether to give counsel. The contents of the letter referred to, show the contrary. Therein, indeed, were some general counsels and exhortations to mutual peace and adjustment of differences; and also something special, which was proposed to your consideration as conducive to that end. It is true that the Classis was not in condition, on account of lack of full information concerning your churches and their difficulties, to make more particular propositions, such as they might suppose would be suitable for smoothing your differences.

You complain because a copy of the letter written to Rev. Antonides was also sent to Rev. Freerman. This was done on the express order of Classis. As it has not been unpleasant for you to receive a copy of the letter written to Rev. Freerman, so also you should not consider it strange that a copy of the letter written to Rev. Antonides should be sent to Rev. Freerman. The Classis had no other aim therein than to show to both parties, by a mutual communication of their letters, how much she desires peace, and how earnestly she counsels it. If anything was said in that letter, which, according to your judgment, might have better remained uncommunicated, that circumstance was purely accidental, and was not done with any such design as you suppose. Especially did it have no special significance as to the moneys which Rev. Antonides was owing to the Classis, although, indeed, we had reason to commiserate ourselves in that business; for we have not only received no money from him, but upon our repeated writing, have received no answer from him. We shall, with your approba-

tion, dispose of the business over here, as far as the means will go, for the payment of that debt. That we have not done this at our own option before, as we did in the case of Rev. Vas, the reason and the difference are obvious. The debt of the Rev. Antonides was a personal debt, which affected himself alone. Therefore we did not wish to use our liberty to dispose of moneys belonging to your church without your consent and approbation.

Now as regards the principal matter. We were rejoiced when we learned that our exhortation to peace had had some results; that negotiations had been entered into for the settlement of the lighter difficulties. But we are grieved that these negotiations ended fruitlessly; and worse still, that the estrangement appears to have been increased rather than diminished by them. We easily perceive that these alienations and schisms will prove a sure way to the ruin and destruction of your church, and the annihilation of the liberty which yet remains, unless they be removed by prompt remedies.

This has led the Classis to intervene with her counsel and judgment. She has charged us to write both to you and to the Rev. Freerman and his friends, that her advice and judgment are, that the negotiations for peace ought to be reopened, and that you should make peace on the following conditions:

1. That both the pastors, viz., Antonides and Freerman, retain their respective positions, jointly taking charge of the service of the church, and drawing equal salary.

2. That when the time of election of elders and deacons arrives, that they, (the two Consistories) jointly choose elders and deacons, according to the old custom, and thus appoint one Consistory which shall rule the united churches together with the two pastors.

3. That in whatsoever things either has felt himself aggrieved, during the period of disaffection and division they shall both forget and forgive, and henceforth live with each other in peace and brotherly love and unity.

The Classis judges that this ought to be done, and is the best

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method to restore peace and quiet to your church. She expects and trusts that you will submit yourself to this decision, and mutually enter upon this plan of peace.

The Classis does not demand of you that you shall consider the call of Rev. Freerman to have been legal, or to declare it to be legal. No, indeed. We are aware that as long as one is of the contrary opinion, he cannot do this. But the Classis demands this of you: that you drop the whole dispute regarding the legality or illegality of the call, out of common love for peace; and by a Christian indulgence, overlook that, which according to your judgment, may be considered illegal in his call; and that you henceforth treat and meet him, as it is customary to treat and mee a lawful pastor.

We trust that love for the welfare of your churches may incline your hearts to peace, and control your predilections; that you may set aside all human preferences, and overcome all hindrances, and thus promote the good work of peace by Christian forbearance.

Indeed, we have ourselves in this whole matter, wished to give you an example; for we have allowed several things which occurred in your last letter, about which the Classis might justly have showed some sensitiveness, to pass by unnoticed and untouched.

May the very God of peace incline your hearts to peace and love, and command upon you his peace and blessing forevermore.

Johannes Vander Hagen.
Johannes Van Starveren.
Deputati, etc.

March 14, 1714.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. Freerman, March 14, 1714.
xxviii. 130.

Reverend Sir and Brother:—

From the letter sent to you, and to the Rev. Consistory which stands by you, you will see how sorely it grieves the Classis that the peace negotiations ended so fruitlessly. You will also see what, according to the judgment of the Classis, ought to be done, viz., to reopen the interrupted negotiations and bring them to a happy issue. We add these particulars for you on this matter, not only especially to exhort you thereby to give proofs of your pacific spirit, but to urge you to allow nothing to be lacking on your part to prevent this salutary effort from making progress, and coming to a blessed result.

We also want to give you some instruction with regard to the voorlezer, (Van) Vlek, of whom you give a detailed account in your letter. Concerning that business we have only to say that Revs. Du Bois and Antonides were right, when they said that they could not examine and ordain him as a pastor, and that the Classis would not have taken it well, if they had. Both they and you have done well in refusing to do this, as such an act would infringe on the Church-Order; and such things (American ordinations) belong yet in the distant future. For however fair an appearance such acts may have, they really are preparing the way for the ruin of the foreign churches. In that you also add, that you are not by any means sure that you have not this power, (of ordination), for you could not be a fully authorized pastor without it — all this shows that you have not well considered the matter. For surely we, in this city (of Amsterdam), as pastors are fully authorized (to ordain); yet none of us individually has

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this power, nor have we all collectively. No particular church, however great she is, can do this act. But it is only the Church-Order (Constitution) that gives the power to several churches when regularly convened together in a Classis. But this Church-Order does not give this power to the pastors of the Foreign Churches. Now your churches remain bound to that Church Order even though they have passed under another political sovereignty. This Order is grounded on legal methods and strong arguments, and has for its objects the preservation of the orthodox liberty and unity of the churches. This, have we considered it necessary to say, for your instruction.

There is also one other thing we have to request of you, that you may remove every obstacle to the accomplishment of peace; and that is, that you give assurances to the other brethren that you will adhere to the Netherlands Church-Order, and will maintain all proper correspondence with this Classis. For on this subject they seem to have imbibed some misgivings about you. By an open declaration on your part, these can easily be removed. Indeed, Love asks, and in this case, the promotion of the common peace and mutual unity, demands, that one should remove from the minds of his brethren all suspicion of evil, especially when this can be so easily done.

In conclusion we desire that the Lord may shower down upon you every gracious gift of his Spirit, and may abundantly bless and make fruitful the work of your ministry.

Johannes Van der Hagen,
Johannes Van Stoorum.

Dep. etc.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. Gualterus Du Bois, March, 14, 1714. xxviii. 133.

Reverend Sir and Brother:—

Last year we received packets of papers from the Consistories of both Rev. Antonides and Rev. Freerman, concerning the troubles and divisions which have for so long a time existed in their churches. They also related to the efforts which have been made, upon the exhortation of the Classis thereto, to adjust the differences and restore quiet; but these efforts have so far not only proved fruitless, but have actually produced results far different from what the Classis had hoped.

In particular; we received some time ago a long letter from the Consistory which adheres to Antonides, in which serious charges and sharp words occur, besides other expressions which are even reproachful and bitter. They are of a character not at all proper in any ecclesiastical Assembly, and are by no means consonant with that just respect and proper reverence which are due such a Classical Assembly as ours. Our Assembly has moreover, for a long time, taken great trouble in their anxiety for the good of those foreign churches, and would gladly have done more if it had been possible. She has also in these troubles ever inclined most to the side of those brethren which have now thus unkindly treated her.

Those good people seem to have been in a passion when they took their pen in hand. Had they read the preceding letters from the Classis with somewhat more attention, and given heed to the true state of affairs, such as our great distance, and the lack of satisfactory information; had they also a little more experience in ecclesiastical business concerning church disputes, they would not have been guilty of such imaginings as they exhibit in these

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letters. Or if they had seen fit to communicate with you, or with some one who had knowledge of such business, and who was out of the heat of the dispute, and had shaped their writings accordingly, it is not to be supposed that such cutting and reproachful words would have issued from their pen.

The Classis, because of these things, might, indeed, have shown some sensitiveness towards such writers; but love for the welfare and peace of those churches has moved her to overlook such things, in order to give a proof and example of a pacific spirit. The Classis has, however, come to this decision: She has been pleased to express her satisfaction, and to give courteous instruction upon the most important points, with all kindness, as our letter shows. We have, by order of the Classis, written to both the contending parties, and have not only advised them to renew again the negotiations for the settlement of their differences, but have also made known to them the definite opinion and judgment of the Classis as to the conditions upon which peace ought to be made. Passing by the disputes concerning the legality or illegality of the call, these consist of the following:

1. That both the pastors, viz., Rev. Antonides and Rev. Freerman shall retain their present position and receive equal salaries.

2. That when the time of election of elders and deacons shall come, according to ancient custom, they shall jointly choose new elders and deacons, and appoint them as the Consistory, to rule, together with the pastor, over the united congregations.

3. That in reference to the past, in whatsoever either party may feel himself wronged, that shall be forgotten and forgiven, and all shall live together in mutual brotherly love.

We have wanted to give you an account of all this in advance, for the Classis has charged us to request you to lend a helping hand, in a friendly way, to this good work of peace. We, therefore, in her name, do most earnestly recommend this work to you. By your meditation and labor to this end, the salutary object of the Classis may be reached, and thus rest and peace be restored to those churches.

The Classis has also charged us again to suggest to you the propriety of using all proper means for the calling of another pastor in your own congregation. Then in case of your decease, or other circumstances arising, your church would not be left altogether pastorless, and thereby exposed to the misfortunes which might overtake her, and by which she might lose the liberty which yet remains to her.

We trust that love for the neighboring churches as well as for your own church, will lead you to take all these suggestions kindly and to lay them earnestly to heart. By this letter the Classis shows her own good motives, namely, the peace of God's church in those foreign regions.

We pray the all-sufficient God to confirm you in the work of your ministry, and to take you and your entire church under his father care. We remain etc., etc.

Johannes Van der Hagen,
Johannes Van Starveren.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Consistory of the Rev. Freerman, March 14, 1714. xxviii. 134.

Reverend and much Beloved Brethren in Christ:—

From the letter of the Rev. Freerman of July 2nd, 1712, with the accompanying documents, we perceive that our letter sent to the Rev. Freerman, and the exhortation to peace made therein, had the result of leading to negotiations for the settlement of differences, and to the establishment of peace. This gave us great joy and we hoped for great good therefrom. But we learned to our great sorrow that these negotiations not only came to a fruitless end, but what is still worse, strife and estrangement were rather increased than diminished thereby. This has greatly grieved us, and we look upon the event as one from which great

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evil is to be feared for your church, unless this is prevented by a speedy remedy.

This has determined the Classis to intervene with her counsel and judgment. She has therefore charged us to write to you and to Rev. Antonides and his friends, that her advice and judgment are, that the negotiations for peace ought to be pressed to a proper issue, and that you should make peace on the following conditions:

(1) That both pastors, viz., the Rev. Freerman and the Rev. Antonides, retain their respective positions, and jointly take charge of the services in the churches and draw equal salaries.

(2) That when the time for election of elders and deacons comes round, you jointly choose elders and deacons according to the old custom, and thus appoint one Consistory which shall rule the united churches in conjunction with the two pastors.

(3) That in whatsoever either may feel himself aggrieved during the disaffection and division, each shall forget and forgive, and henceforth live with each other in peace and brotherly love and unity.

The Classis judges that these things ought to be done as the best means of restoring peace and quiet in your church; and she expects and trusts that you will submit yourselves to this decision, and enter on these plans of peace as proposed.

We believe that what the Classis here demands is just. One must not stand upon the circumstances that the call must be acknowledged as legal; but the dispute concerning the legality or illegality of the call must, out of love and peace, be entirely dropped; and in Christian indulgence must be overlooked whatever one considers not to have been exactly according to proper order; and henceforth each must treat and meet the respective pastors as is customary.

We hope that love for the peace and quietude of the church, and its edification, will operate so powerfully upon your minds, that you will set all mere human preferences aside, and gladly

contribute your part towards the securing of so good an object, and for the accomplishment of so salutary a work.

We pray that the All-Sufficient One may incline your hearts to this, and bestow his blessing on your effort; that the disaffections and divisions which have existed so long may immediately cease, and your churches may enjoy rest and peace.

We commend you etc.

Johannes Van der Hagen,
Johannes Staveren, etc.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

Kings County, Long Island.

1714, March 19th. In the enclosure of the Consistory, they, with Rev. Freeman ..... the following is submitted:

1. That Rev. Freeman did not decline the call, but that he wrote for more salary; and said he would wait for an answer in reference to that. This may be seen in the letter itself.

2. That this letter of Freeman's was read to the congregation, and they were asked what should be done; and that it was then determined (to grant) Freeman his request and hold fast to the call; and to write to Freeman, that eight persons had made themselves responsible for that increase of salary; as may be seen in the village book.

3. That this displeased some elders, and these said that they would have nothing more to do with the call etc.

4. That these disaffected elders also wrote to the elders of Schoonegtade, (Schenectady,) that they never intended to call Rev. Freeman; as appears from their letter.

5. That the congregation, notwithstanding this, persisted in their call once made, etc.

6. That the installation of Rev. Freeman at New Utrecht, by Rev. Du Bois, had not been for New Utrecht alone, but that Rev.

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Du Bois had installed Freeman, according to note previously given, for New Utrecht and the combined churches.

7. That the dissatisfied elders, without authority, and without lawful village-assembly, went around clandestinely from house to house, to secure signatures to a call from Holland, pretending that Rev. Freeman could not be got, etc.

N. B. In the letter from Freeman to Bankert, written July 2, 1712, this passage is to be noted:

"The Rev. Classis also cites to me a letter, in which I am supposed to have declined the call to Long Island. I will not deny what I wrote to you; that however I did not write to the elders or congregation here: But I was informed, that such was the pleasure of the Hon. Governor and the congregation. But I found it was otherwise with the congregation and Governor; and hence I did not send my letter of declination." xxi. 577, 578.

ACTS OF THE CLASSIS OF AMSTERDAM.

Du Bois is Written to.

1714, April 3rd. They further report that they have written to Rev. du Bois, minister at New York, in compliance with the injunction given them on Jan. 9th, ult. ix. 307.

To Write to Rev. Vas and Rev. Antonides.

1714, April 3rd. Likewise that the letter, which the Rev. Vas requested to have sent back to him, and whereof mention was made in the acta of the preceding Classis, has not been found. Therefore the Rev. Assembly resolved, and directed them to write, that although said letter was not at present found, nevertheless it abundantly appeared from our Classical acta, that a letter of that purport, had reached our Assembly. At this same session it was resolved that those members of this Assembly, in whose keeping are the money sent over by the churches of New Netherland, shall enter into negotiation with the Questor, van der Helst, to decide

what amount of these moneys can or may be used to pay the debts of Revs. Antonides and Vas. The Deputati ad res Exteras shall also write the aforesaid Antonides and Vas, how far that portion of these moneys has availed towards the satisfaction of their arrears, and to ask them to send over the balance, without fail, and as soon as possible. ix. 307.

QUEEN ANNE'S RECOGNITION AND INSTRUCTIONS OF APRIL 14, 1714.

Anne R.

Trusty and well beloved, we greet you well.

Whereas, our trusty and well beloved, the Rector, Church-Wardens, and Vestrymen of Trinity Church in our City of New York, have by their humble address, represented unto us, that our right trusty and our right well beloved cousin and councillor Edward, Earl of Clarendon, our late Governor of our province of New York, did grant a lease of our farme to them for seven years, under the rent of sixty bushels of wheat yearly payable unto us, (the like having been before granted to Colonel Benjamin Fletcher, Governor under our late royal brother, King William, with the like reservation,) but as these rents were esteemed a perquisite of the several governors, for the time being, the said Colonel Fletcher, who was a great benefactor and promoter of the first settling of that Church, did remit the rent during his time for that pious use, as also did the Earl of Clarendon, so much as accrued under the lease granted in his time.

And that the said Earl, for promoting the interest of the said Church, and settling a lasting foundation for its support, did by virtue of the authority derived from us, under our great seal of England, grant the same farm under the seal of our province of New York, to the Rector and Inhabitants of the City of New York, in communion of the Church of England, as by law established, and their successors forever, under the yearly rent of three shillings.

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But that the corporation of the said Church, are now prosecuted in our Court of Chancery, there in our name, for the several rents reserved on the leases before granted, and by the several governors before remitted, and that our letters patent for the said farm, are rendered disputable, and therefore humbly imploring, that we will be graciously pleased to give such directions for stopping the said prosecution as we shall think fit.

We taking the premises into our royal consideration have thought fit to signify our will and pleasure unto you, and accordingly our will and pleasure is, that immediately upon receipt hereof, you do stop the prosecution now carrying on in our Court of Chancery there against the said corporation, and do not suffer any further proceedings to be had in that suit, until we shall signify our further pleasure to you, and for so doing, this shall be our warrant, and so we bid you farewell.

Given at our Court of St. James, the 14th day of April, 1714, in the thirteenth year of our reign.

By her Majesty's Command,

Bolingbroke.

To our trusty and well beloved Robert Hunter, Esq., our Captain General and Governor in Chief of our Province of New York, in America, and in his absence to the Commander in Chief, or to the President of the Council of our said Province for the time being.

Note. Governor Cornbury succeeded to the title of the Earl in 1711. His father and the mother of the Queen were brother and sister. Hence he is called cousin.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Beits. (Beys.)

1714, May 7th. Rev. Beits, formerly minister at Kingstown, having been brought into the room, requested that he be allowed to defend himself against the accusations, and objections, which from time to time had been brought in against him, in this As-

sembly. Whereupon it was resolved that the Rev. Deputati ad res Exteras shall confer with him, and make a report thereof at the next meeting of the Rev. Assembly. ix. 309.

REV. MR. POYER TO .....

Jamaica, Long Island, 8th May 1714.

May it Please Your Excellency:—

The Sectaries in my parish (with whom still is lodged the Major part of the power of the Magisty.) have lately carried their designs so far in prejudice of the Established Church that your Excellency will pardon me if I anticipate your Excellency's commands by acquainting you at this time with some part of my affairs there.

His Excellency Coll. Hunter arrived here in June 1710 after he had been here about two years he was pleased to send me the 72nd Article of his Instructions which contain these words:

"You are to give Order forthwith (if the same be not already done) that every Orthodox Minister within your Government be one of the Vestry in his respective Parish and that no Vestry be held without them except in cases of sickness or that after notice of Vestry summoned he omit to come."

Enclosed in this letter:—

New York, May 1st, 1712.

Rev. Sir:—

The above copy of an article of her Majesty's Instructions to me I have thought fit to direct to the several Ministers within this Province that their respective Vestry's may regulate themselves accordingly and if there be any practice contrary thereunto I desire you may duly inform me that effectual care may be taken therein.

I remain Rev. Sir etc., etc.

Ro. Hunter.

The Vestry in my Parish to whom I communicated the same took no manner of notice thereof but refused to permit me to sit with them of which I acquainted the Governor verbally but no care being taken to order it otherwise I lately wrote to his Excellency in these words.

(See preceding letter, dated "Jamaica 20 Jan. 1713")

to which on the 8th of March I received this answer:

(See preceding letter from Gov. Hunter, dated "Burlington 14 February, 1713.")

One Quarters Salary being due to me this year I applied to two Justices of the Peace, who were the only ones that were true friends to the Church, who signed a Warrant to order the Church Wardens to pay the said Quarters Salary to me; who refused and presently after a Vestry was called who with the other Justices who are Dissenters ordered the money raised this year for the use of the Minister of the Parish to be paid to Mr. George McNish a Scotch Independent Preacher, who has also the possession of the Parsonage House etc., whereupon I sent two letters to the Governor in these words—

Jamaica, 15th April, 1714.

May it please your Excellency:

I am honored with your Excellency's of the 14th February last and being accidentally informed that the vestry of this Parish was to meet this day (for they meet without giving me any notice thereof) I went to them & acquainted them with the contents of your Excellency's letters to which they paid no manner of obedience but absolutely refused to permit me to sit with them I shall not grate your Excellency's Ears with the relation of the rude circumstances attending this refusal though I humbly conceive my character deserving of better usage.

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I had an Order from two Justices of the Peace to the Church Wardens for a Quarters Salary which they refused to pay (the Vestry and Church Wardens are all Dissenters) and such as by their actings manifest no regard either to the Queen your Excellency her representative here or the Laws of the Province.

Of these things I acquaint your Excellency in pursuance of your Excellency's command.

May it please etc.

Thos. Poyer.

Jamaica, 22nd April 1714.

May it please your Excellency:

These in obedience to your Excellency's order will inform your Excellency that on the 19th Inst. the Justice & Vestry of the Parish met and have ordered the Sixty pounds raised for the maintenance of the minister this year (and which of right can belong to none but myself) to be paid to Mr. George Mc. Nish the independent Preacher here which unwarrantable act coming on the back of so many others of less note though of the same tendency clearly shews to what a height of injustice some spirits will climb when they are (vainly I hope) apprehensive that they can do it with impunity.

I remain,

May it please etc.

Thos. Poyer.

To which I received no manner of answer.

Things being brought to this height I am advised by all my Friends here that this is the most proper time to begin my action at law at the Supreme Court in this Province which will be held the First Tuesday in June next and having no express commands from the Venerable Society I pray your Excellency's direction herein.

My necessitous circumstances (having never received one penny of my Salary or any thing of the profits of the Glebe here) will plead my pardon with your Excellency as well for my interrupting your Excellency's affairs herewith as craving your commands time enough to serve this Court.

I remain etc., etc., etc.

Thos. Poyer.

— Doc. Hist. N. Y. Vol. iii. pp. 166, 167.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Consistory of Schenectady to William Bancker at Amsterdam, and Rev. Matthew Winterwyck, of Alphen, May 17, 1714.

Portfolio, "New York", Vol. i.

Much Esteemed Sirs:—

It is the Lord, who has now clearly manifested the riches of His all-sufficiency, in that He wills to have the remembrance of His name acknowledged everywhere, and honored. He has, indeed, shown us His divine grace, in that His Gospel of grace has been proclaimed, as well to us who are afar off, as to them that

are nigh. Such, truly, appears to have been the case when he granted to us, Mr. Barnardus Freeman, as the guardian of our souls. To this end the Lord used the church of Albany as a means. They, next to God, were the cause thereof. It pleased the Lord, however, to locate him elsewhere, so that then again we became as sheep without a shepherd. Nevertheless the shepherd-care of King Jesus has watched over us, so that we were still ministered unto, with the consent of the neighboring churches, by their pastors. We thus enjoyed the preaching of the Divine Word, and the use of the Holy Sacraments. Therefore also are we now influenced with a desire, because of the abundant awakening of our congregation of Schenectady, and its urgency thereto, to call a faithful pastor.

We have, therefore, resolved to appoint you, upon the good recommendation of the Rev. Mr. Barnardus Freeman, as our commissioners, if you will be kind enough to become such; and we herewith give you full power, in order that our pious purpose may be furthered. We accordingly authorize, by these presents, for us and in our name, you, the worthy Mr. William Bancker, merchant at Amsterdam, and you, Rev. Matthew Winterwyck, minister at Alphen, conjointly, or in the absence of one of you, either one separately, to make out a call for us as soon as possible. But we hope that you may conjointly serve us herein; and that you will cause the one called to be ordained by the Rev. Classis of Amsterdam, or any other Classis, so that he may come to us properly qualified. Our inclination is mostly toward a young person; but take care that he has the qualification of a full grown man in Christ, both externally and internally; so that in doctrine and life, he may shine as a perfect example.

And when this is done we require of him that he shall on the Lord's day, preach twice, and purely, the Word of God; and (from time to time) administer the Holy Sacraments; and after service to catechise (the children,) which he shall also do in the week time, if required; and four times a year he shall preach a

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preparatory sermon, before the observance of the Holy Supper; and he shall also render the usual preaching services at the celebration of the Festivals, even as the praiseworthy custom of this congregation requires; (and he shall do all things) that he may be found perfect and entire in the work of the Lord, knowing that then his labor shall not be in vain in the Lord.

For this he shall receive from us ninety pounds per annum, current money of the province of New York, an exact fourth part of which shall be paid every three months, and this shall begin with the arrival of his Reverence here. After he has preached his installation sermon we shall immediately pay to him a half year's salary. Moreover we guarantee him a free dwelling, and free fire wood delivered at the door; also a pleasant and large garden, and free pasturage for two cows and a horse, for his own use. Thereunto we pledge ourselves during his labors among us, qualitate qua, as well as our successors. We trust that the Lord may encourage his Reverence, and influence him to come over to us as quickly as possible.

We remain, Dear Sirs, your very affectionate brethren in Christ, and your very willing servants.

Actum at Schenectady, the 17th day of May, 1714.

Garret Symonsz, Elder
Joh. Sanderse, "
Folkert Symonse, Deacon
Simon Switse, "

To Messrs.
William Bancker
and
Matthew Winterwyck.

(In English.)

Albany, May 27, 1714. There appeared before us, the under written Justices of the Peace for the City and County of Albany, Gerrit Symonse and Johannes Sanders Glen, Elders; Volkert

Symonse and Simon Switts, Deacons of the Church of Schenectady, in the aforesaid County, who have acknowledged to have signed the annexed instrument, as witness our hands.

Joh. Cuyler,
Hend. Hansen,
Evert Bancker,
Harmanus Wendell.*

PETITION OF REV. G. DELLIUS FOR PAYMENT OF SERVICES.

May 19, 1714.

To the Honnerable the Generale Assembly for the collony of New York.

The humble petition of Godefrius Dellius, by his Attourney Adolph Philipse.

Sheweth:

That during the time your Honnor's Petitioner was minister to the Dutch Congregation of Albany, he undertook, at his great cost and Labour to Convert the five Nations & River Indians to Christianity. And haveing Layd the first Foundation of that Pious work, and made a Progress therein beyond expectation, It was Esteemed of that utility, not onely in Propagating the Gospel among those Heathen, but Likewise to steady them in their Interest and Obedience of the Crown of England, That the Then Governour and council allowed to your Petitioner a Sallary of sixty pounds per Annum for that service, which was accordingly paid from time to time (as he believes) Except for one year and some odd months, which still Remains unpayed.

That upon the conclusion of the Former Peace with France, the Right Honnorable the Earl of Bellomont, then Governor of this Province, sent Coll. Peter Schuyler and your Petitioner on an Embassy to the Governor of Canada, For which they were to have a Reward of one hundred pounds. And your Petitioner is informed that Coll. Schuyler has Received fifty pounds for his moyety thereof; the other fifty pounds due to your Petitioner for that service Remains unpayd.

That your petitioner having some Reasons to Remove with his family back to Europe, could not Personally soliissit the obtaining warrants or Payment of the Respective Sumes above mentioned; and the several Attourneys your Petitioner had here from time to time, have been the more Remiss in procuring Either the one or the other, because they found the Revenue so much Anticipated before. So that the onely Relief Left your Petitioner is from this Honorable House, who having now under this Prudent consideration the Payment of all the Just Debts and Claims of this Collony, and your Petitioner Conceiving the said two sumes to be such,

Doth therefore humbly Pray your Honnors in your great Justice will please to order and enact that the two Respective Sumes of sixty pounds and fifty pounds for the services abovementioned, may be payd for his use to his said Attorney, In the like manner as other the Debts and Claims of this Government are to be payd, or in such other manner as to your great Wisdom shall seem meet. And your Petitioner as in Duty bound shall Ever Pray etc.

A. D. Philipse, For Godfriedus Dellius.

New York, 19th May 1714.

("Considered by ye Council and allowed for Instructing ye Indians halfe, the other Disallowed.") — Munsell's Annals of Albany, Vol. x. pp. 223, 224.

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* An ancestor of Oliver Wendell Holmes.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Peter Vas to the Rev. Classis of Amsterdam, May 23, 1714. Portfolio, "New York", Vol. i. Extracts, xxi. 582.

Reverend Sirs and Brethren in Christ:—

I duly received your letter, dated December 22, 1711, sent in answer to my preceding one, and perceived therefrom that the Rev. Classis must yet have, for my examination and ordination, one hundred guilders ($40.) This with the three hundred guilders, advanced to me for my passage, makes four hundred guilders. There is hereby sent, on account, two hundred and fourteen guilders (240?); therefore the Rev. Classis must still have one hundred and sixty guilders. I regret that I have not yet been able to send over this balance of money. This is owing to a dispute that has arisen in my Consistory about the hundred guilders for my examination, with the cost of my transportation. For I had a very long voyage, which, with my wife and children, proved very expensive. I paid to Capt. van Baale, for transportation and freight alone, 783, I say, seven hundred and eighty three, guilders Holland money; besides other expenses which I incurred in England, during five weeks, while the Captain was getting "cleared". I had during that time to subsist on land with my whole family. Besides there were the expenses of the loading of my goods at Amsterdam, and the victualling for refreshment on the voyage. The brethren of New York, therefore, took this into consideration, and had the goodness to write, on my arrival, to my Consistory and congregation, that in such an expensive journey they ought to give me something more than the money promised; inasmuch as I was limited to too small an amount, on account of the all too great expense which Rev. de Bys (Beis) had incurred before. Upon this communication, my Consistory had the goodness to grant me the benefit of the money in

the hands of the Rev. Classis, in order to relieve me somewhat of my heavy expenses. For this I thanked them heartily. They also paid me the other money, promised for my traveling expenses and transportation. I gave them my receipt for this. I then told my Consistory that the Rev. Classis must still have the money, from this church, for my examination and ordination; but that I did not know exactly how much was due, but that I would write about it; also that the Rev. Classis could retain the money alluded to already in their possession, for the reduction of the debt, in the moneys advanced to me. My Consistory told me that I should do so. Thereupon I wrote to that effect to the Rev. Classis, and that letter was also signed by my Consistory, as the Rev. Classis may see from said letter, in their possession.

But now some of my Consistory say that I must pay the money for my examination myself; that they are not aware that they signed such a letter written by me. Therefore it is my kind request, as I did not keep a copy of that letter, that the Rev. Gentlemen will send to me, at the first opportunity, the said letter, or a copy of the same, with the names of the persons by whom the letter is signed. Thus it will appear that these Consistorymen contradict their own hand writing. And let a letter also come from the Rev. Gentlemen themselves, indicating that the examination and ordination of a pastor elect are always made at the charge of the church by which he is called. I have just learned that Rev. De Bys, (Henricus Beys) who has given much scandal and offense in this country by his loose life, as well as by accepting the long coat of the English Church, has recently gone to Curacoa, where he will not do much good, either, in that congregation. I hope that the Rev. Gentlemen will keep a watchful eye over it. As regards the status of our church here — we are as yet at liberty to exercise our religion, but it is uncertain how long it will last. It is a great boon, therefore, if one can dwell in his own Fatherland. Some eight or ten days ago a ship departed hence for Holland. If it has a favorable voyage, it

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intends to sail again for New York before winter. The Rev. Gentlemen may send me a letter by that ship, so that I may the sooner send over the money, that those here may be thereby convinced of their mistake. I remain Rev. Sirs, after wishing you "an all-hail" for both soul and body — a blessing upon yourselves and labors. Be all greeted heartily by me,

Reverend, Pious and Highly Learned Sirs,

Your affectionate friend and obedient servant,

Peter Vas.

Kingston,
May 23, 1713.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Beits. (Beys.)

1714, June 4th. The Rev. Deputati ad res Exteras reported on the affairs of Rev. Beyts. The period of two weeks was allowed, to arrange all the documents which may serve in his defense, and to communicate them to their Reverences. ix. 313.

JOURNAL OF THE NEW YORK COUNCIL.

1715, June 14. The Bill of 1711 again read, Committed. Council Journal, 386.

His Excellency took notice that yesterday it was mentioned by Dr. Staats that he had made three several promises for the passing this Bill, and lest it should be thought that those promises were made absolutely by his Excellency and had been by him broken, he told them that the promises were made upon these conditions — That the Assembly should give an honorable support of Government, and not a scanty one, for one year; that they should pay the debt arising to his Excellency, neither of which has been done. The support of Government, being scanty, and but for a year, and the bill for payment of the debt being clogged with a clause which prevents for the present the payment of the

debt, and leaves it, yet doubtful whether it ever will be paid, so that those conditions being not yet performed, no breach of promise can be objected.— Council Journal, 386. Passed, 387, Enacted, 390. (Debts for feeding the Palatines.)

PETITION OF THE GERMANS AT QUASSECK [QUASSAICK] CREEK.

To his Excellency Robert Hunter Esq. Capt. General & Governor in Chiefe of the Province of New York New Jersey and Territories thereon Depending in America and Vice Admirall of the same etc.

The humble petition of George Lockstadt on behalfe of himselfe and the rest of the Germans settled neare Quassaick Creek upon Hudson's River.

Sheweth

That Pursuant to your Excellency's warrant of survey the thirtieth day of April 1713, The Surveyor Generall hath surveyed and laid out for your Petitioners a Certaine Tract of Land on the west side of Hudson's River in the County of Ulster and by such survey hath allowed for each of them his quantity thereof distinctly as by the Returne of the said Survey may appeare.

But inasmuch as the said Tract of Land soe Laid out for your Petitioners is all upland, your Petitioners find they cannot be able to subsist themselves and ffamilys thereon for want of some meadow Land for ffodder for their cattle in winter. And there being a small quantity of vacant and unappropriated meadow Ground Lyeing behind your Petitioners said Lotts about an English mile from the Limitts of their said Lotts very Convenient for your Petitioners said Settlements.

Your Petitioners most humbly pray your Excellency will be pleased to Grant unto them the said quantity of meadow Ground and that the Surveyor Generall may be Directed by your Excellency to survey for each of your Petitioners a proportionable

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quantity thereof according to their severall allotments of upland laid out for them as aforesaid.

And your Petitioners shall ever pray etc.

George Lockstadt.

New York, 17th June 1714. — Doc. Hist. N. Y. Vol. iii. p. 345.

PETITION FOR REBUILDING THE DUTCH CHURCH IN ALBANY.

To his Excellency Robert Hunter Esq., Capt. Generall and Governour in Chief of the Provinces of New York New Jersey and Territories thereon Depending in America and Vice Admirall of the same etc.

The Humble Petition of Petrus van Driesen Minister of the Nether Dutch Reformed Congregation of the City and County of Albany and the Elders and Deacons of the said Congregation.

Humbly Sheweth

That the predecessors of your Excellency's humble Petitioners in the year of our Lord 1655 & 1656 when this towne was Setled did with assistance of the then nether dutch Congregation build and Erect at their own proper Cost and Charge the Church belonging to the said Congregation (Standing & being in the said City) for their Christian devotion and Publick worship of Almighty God, in the Exercise of the Reformed Protestant Religion, which Church is since been Confirmed to the Mayor Aldermen & Commonalty of ye said City by Charter, under the Seale of the Province.

That the said Church being built of timber & boards is by time so much decayed that they find themselves under a necessity of building a new one in its place and your Petitioners believing your Excellency's Continuance and approbation will be very advantageous to them, in this their undertaking.

Your Excellency's petitioners do therefore most humbly pray that your Excellency will please to approve and Encourage this pious work by signifying Such your approbation and your Petitioners as in duty bound shall Ever pray etc.

Petrus Van Driessen, V. D. Praeco, Johannes Rooseboom, Myndert Schuyler, Hendr. Van Rensselaer, Johannis Beekman, Rutger Bleecker, Stevanie Groesbeck

I do approve of what is desired In the petition and recommend the same to all who are concern'd. 18 June 1714.

Ro. Hunter.

— Doc. Hist. N. Y. Vol. iii. p. 546.

REV. MR. VESEY'S VISIT TO ENGLAND. JUNE, 1714.

The opposition to Episcopacy in New York, on account of its pretended legal establishment, became so strong, that it was decided to send Rev. Mr. Vesey to England for the purpose of trying to secure some relief. The Bishop of London had approved of the proposed visit. The Vestry of Trinity Church ordered that "the seal of the Corporation be affixed to the copy of the PATENT, and to such Minutes of the Board as it should be thought proper to send in to England on this occasion", and that "the Church Warden to deliver the Committee the Minutes".— The PATENT above alluded to was the Charter of Trinity Church, granted in 1697, in which it is asserted about a dozen times, that the Church of England was established by law. But we know that the Ministry Act of 1693

did not establish the Church of England, as its own language proves; moreover the Legislative Assembly in 1695 positively declared — "that the Vestrymen and Church Wardens had power to call a dissenting Protestant minister, and that he is to be paid and maintained as the law directs". Gov. Fletcher, however, asserted that the law meant, what the Assembly itself declared, it did not mean. E. T. C.

Gov. Hunt predicted that Mr. Vesey's mission would prove a failure. (Archives of N. J. iv. 1715, p. 216.) The City Vestry, when Mr. Vesey left, refused to sign the documents necessary for the payment of his salary. Rev. Mr. Halbot, rector at Burlington, N. J. in a letter, dated July 17, 1714, (as quoted by Gov. Hunter in a letter of his dated Nov. 14, 1715,) says:

"Bro' Vesey, ye Rector of Trinity Church is fled before the Philistins. He has got the Generals (Nicholson's) letters; 'tis now three weeks since sail'd; God speed him well and that no more need go upon that account, now there's no Minister of our Church at New York; but we serve it by turns; next month I shall be there. Meanwhile I have enough to do to keep the peace of the churches at Philadelphia and New York, we have so many adversarys without and within". N. J. Col. Docs. iv. 224.

In another letter written the same day, he says: "Mr. Vesey is fled for persecution from New York so that church is destitute at present; only the Missionarys serve it by turns." N. J. Col. Docs. iv. 225. Dr. Berrian tells us in his history of Trinity Church, page 335, that Rev. Mr. Poyer of Jamaica, Rev. Mr. Talbot of Rye, and others were also invited to officiate during Mr. Vesey's absence.

Mr. Vesey remained longer than he intended. He fell ill in London and incurred heavy expenses. The Society there voted him a sum of money for his relief. Not only was his salary withheld during his absence, but the City Vestry refused to pay it on his return. The reason of this is obvious. The City Vestry was elected by the people in accordance with the provisions of the Ministry Act of 1693, which did not establish the Church of England. But they had been arbitrarily superseded by a Church Vestry elected only by members of the Church of England. The City Vestry, now that the Rector was away, took advantage of their legal position, and refused to transfer the funds to the Church Vestry, as they were never intended specifically for them; but had only been collected and paid before, because of official pressure. The claim had always been considered a perversion, as it really was.

See Col. Heathcote's letter of Feb. 25, 1715/16.

Mr. Vesey returned to New York in Nov. 1715. He had been favorably received in England and was made Commissary, (an officer of a Bishop to exercise certain ecclesiastical duties at a distance) of the Bishop of London. Gov. Hunter was not pleased with the result. (N. J. Col. Docs. iv. 220, 225.) Mr. Vesey had also obtained a letter from the King to Col. Hunter directing him to secure the back payments of Mr. Vesey's salary. This was done.

[Compare Dr. Dix's statements, Hist. Trinity Ch. i. 190-2.]

Rev. Samuel Myles to the Society for Propagating the Gospel.

Boston, June ye 25, 1714.

Sir:— I should be wanting in my duty to religion, and ye Rev. Mr. Vesey, whose conversation and manner of life I have had certain knowledge of, from his youth, should I not embrace this

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opportunity of recommending him as a very worthy person to ye venerable Society, whose behavior has been circumspect and unblamable, his conduct grave and prudent; his diligence unwearied in his ministerial function, and in a word throughout his whole course has been a pattern of the Christian Life and an honor to our Church. I therefore hope and pray that no misrepresentations and aspersions of such who, to serve a turn, make fair pretences, and cover their abominable intentions with the most artful dissimulations, may sully his reputation or prejudice his Interest in the least. And in good hopes yet he shall receive all necessary encouragement, and obtain a safe and quiet settlement for ye time to come. I remain your most humble, most obedient, most faithful servant,

Samuel Myles.

Manuscripte of the S. P. G. ix. 360. Dix's Trinity Ch. i. 105.

DUTCH CHURCH OF NEW YORK.

June 30, 1714.

After it was found that different persons, holding money on interest from the Deacons, were in arrears of interest for two or three years, to the serious injury of the revenue of the Diaconate, it was Resolved unanimously, after calling on God's name, That no one of those who had taken up money by a double bond from the Deacons, should be any longer negligent in payment of the interest.

1. That all such be apprized by the Deacons that if they do not make payment before the next session of the High Court of New York, they will assuredly be summoned thereto by the law.

2. That the Deacons, as well those now in office as those who shall hereafter enter the service, shall henceforth each year demand of those who have not paid their interest at the appointed time, at least once a year, a written obligation for the same.

3. In case any one waits fifteen months, counting from the signing of the bond, without paying any interest, the Deacons

shall without further delay or forbearance, compel payment by process of law.

4. Finally, that whenever any one takes money on interest, both the principal and the security shall be advised of this Resolution, and also requested to see well to the payment, so that they can put forward no cause of dissatisfaction, if, by failure to pay at the time appointed, they should be dealt with according to law.

—Lib. A. 231.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Case of Rev. Beys.

1714, July 2nd. The Rev. Deputati reported in the case of Rev. Beys, at whose request and expense this Classis is called. They read a paper, drawn up by Rev. Beys in his own defense, and which had been handed over to them and which was as follows: 1. In reference to his going over to the Episcopal Church: having made his answer to these objections, he concludes thus: I declare that I am not only sorry, but it pains me from the heart, that I ever received Episcopal orders, under the circumstances involved, and that I thereby gave occasion for any displeasure on the part of this Rev. Assembly. And I am sorry principally for this reason, that in so doing I violated our own Church Order, since I gave myself unto the service of another communion, (or congregation) without qualification by this or some other Classis. From this communion (or congregation) I have now also again been dismissed in a proper form. He thus further concludes.

After this my defense and frank confession I hope and trust that this Rev. Assembly will not any longer continue to regard, with the same eye, all my actions in this connection; that they will not look upon them too severely, as if I were a complete apostate from our church, and ought no longer to be recognized by her: or as if I had deserved thereby, and should still deserve to be entirely disowned and cut off. Wherefore I request: 1. That

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I may be released from the conditional censure laid upon me, and that my lesser prospects (?) and the weakness manifested in all these things, may be overlooked. 2. That I may be released from the required answer before the church of Kingstown, where my defense was not waited for, but another was at once called in my place, namely Rev. Anthonides. When he declined this call, immediately again they sent a commission (to Holland,) for another call to be made out here, by the Classis, with the knowledge and cognizance of three prominent members. Wherefore I no longer belong to that congregation nor that congregation to me, and therefore I am of the opinion salvo meliori judicis that I am not bound or obliged to justify myself before them. Furthermore it is also my prayer that you will manifest towards me the spirit of gentleness, and christian moderation, and consider me as still truly belonging to the bosom of your church, whose communion, under God's favor, I never intended to leave, and never again shall leave; that you will also be pleased to extend to me the hand of brotherhood, and consider me worthy, by your own counsel and aid, to be enabled at some time to be employed again in the ministry of the Holy Gospel, and to be appointed in a proper manner to some church.

Having also made answer to charge 2, in respect to negligence in his ministry during the first twenty months, he continued as follows:

I can also understand very well, and perceive on looking back, that the intermission of preaching after that time, from December 7, 1707 to June 17, 1708, (1709) can apparently be so represented in this Assembly, as if I had made myself guilty of neglect of duty in my ministry, no matter how much I was disturbed and thwarted in it, (the performance of my duty.)

Therefore I acknowledge and confess before your Assembly that notwithstanding my (peculiar) experience, I do indeed now wish that I had not ceased preaching during that time; that I myself now disapprove of this course, knowing that it would have been

more regular and useful if I had continued right on in my work with more patience, and greater (tougher) forbearance, even in the midst of all my difficulties; and had in the meantime thought of, and seized upon means of redress, through this Rev. Classis.

Furthermore, I wish, on this point, to introduce nothing to excuse myself, except only this, that my conduct (ceasing to preach) was in order to pursue my ministry in accordance with the instructions, and the acts of the Rev. Classis. I hope therefore that this Rev. Assembly will look upon this in the best light, and that I did not intermit my preaching from wilful neglect, or indolent negligence, or lack of zeal, but only for the reasons mentioned above.

And in case these reasons should not be deemed sufficient to free me from blame or to excuse me, then I submit myself to this Rev. Assembly with acknowledgement of my weakness in this course of conduct; and I request with humility, that notwithstanding a lack of that untiring zeal and steadfastness wherewith the ministry of the Gospel should ever be carried on, I may be treated with some indulgence, and excused. Therefore in this particular also, may the spirit of gentleness be shown to me, when we reflect on the imperfections to which we may be subject in all things, and especially in the matter of the ministry; for we all know that we have this treasure in earthen vessels. But in the expectation of God's favor and grace, I hope to be more and more stirred up, to the steadfast zeal and persevering energy under every evil experience which may be incident to the Sacred Ministry, whenever the same shall again be entrusted to me in the Province of God.

Furthermore, it is my earnest request, that, after my justification and defense in regard to the one thing, and my apology and confession of weakness as to the other, I may be released from the accusations formerly brought in against me, and that I may not, on account of them be judged unworthy of again assuming and performing duties of the Sacred Ministry. And finally I ask

this Assembly that if anything more should be brought forward, and ventilated to my prejudice, that I may be heard thereon before being judged, in order that my explanation may be considered, and if necessary, that I may make my defense; while I expect in all this a ..... and moderate judgment.

Thereupon was also read his paper in answer to the accusation about his maid servant, whereof this was the conclusion:

From all of which I hope, and justly expect, that this Assembly, if it considers itself qualified to pass judgement on this point, after this my defense, and my added sacred asseveration of my innocence therein, will not hold me under suspicion, nor require anything more of me for my vindication in this matter, much less judge me to be censurable. I also gladly add orally that however innocent I may be, I have not been able to do any better, nor adduce more proofs of innocence in such a matter.

The remaining accusations which were merely rumors, and not proved, and which they never ventured to say in facie, nor to base an accusation on, I may well pass by without a reply si eccium occasasse sufficiat quis innoceas erit. Yet I am willing to defend myself on all these points if the Assembly wishes to hear me thereon to the satisfaction of the Rev. Brethren.

The Rev. Assembly deeming this case to be of very great importance, was desirous, first, to hear previously the separate opinions of the members of this Assembly before reaching a conclusion in the premises:

Wherefore the question having been put to all, the Rev. Assembly decided in respect to the first item, that the reasons adduced by Rev. Beys, in defence of his going over to the Episcopal church were not satisfactory; that besides what he had stated in his paper about his regret, he must also declare before this body and confess that he is sorry with all his heart for having gone over to the Episcopalians; that he also declares that he accepts the Doctrine and Order of our Church. In respect to the second, that this Assembly does indeed deem satisfactory the

reason for not performing the duties of his office during twenty months, but not in regard to the period between December 10, 1707 and July 17, 1708; that accordingly he must show for this also his sorrow before this Assembly; and that thereupon his errors might then be forgiven.

Whereupon Rev. Beys, having been again brought into the room, made such confessions. Therewith the Assembly was content, and those two errors were forgiven him. The other matter of the maid servant and other matters necessary to consider, will be acted on at the next Classis. For this purpose the Classis will meet an hour earlier than usual, and this shall be made known to the Rev. Brethren.

At the following Classis Rev. Zegers will preside ex ordine. ix. 314, 315, 316, 317.

[Vol. 9, p. 139. No. 26. New York Letters.]

LETTER OF MR. HAEGER TO THE SECRETARY.

New York July 19, 1714.

Ever Honored Sir:— Your favorable directions of the 18th of December 1713 in answer to mine of ye 5th of July and 12th of November 1713 are come safe to my hands, though very late, to wit, on ye 13th instant, when accidentally I happened to come to this city. The reason of this misfortune is my remote living from this city, being a distance of upwards of 100 miles in the woods, where I may but seldom enjoy and make use of the place which at first I had chosen for my residence; for ye continual circuit to the congregation under my inspection does hardly allow me any stay at all in one place, much less at my residence; since ye people under my care disperse themselves up and down throughout almost this whole government, intending to settle some lands for themselves and posterity as the only means for their subsistance.

To remedy this and other inconveniences and to prevent their

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said dispersion: (lest they should in time to come take an opportunity to embrace a dissenting opinion when they should happen to live nearer such a meeting than any of our churches and so leave the holy principles of the Church of England as by law established, which with so indefatigable zeal and application hitherto, I have, and henceforth to the utmost of my capacity and strength shall promote, impress and firmly settle in their hearts continually, imploring thereunto the celestial benediction of the Most High:) I have some few days ago prevailed with a considerable number of them to purchase a great tract offered in our continent, to the end by their living near together, they may be enabled in time to come to erect such suitable building for administring in the same, divine service, and to give instruction to their children in the true principles of our holy religion, (the easier and with more success to effect which, I humbly pray and wish the venerable Society would be favorably pleased to consider of the proposition heretofore to that honorable Board made, and by them approved of, for causing to be printed and with all convenient speed sent over a sufficient number of exemplars of our Liturgy in ye German language, which are so universally wanted by ye people under my care), which recited design if I can bring about, as I pray God and have certain hopes I may, they will in a short time be again reduced to one body, and so the dangerous consequences reasonably to be feared as aforesaid be timely prevented.

Touching the standing orders ye Honorable Society has been pleased to make, as you have had the goodness to acquaint me with all, I am exceedingly sorry I am not capable as yet humbly to obey, the said pious orders, and to transmit my accounts, pursuant to the tenor of the same, but am obliged to render and transmit my said accounts according to the former and usual form, only of those of the congregation aforesaid which are still abiding at the places where they were first planted on both sides of Hudson River, for I have not yet received ye said orders of the Venerable

Society from ye Honorable Gen. Nicholson whose arrival here we expect with much impatience. The time whereof as I am informed being yet uncertain; whenever I shall have the happiness of receiving so pious instructions issued as aforesaid.

I humbly promise my particular obedience to any performance of the same, humbly hoping this my delay wont be construed as a neglect of that duty which I am so desirous to discharge with all the exactness imaginable. As to the order of the Venerable Society concerning the drawing of Bills of Exchange for the salary of the Missionaries, the necessity under which I labored when we were constrained to administer divine service under no other cover than heaven, in summer time as well as during the severity of the winter, obliged me to erect some small buildings to redress the severity of the season, caused me thence at that time to make some alteration for a little while; but as I am in duty bound so I'll make it my study to submit myself to and obey the orders of the Venerable Society in the strictest manner. In order thereunto I have given proper advice to my attorney Mr. Miller whose power I have declared to be and to remain in force only for demanding, receiving and transmitting to my use the 10 pounds allowed me in October 1710 for a gown, surplice and books. Having exceeded the rule of the length of a letter, I beg your pardon for that excess and conclude with recommending myself to ye continuance of your favor and rejoicing in calling myself and being with much passion truth and respect,

Ever honored Sir,

Your most humble and obedient servant,

John Fred Haeger.

[Vol. 9. p. 230. New York Papers. No. 23.]

Mr. Haeger's Nolitia Parochialies enclosed in his Letter of ye 19th of July 1714.

Account of the present condition and circumstances increase and decrease of the Palatine congregation who still remained in

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their several settlements on both sides of the Hudson River in ye Province of New York in America stated by John Frederick Haeger Missionary to the same etc.

From Midjune 1713 to Midjune 1714.

	Towns	No. of inhabitants.			
On the	Hunterstown	fam.	53	persons	200
East	Queensbury	fam.	46	persons	179
Side	Amnsbury	fam.	33	persons	141
	Haysberry	fam.	28	persons	108
West	Newtown	fam.	27	persons	104
Side	Georgetown	fam.	25	persons	96
	Elizabethtown	fam.	14	persons	60
Off Hudson River	At Schoharie	fam.	121		

Potae of settlements 8 families 347 baptized

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No. of actual communicants at

Hunterstown	65
Queensbury	47
Amsbury	52
Haysbury	38
New Town	22
George Town	50
Elizabeth Town	12
And last winter at Schoharie	94
Total communicants	380

No. of those professing ye church		No. of Dissenters part Papists		No. of heathen and infidels
H.	35	In all ye		There being
Q.	28	persons are		at present
A.	24	Luth. families	73	none living
H.	21	Synegists	4	in the
G.	21	Papists	1	neighborhood
E.	7			of ye said
N.	12			towns.

Total of communicants 380

Of families professing the Church at the said towns 148.

All the rest of the Palatines being yet scattered up and down ye country, no true account can be given of them until they shall be reduced again to one body by their ensuing settlement.

Acts of the Classis of Amsterdam.

The Case of Rev. Henricus Beyts (Beys.)

1714, July 23rd. In the affair of Rev. Beyts it was resolved that the committee ad causam should deal with him, stante Classe, and serve the Assembly with a report. ix. 317.

1714, July 23rd. The Committee, which at the beginning of these Acta, was charged with the investigation of the affairs of Rev. Beyts, was heartily thanked for their diligence and for the labor bestowed on the case.

The Assembly, having heard, considered, and, in the fear of God properly deliberated on everything which came before them, in reference to his business, resolved, that no satisfactory proofs have been presented before them to hold him guilty of the alleged improper intercourse with his maid servant, and therefore decides that he may be admitted to the exercise of the Sacred Ministrations. ix. 322.

CLASSIS OF AMSTERDAM.

Correspondence in America.

Rev. Vincentius Antonides to the Classis of Amsterdam, July 23, 1714.

(Portfolio "New York", Vol. i.)

Midwout, July 23, 1714.

To the Rev. Classis of Amsterdam:

Reverend Sirs, Highly Esteemed Fathers and Brethren in Christ Jesus:—

Grace and Peace be multiplied unto you.

As I learned from your letter to my Consistory, that you had drawn the moneys heretofore sent over by them, in order to pay the debt incurred by me, so far as said moneys would avail; so now am I able, by these presents, to indicate to you, that, to my great joy, provision has at last been made, that that which remained behind should now be satisfied. Mr. William van Nuys, merchant at Amsterdam, will pay, by my order, to the Very Reverend Mr. John van der Hagen, worthy member of your Highly Distinguished Assembly, and Deputatus ad res exteras, the sum of seventy guilders Holland currency, more or less, according as the balance due shall be found to be. By these presents I again request, as I have already requested, that gentleman to receive these moneys in behalf of the Rev. Classis, from the hands of the said merchant. That provision for doing this has not been made by me before, Rev. Sirs, there is no other reason than inability. There has been due from my congregation the sum of thirty pounds, New York currency, ($75.) for which I have long been waiting; even as I explained to you more fully in my last, dated December 5, 1711; as also my Consistory stated to you in their last. Know, Rev. Sirs, that among all my other difficulties, this oppressed me as the heaviest and hardest, that

moneys advanced to me by you remained so long unpaid. This has also been no little hindrance to me in the fulfillment of my duty, namely, that I should have greeted you far more frequently, with all proper respect, by letters. Even as I express to you my hearty thanks for the service rendered me at that time; so I also declare, that this long delay in making payment, sprung from utter inability. May my apology be taken in good part; and I trust that I shall not, on this account, be put wholly outside your esteem and favor.

As to the state of our churches: This remains the same as I stated in my last letter, mentioned above. Only, I may add that peace and unity, in all our external intercourse have become more real, and this shows itself daily among the people. This took its beginning especially on the last New Year's Day, January 1, 1714; [the Dutch New Year; the English was March 25.] It occurred through something suggested by me, and in which the feelings of the people were awakened and enlisted in love. It happened every few weeks that the preaching turns of each of us would fall on the same day, at Midwout and Breukelen. In such event, the Rev. Freeman had to step aside each time, and take his turn in one of his other places. This annoyed him and those who were on his side, and repeatedly occasioned new disturbances, whereby the old evil of bitterness came again to the surface. Now it just happened so that our preaching turns came together at Midwout on the said New Year's Day. Noticing this, and regretting it, as I had long already regretted this soul-and-church-destroying annoyance, I thought to myself that such a day would afford a good opportunity to effect something for the welfare of Zion. After private communication with, and preparation of, the minds of some members of my Consistories, in whom I had a good degree of confidence, I made this request and proposal before the full Consistory: that I might have the liberty when the turns happened to come together against, to preach in the forenoon, and invite the other minister to preach in the after-

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noon, vicissim, in turns, or as we the two preachers might agree; and thus make a beginning toward Peace on New Year's Day. I used, as an argument for pressing this plan, that it would cause much love and joy in all the congregations, and would make a sweet beginning for the New Year, when people are accustomed to wish each other peace and blessing; and further, that it was exactly the anniversary day of my arrival — having now spent eight years among them with but little joy, etc.

This request was finally granted me, although not without considerable opposition. But when it had been granted, and was made known to the friends on either side, it immediately excited a general gladness; yet, at first, not a little unpleasantness arose on their part, caused by some unruly spirits, about the precedence in the preaching on that New Year's Day; but this is too long to relate and is also unnecessary. But everything went according to our desire, and it was the happiest day which I have spent in this land. Since then, love has come back again among the people, and a pleasant unity. This increases and strengthens every day. It was my special object, not only to take out of the way that constantly recurring circumstance producing disaffection, caused by the division; but also to arouse a spirit of love, and thus to pave the way to a general and perfect peace.

How it fared with our last "Peace Negotiations", you have already received abundant information from the recent communications of my Consistories. If they did not observe, in their letter, a proper moderation of spirit, and did not show you sufficient respect, it was not my fault. I know nothing of what they wrote. It was therefore impossible for me to change anything that was displeasing in it.

I hope that our second "Negotiation" shall have the desired result. The only thing that will need settling now, will be how the double Consistories in Midwout and Breukelen shall be merged into one, as was the former condition. Thereunto I hope that your counsel and advice will contribute much.

As much as four years ago I revealed my plan about this, (consolidation of the two Consistories), to a good and faithful friend; that, inasmuch as things were as they were, and the rights of the church (under such circumstances) could not be maintained in these distant parts, this (consolidation) would have to be accomplished in order to secure peace in God's Church; that both Consistories ought voluntarily to resign their offices, and an entirely new election be held by the whole congregation: with the provision that a minute should be inserted in the Church-Book, that such a thing had been done on an extraordinary occasion, and should not serve at all as a precedent. But at that time they would not listen to it; but I hear that now it will meet with a better reception, and I do promise and assure you that, so far as lies in me, I will ever use every endeavor to induce my own people to give in; for it is plain that all those now in office must resign, and we, on our part, will do so. I therefore certainly picture to myself something beneficial therefrom; yet time and tact are necessary to persuade those to gentleness who imagine that they have been greatly injured in reputation.

Further: I commend myself to your favorable consideration. I pray that the Almighty may command his blessing upon you for the best interests of Zion. I remain,

Reverend Sirs, Highly Learned Fathers and Brethren,

Your obedient servant and brother,

V. Antonides.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Vincentius Antonides to the Rev. John Van der Hagen, July 26, 1714.

Portfolio, "New York" Vol. i.

Midwout July 26, 1714.

Mr. Van der Hagen,

Very Reverend Sir:— I take the liberty of advising you by these presents that a draft has been transmitted by me, addressed to Mr.

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William van Nuys, Merchant, at Amsterdam, who will cash the same for me, and devote the moneys and expend them as has been directed by me. My order to him is to pay you the sum of (70) seventy guilders, Holland currency, more or less, according as you may decide that the Classis has claims from me. This is to serve in satisfaction of the balance, which is still unpaid, of the moneys advanced for me, for my journey hither. It is, therefore, my request, that you, as Deputatus of Classis ad res exteras, will please to take this trouble upon yourself, and receive those moneys in behalf of the Rev. Classis, from the said gentleman.

Herewith enclosed is also a letter to the Rev. Classis, and one to your Rev. Colleague, Rev. Mr. van Alpen. I trust you wil' have the goodness to deliver these when opportunity offers, and, in accordance with your usual modesty and politeness, that you will excuse in me this liberty I have taken. I have written to the Rev. Classis regarding the state of my congregation. This, you, as a member of that highly distinguished Body, will hear and learn about, and unto which I now commend myself. I remain, herewith, after wishing every imaginable blessing upon yourself, your family, and your Sacred Office,

Very Reverend Sir,

Your obedient servant and brother in Christ,

V. Antonides.

(Address on the back:)

Sir:

To Mr. John vander Hagen, Very Worthy Minister of Christ's Gospel, in his Church at Amsterdam.

CHURCH OF NEW YORK.

August 4, 1714.

Consistory met, Elders, Deacons and Church Masters, and, after calling on God's name,

Resolved, 1. That hereafter no alteration in the seats in the churches shall be made by the Church Masters, without the approbation of the Consistory.

2. That as it has always been the custom that no Elders, Deacons or Church Masters should determine any ecclesiastical action, except by a majority of their number, such rule henceforth shall be strictly observed, so that any determination made by two shall be of no validity.

—Lib. A. 231.

DUTCH CHURCH OF ALBANY.

1714, August 16. The petition of Petrus Van Driesen minister of ye Nether Dutch Reformed Congregation of the city of Albany and ye elders & deacons of ye said Congregation being read praying a grant or release of twelve foot of ground on the south side and twelve foot on the north side of ye said church belonging to the said Nether Dutch Reformed Congregation & in length eighty foot on both sides Ryland measure; and a Confirmation of ye said Church ground and premises.

Resolved that the said petition be taken into consideration.

1714, August 21. Whereas the Commonalty have Resolved to grant a Confirmation of ye Church, belonging to ye Nether Dutch Reformed Congregation, standing and being in this City, and an addition of ten foot of ground on ye south side and ten foot of ground on ye north side of ye said Church wood measure and in length eighty foot.

Resolved that ye following persons viz., Robert Livingston, Jr. Esq. mayor Joh's Cuyler Esq., record: Hend. Hansen Wessel Ten Broeck & Harmanus Wendell Esqrs. aldermen to make a draft of ye said church ground and premises and make return to ye Commonalty next Common Council day.

1714, Sept. 14. Pursuant to ye Resolution of the comonalty on ye 21st of August last the Committee then appointed to make a draft on ye church and ground belonging to ye Nether Dutch Reformed Congregation of the City of Albany and make return thereof to ye Comonalty, which committee now make a return thereof accordingly.

Petrus Van Driesen minister of ye New Nether Dutch Reformed Congregation of the city of Albany and the Elders and Deacons of ye said Congregation do desire that ye Comonalty would be pleased to grant unto them for ye use of ye said Congregation instead of ye ten foot wood measure on the south and north side of ye said church, eleven foot and eight inches Rynland measure & eighty six foot long so that ye whole breadth of the said Church be five Rood in length seaven Rodd and two foot all Rynland measure together with free drop round the same which request ye Comonalty have resolved to grant and ordered that a release may be drawn accordingly.— Munsell's Annals of Albany, Vol. vii. pp. 14, 15, 20.

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CONFERENCE BETWEEN GOVERNOR HUNTER AND THE INDIANS.

Missionaries to the Indians. Sept. 1714.

The Sachems of the Five Nations viz. the Maquase, Oneydes, Onnondagues, Cayouges, & Sinnekes being convened at His Excellency's the Governors lodging in Albany the 20th September 1714.

.....

Brethren (Sept. 23)

It was the desire of those of your number who were in England that there might be missionaries sent to instruct you in the way to Eternal life, I mean the Christian faith which proposal you yourself agreed to upon the meeting you here, Her Majesty has accordingly sent one and ordered a Fort and chappel to be built for his reception which the venerable society maintain for your service at considerable expence. I earnestly beseech you that you will give ear to the good and pious man whose labors for your welfare you are well acquainted with, that as we are but one body and of one interest in this world we may have hope of being so in the next.

.....

Brother Corlaer (Sept. 25)

You also tell us that it was the desire of some of our number who were in England that there might be missionaries sent to instruct us in the Christian Religion & to bring Forts* & a chappel which her Majesty has accordingly done and it was agreed to by us when we first see your Excellency you also recommend us to be kind to that good and pious man who labours for our welfare, you shall find us ready to obey your commands in this particular do give a stick having no belt at present but will send from our countrey.

.....

You likewise put us in mind that we desired a missioner in every one of our castles to instruct us in the way to eternal life, we own that we desired it but when we consider that the Christians here when it is Sabbath days what fine cloathes they have when they go to church and that goods are still so dear that we cannot purchase Sundays cloathes but would be necessitated to go to church with an old Bear Skin and Deer Skin we have deferred that matter till Goods are cheaper that we may have cloaths suitable to go to church withall.

.....

Col. Hist. N. Y. Vol. v. pp. 382, 384, 386.

FIRST ENGLISH CHURCH IN ALBANY.

To his Excellency Robert Hunter Esq., Capt. Generall & Governour in Chief of the Provinces of New York, New Jersey etc.

The humble peticon of Thomas Barclay Minister and Peter Mathews and James Dunbar the present Wardens of the English Church at Albany.

Sheweth

Unto your Excellency: that whereas, the right honorable the Society for propagating of the gospell in forrain parts have been pleased to appoint the peticoner, Thomas Barclay, their missionary for the City of Albany, for the benefit of the garrison and Inhabitants there, to perform divine service according to the liturgy of the Church of England; they have hitherto been necessitated to make use of a small old Chappel belonging to a Lutheran congregation, at unseasonable hours, as by their permission, the house also (being) worn out & decayed. Your Excellency taking it into your pious consideracon, on the 31st of May last, was graciously pleased to grant to the said peticoners a Lycence under your hand and seal to collect and receive the charity & benevolence of all good Christians within the province, towards the building of a church or chappel for divine service in the center of the broad street called Yonkers street, leading from the ffort to the waterside, between the end of Pearl street & the small street that leads to the Lutheran church, not exceeding sixty feet in length and fourty five foot in breadth, which by your Excellency's Encouragement and example has hitherto

* Build Forts. N. Y. Colonial Manuscript, lix.

been wonderfully successful. Your Excellency having lately viewed the situation, and the petitioners being advised that it will be more comodious (if) the same be built higher up the said street, neerer to the ffort, where it is much wider, where may be conveniently spared for the situation of a church & cemetery, Ninety foot in length and sixty foot in breadth, between the houses of Stephanus Groesbeck on the north side, and the house of Abraham Cuyler on the south side, not to extend further east than the east end of said houses and thence to stretch westerly Ninety foot in the same breadth of sixty foot equally distant from said houses. They therefore humbly pray

May it please your Excellency

To grant to the peticoners in trust to and for the use of said minister and Wardens and their successors, forever, letters patent under the seal of the province of New York, for that spot of ground and that the benevolence already given and subscribed in virtue of your Excellency's said lycence, be appropriated towards the building of the said Church or Chappel, therein, the alteracon of the site or any article or clause otherwise worded in the said licence notwithstanding, under such quitrent as your Excellency shall think fit to propose in this behalf. And the peticoners as in all duty bound shall ever pray etc.

Tho. Barclay.

October 7th, 1714. — Doc. Hist. N. Y. Vol. iii. pp. 546, 547.

21 October, 1714 Read & granted.

Acts of the Classis of Amsterdam.

Rev. Beys appointed to Curacoa.

1714, Oct. 8th. Rev. Henricus Beys appeared within the room, and handed in an extract, from the register of resolutions, adopted by the Committee of the Directors from the several Chambers of the General Chartered West India Company, at its meeting at Tiemen, under date of Sept. 26, 1714. From this it appeared that he was appointed as second minister on the island of Curacoa, and he requested to be further qualified, ecclesiastically, by this Rev. Assembly. The Rev. Assembly was indeed willing to grant him this request; but at the same time, it was resolved, that no ordinary call in the way of a printed form should be given him by the Rev. Deputies; but a special call, containing the principal part of our acta relating to him; and furthermore there shall be handed over by the Deputies ad res Exteras, to the Messrs. Directors, an extract from our acta regarding his release, and a duplicate be sent over to the Consistory of Curacoa.

Hereupon Classis proceeded to a call, and from the nomination of Beyts, Buma and Kiesinga, the Rev. Henricus Beyts was called by a majority of votes. Upon his accepting this call in the name of

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the Lord, he was installed in the Sacred Ministry, and signed the Formulae of Conford, having previously promised to maintain the laudable correspondence with this Rev. Classis. ix. 330, 331.

(To install in a congregation, or to ordain for the first, to the ministry, are each expressed by the same word in Dutch, bevestigen, and hence it is not clear whether he was re-ordained or not.)

REV. MR. POYER TO THE SECRETARY OF THE SOCIETY FOR PROPAGATING THE GOSPEL.

Jamaica, L. I., Nov. 2nd, 1714.

Honored Sir:— It will be five years the last day of next month since my most honored patrons, the Venerable Society, were pleased to order me to embark to proceed on my Mission; the which I obeyed, and embarked that same day; but there were more hindrances than one that detained the Fleet 'till the 10th of April, and in the interim I was tossed about from one expensive harbour to another, with my family, having my Wife, visited on board with two fits of sickness and obliged each fit to bring her ashore for the help of a Doctor, which was not a little trouble & charge to me; and besides all this the twenty pounds, I was forced to pay for our passage, & the twice laying in of sea stores, put me in very great straits; the 10th of April we left the Lands end of England and had a very tedious and uneasy passage of thirteen weeks lacking two or three days. In this passage I had great experience of the goodness of God, and often had occasion to reflect on the Royal Psalmist's expressions in Psalm 107: 23, etc., where he has these words — "They that go down to the Sea in ships, and occupy their business in great waters, these men see the works of the Lord, and his wonders in the deep," etc. I saw indeed, & wondered, and often expected in the great tempests we had, to have been swallowed up of the merciless waves; but when we were in our trouble and almost brought to our wit's end, We cried unto the Lord, and he was graciously pleased to hear us, and bring us, though not into the

haven where we would have been, yet unto a Christian shore, yea unto the Island where my Mission was to terminate about one hundred miles from my Parish. Here the ship and part of her lading was lost on the 7th July but not the life of one person.

The week following I did set out for this place, where to this time I have not ceased, (according to the ability that God hath given me), to instruct the Flock committed to my charge. I have laboured faithfully in my Lord's Vineyard, and in my private advice from House to House, as well as public discourses, I have exhorted them to faith in Christ and amendment of life, and to live in Love; I have likewise endeavoured to possess them with as due a sense of the fundamentals of our religion as I could, and the Great God has vouchsafed to give such a blessing to my poor yet well meaning endeavours (the number of the communicants of the Church of England here before my time never exceeded thirty) I have had above sixty; of the Independents who are the most numerous in my parish I have gained some, and of the Quakers more; some that were very rigid Independents since I came, and that have reflected very much on our Church and constitution, are now very frequently my hearers; and among the Quakers, where my predecessor Mr. Urquhart thought it not worth his while to go, I seldom have so few as fifty and often more than one hundred hearers.

And notwithstanding I have all along discharged the duties of a Parish Minister, yet have I never received one penny of the salary due to me by the laws of the Colony; how to come by it I can't tell; and without it, or an augmentation of my salary from the Right Honorable & Right Rev. Patrons, I cannot live in this dear place. I live very near much below the character of a Missionary and yet am running myself in debt. I am spending my strength & yet cannot get a competency wherefore I humbly beg the Venerable Society will be pleased to consider my condition, it is very necessitous indeed.

But I will not trouble you with more of this, but refer you to the Rev. Mr. Vesey who I understand is safely arrived in Lon-

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don how I have led my life here and in how mean circumstances I am he can if you'll be pleased to enquire of him very well inform you.

I have no more to add but my most sincere & hearty prayers to the Lord to bless prosper & keep my most honored Patrons and when the time of their departure hence shall come may God who is the rewarder of those who make it their study and delight to enlarge Christ's Kingdom here take them to the eternally happy enjoyment of himself in Heaven is the prayer of

Honored Sir etc., etc.

Thos. Poyer.

— Doc. Hist. N. Y. Vol. iii. pp. 167, 168.

REV. THOMAS BARCLAY AND THE EPISCOPAL CHURCH AT ALBANY. NOV. 14, 1714.

Att a meeting of ye recorder, aldermen and assistants of the city of Albany the 8th day of November, 1714.

Whereas this meeting is creditably informed that ye Rev. Mr. Thomas Barclay, Collo., Peter Mathews & John Dunbar have this day layed out some ground on ye west end of ye Joncker street in this city for erecting and building a church without haveing any title from ye said city.

It is resolved, neme. contradicente, that ye said Mr. Barclay Collo., Mathews and Jno. Dunbar be advised to delay that work until Mr. Mayor of Albany shall be here, and that they be served with a copy hereof.— Munsell's Annals of Albany, Vol. vii. p. 21. [Collo. often used for colonel.]

JOURNAL OF SOCIETY FOR PROPAGATING THE GOSPEL.

Nov. 19, 1714. Vol. iii. p. 18. § 13.

Another from Mr. Haeger dated New York, 19th of July last, giving an account that he received the Sec's [letter] of the 18th of December last, on the 13th instant, occasioned by the great distance he was from New York, being upward of 100 miles in the woods; that his continual circuit to the congregation under his inspection, (who are dispersed almost throughout the whole government), allows him but little time to stay in one place; that to prevent the said dispersion, and lest they should in time take an opportunity of embracing a dissenting opinion, as living nearer

a meeting, than any of our churches, he has prevailed with a considerable number of them to purchase a great tract of land in one continent, that by their living together, they may in time be able to erect some suitable buildings for performance of divine service, and prays the society to send over a sufficient number of exemplars of the Liturgy in the German language, which if complied with, will in short time reduce them into one body again. That he is sorry he cannot at present render his account according to the standing orders of the Society, (but has transmitted them agreeable to his usual method), he not having received their order from Gen. Nicholson; that when he receives them he shall take care punctually to obey them; hopes this his delay will not be considered as a neglect of his duty, which he is so desirous to discharge, with all the exactness imaginable. Take notice of the Society's orders concerning the drawing bills for his salary which he shall take care to observe, but desires the Society will please to pay his Attorney, Mr. Miller, the 10 pounds allowed him in Oct. 1710 for a gown, surplice and books. Whereupon the Committee agreed to report as their opinion that it is very necessary that a number of copies of the Dutch Liturgy be printed and sent to him; and that it appearing to the Committee that ye ten pounds formerly allowed the said Mr. Haeger by ye Society is not yet paid, it is their opinion the said ten pounds ought to be paid to the Attorney of the said Mr. Haeger. As to the High Dutch Common Prayer Books by him desired, agreed that it be referred to the Committee to consider what number is proper to be sent and to enquire the best method of purchasing the same with the most correct edition. As to ye ten pounds formerly allowed the said Mr. Haeger and not yet paid, agreed that the Treasurer do pay the same to the Attorney of the said Mr. Haeger.

Dec. 17, 1714. Vol. iii. p. 24. § 12.

Reported from the Committee that upon reading the minutes of the Society whereby it was referred to them to consider what

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number of common prayer books in the German language is proper to be sent to Mr. Haeger and to enquire the best method of purchasing the same, with the most correct edition. Mr. Stubbs promised to enquire, and inform himself as to that matter and report his opinion thereon to the Society at next meeting and Mr. Stubbs being now present laid before the board some different copies, of ye said Common Prayer Book in the German language. Agreed that it is to be referred to the Right Rev., the Lord Bishop of London and he is desired to examine ye said copies and report his opinion which is the most correct edition.

REFORMED DUTCH CHURCH OF NEW YORK, 1715, JAN. 4, 11.

Call of a Colleague for Domine Du Bois.

Consistory was held, January 4, 1714/15. After calling on God's name, Domine (Gualterus) du Bois delivered a written declaration, stating his wish that a suitable minister might be added to him. It was unanimously Resolved

1. That whenever a minister shall be called, all those who from time to time shall be appointed to be Elders, Deacons or Church Masters, shall be appointed under the condition that, before they shall be recognized as chosen, or announced to the Church as such, they shall sign the Call of the said Minister. If they refuse to do so, others shall be chosen in their place under these same conditions.

2. That in the Resolution of March 11, 1712/13, after the words "Elders and Deacons", there shall in each case be added the word "Church-Masters."

3. That eight days hence, all who have ever held the office of Elder, Deacon or Church-Master, and those who now serve as such, shall be summoned to meet in the Consistory Chamber, to deliberate over the Call of a second Minister.

January 11, 1715.

After calling upon God's name, according to the Resolution of January 4, 1715, a meeting of the Great Consistory was held. Therein it was unanimously Resolved,

1. Inasmuch as the Ruling Consistory will gladly see the First Article of January 4, last, agreed to by the entire Great Consistory, for their greater satisfaction, and the pleasure of the whole Congregation, we declare the said First Article to be good and wholesome, and ratify the same as a Rule, hereafter to be observed from time to time.

2. That as soon as the necessary subscription for a minister from Holland, as a colleague with Domine Du Bois, shall be obtained, it is desired that a Letter of Call for a Minister from Holland be forwarded by the first opportunity.

In compliance with the First Article, made by the Ruling Consistory, January 4, 1714/15, and ratified by the Great Consistory, January 11, the following

Instrument of Call.

for a Minister, as colleague of Domine Du Bois, for the Dutch Reformed Church at New York, was prepared and forwarded to the Messrs. Adrian van Oostrum, Corn. Schelling and Florentius Comble (Bomble?), faithful servants of Jesus Christ in the Dutch Reformed Churches at Amsterdam.

Highly Esteemed Sirs:—

After the death of Domine Henry Selyns, the Dutch Reformed Church of Jesus Christ in the City of New York, in America — over which God's Providence has placed us, the undersigned, as Elders, Deacons and Church-Masters — found itself in no condition to proceed immediately to the Call of another Minister as colleague of Domine Du Bois, who is our present pastor and teacher, and greatly beloved by our whole church. Therefore he was impelled by pressing reasons, reluctantly to undertake alone

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the entire service for a time, under the promise that, as soon as possible, his labors should be lightened by the Call of another Minister. But it has not been possible hitherto, for various reasons, to fulfill that promise, although his Rev. repeatedly and sincerely declared both to the Consistory and to individuals, that nothing would be more pleasing to him, or was more desirable, than that the Church should have and enjoy another suitable, peaceful and pious teacher together with himself.

But now the hindrances, which have hitherto thwarted the attainment of this desirable object, for which we also have so greatly longed, have gradually disappeared. His Rev. also, by his declaration and written encouragement, presented to our Consistory on Jan. 4, last, led us so far, that we met to consider the matter. After calling on the name of the Lord, the Consistory, according to our custom in matters of this kind, met with all those who have ever served this Church as Elders, Deacons or Church-Masters. They finally came to the resolution, although the whole Church is entirely satisfied with the praiseworthy services and unwearied diligence of our said Minister, but only with the design of lightening his multiplied preaching services, his numerous catechizings, to call a minister from Holland to co-operate with him. And we did this, especially lest, with his advancing years, and the ill-health which he recognizes as well as ourselves, the congregation, which has greatly increased since his coming, should, in the event of his death, be entirely deprived of all its teachers.

The necessary subscriptions of members of the Congregation were accordingly secured. We have, therefore, without delay, put our hands to the work, and in view of all these things have resolved to send letters of authorization to you. We offer to confer entirely upon you, Messrs. van Oostrum, Schulting (?) and Comble(?), all needful power, right and authority, acting unanimously or by a majority, to make out a complete Call for us, as our representatives; and to Call an orthodox Minister, accord-

ing to the custom of our Dutch Reformed Church. He must be learned, and mighty in the Scriptures, edifying in life, and discreet in intercourse, and properly qualified, having the requisite gifts. He must be a peaceful, quiet, pious and faithful servant of our Lord Jesus Christ, in order to hold the office of a Minister in a numerous congregation; and in order to be, as a colleague with the abovenamed Domine Du Bois, the regular pastor and teacher in the Protestant Reformed Dutch Church of Jesus Christ, at New York, in America.

As such, he is to maintain without intermission, under the help of the Most High, on each Lord's Day, as well as during the week, and at other times, the preaching services, the catechizing, etc., according to the Constitution and the edifying customs usual in our congregation. Furthermore, he is to do all that belongs to the office of a zealous minister, and all that is to be expected of a faithful watchman on the walls of God's spiritual Zion. Thus, in conjunction with our present pastor and teacher, as two Ministers of like honor, esteem and service in one congregation, they are in peace and unity to tend the flock of God, over which the Chief Shepherd of the sheep has placed them as overseers. Indeed, either is to undertake alone the whole service named, in case of the sickness, departure or death of his colleague, until another Minister shall be called, and arrive in New York.

And in order that you may freely look about for such a Minister, a man of from twenty five to thirty five or thirty six years of age, married or single, we, the undersigned, promise to pay whoever is thus called by you, a yearly salary of one hundred and twenty five pounds New York money. This shall be done in equal quarterly payments, each and every year, so long as he shall perform the above-mentioned service among us, as befits a servant of Christ. Moreover, we will give him a dwelling house, rent free, and yearly seven pounds ten shillings for fire wood; and also, every year, twelve pounds ten shillings for the services

in the week, all in New York money. This is exactly the same salary as Domine Du Bois receives.

All this we the undersigned, promise; but with this understanding, that by this our signatures, we by no means bind ourselves, our persons, heirs or estates, by our individual obligation, so as to be responsible in law for non-payment; no, indeed; but only to secure the prompt payment of the sums promised to both the Ministers named, we bind ourselves *qualitate qua,* i. e. as the present Elders and Deacons, and thus, all our Church property, to be responsible, in law, for the payment of both Ministers. This (official binding) shall also be done by all and every one, who shall hereafter, from time to time, be called to the office of Elders or Deacons or Church-Masters for our Congregation; and that, before they are announced and ordained in their respective offices, by subscribing this "Instrument of Call". All this is done agreeably to the unanimous resolution of the Great Consistory, held the 11th of January last, 1714/15, as stated above. In order to avoid any dispute concerning the exact time when the Minister's salary begins, and the expenses of his journey:— his salary shall begin on the day of his arrival in New York. He shall then receive for the expenses of his journey, and for the time he has been in our service, the sum of sixty pounds New York currency.

From the money now in our hands, please pay the Classical expenses; in order that everything, that is ecclesiastically requisite, may be done, for the validity of your action, and in confirmation of the proceedings.

Meanwhile, we assure his Reverence of all the love, honor and esteem due an upright minister of this our Congregation.

We doubt not but that you will find a suitable person for us, and will induce him, upon our equitable conditions and promises, which recommend themselves, to accept, in the fear of the Lord, this respectable Call, and to come over to us. We dwell, not under an ever burning sun, but in one of the healthiest and most

delightful regions of the earth — a land through God's goodness, which flows with milk and honey. May he come, in order to serve the most numerous Congregation of the Dutch in all America, and in which a zealous laborer may gain a rich harvest for Jehovah. We hope that his Rev., having accepted the Call, will make every arrangement to set out upon his journey by the first opportunity; while our prayers shall be addressed to God to preserve him from all harm, and make his way prosperous.

Meanwhile we will ever beseech the Great Shepherd of the sheep that it may please Him according to his great mercy, to follow with his divine blessing this, our arrangement for a Call, made in his fear, so that the same may tend to the glory of his Most Holy Name, the upbuilding of his Church, and the conversion and salvation of many souls.

In our Lord Jesus Christ.

Elders.	Deacons.	Church-Masters.
Jacob Boelen	Adrian Man	Phillip Cortlandt
Jan van Schriver	Jacobus Kip	
C. D. Peyster	And. Marschalk	
	Phillip Schuyler	

Pursuant to the subscription of the foregoing "Instrument of Call", begun on the other side, so there follows now the same subscription, according to the Church Rules. New York, 20th October, 1715.

Elders.	Deacons.	Church-Masters.
J. v. Cortlandt	John Van Horne	Johannes van der Heil
Nicolaus Roosevelt	Phillip Cortlandt	Stephanus v. Cortlandt

— Eng. Lib. A. Loose sheets.

Acts of the Classis of Amsterdam.

Rev. Beyts.

1715, Jan. 8th. The directions laid upon the Deputati ad res exteras on October 8, 1714, in regard to the call of Rev. Henricus Beyts to Curacoa, were faithfully carried out, according to their report, and they were cordially thanked by the Rev. Assembly for the various matters attended to, (lit. for the one and the other). ix. 337.

Acts of the Classis of Amsterdam.

Letter from Antonides.

1715, Jan. 28th. Rev. Deputatus ad res Exteras, Burmannus, reports, that it appeared to him from a communication of the Rev. Antonides, that there was here, in this city (Amsterdam,) in the keeping of a certain woman mentioned in this letter, the sum of seventy guilders. Out of this his arrears were to be paid to this Assembly. The Rev. Assembly requests the Rev. Quaestor to make out accurately his debt to Classis, and to receive the balance for the Classis, with the assistance of the Deputies ad res Exteras.

The Debt of Vas.

On the same occasion they were requested to use all diligence to secure the payment of the debt of Rev. Vas to this Assembly. ix. 339.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Revs. Antonides and Freeman to the Rev. Classis of Amsterdam, February 11, 1715.

Portfolio, "New York" Vol. i.

Midwout, Feb. 11, 1715.

To the Rev. Classis of Amsterdam:

Reverend Sirs, Highly Esteemed Fathers and Brethren in Christ: — Grace and Peace be multiplied unto you:

We find ourselves obliged to communicate to you, by this good opportunity, the pleasant news of a complete and general peace in our churches on Long Island. We doubt not but that such good news of what is so excellent in itself, will be peculiarly agreeable to you. Upon your praiseworthy recommendation "Peace Negotiations" were again instituted, in order to effect a Peace in accordance with the Articles proposed by you. But at the first explanation (of the Plan), there seemed to be little hopes of good results. But by our united labors, since we had come to a sufficient agreement upon the main matters, (although we had on either side obstinate persons, who imagined that they had been injured in their reputations, and who, in order to repair these would rather obstruct the peace and unity of Christ's Church) the wished-for end was at length attained. Our labors and trouble have not been small; and our experiences sometimes were not pleasant, and were not satisfactory. At our sole request, we caused a village Assembly to be called by the Justice of the Peace, and in full meeting, we sought to incline the minds of all to unity and peace, by all imaginable arguments, both civil and Christian. Those who remained away, and by their absence indicated their disinclination to peace, we visited together in their homes, and worked on their minds. In this way did we spend days, until, God be praised with thanksgivings, by his gracious

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aid and support, we attained this our desired object: namely, it was resolved to make peace all around; to keep and support both of us, the two preachers, in the unity of one body; and two men were authorized from each village, to arrange the details for the promotion of good order.

The greatest obstruction of all, the double Consistories in the churches of Midwout and Breukelen, was removed in this way. Both Consistories, out of the love of peace, voluntarily resigned their offices. Then there was given to us, the two ministers, by the congregations, the power to choose, by ourselves alone, a new Consistory, in the two above mentioned churches, without regard or distinction of persons. This was done with good success, and to the satisfaction of both ourselves and of the congregations. Furthermore, the six churches of Midwout, Breukelen, Bushwick, Jamaica in Queen's County, New Amersfoort, together with New Utrecht and Gravesend as one, conjointly came to an agreement regarding the order of the services, and the salary. They virtually called us anew; through certain authorized persons, to officiate in the churches, in the order and rank as they are named above. The arrangement was on this wise: When one of us preaches at Midwout, the other preaches at Jamaica; when one preaches at Breukelen, the other preaches at New Amersfoort; when one preaches at Bushwick, the other preaches at New Utrecht or Gravesend, (which are considered one): and thus, in turns, about. And for these services they have assigned us a salary of one hundred and seven pounds, New York money, ($257.50). Jamaica, where we conducted services a few times in the year, in the week time, owed something extra; and we enjoyed some extra stipend therefor; but this we have now let go for the love of peace. This is also for the interest of that congregation, which is to be thus combined with the other churches, and also to enjoy services on Sundays. Thus our work is made doubly heavy, and the salary is considerably diminished, for the promotion of the general peace.

It was on New Year's Day, January 1, 1714, that the first step towards Peace was taken. Then it was arranged between us, that thereafter, whenever the preaching turns fell together, at which time, whichever one happened to be the Reader, in the Government,(?) had to yield to the other, that that one should preach in the morning, and the other in the afternoon. This had a pleasant effect. But it was now on New Year's Day,* January 1, 1715, that we preached our sermons, as ministers newly called, the one in Bushwick the other in New Utrecht; and we wished our congregations, together with the New Year's greetings, happiness and blessing, with our general unity and peace. This was to the general rejoicing and gladness of all. We are now busy going around, to invite the members to return to the Table of the Lord. In doing this we go around together, to manifest to the congregations our unity of brotherly love; and we pray God that he will establish and perfect this more and more; and thereby also awaken more fully the unity of love among the congregations. Thus we shall, for the first time, make the circuit of all the congregations together. For this we shall need a period of nine days. But this effort is sweet and refreshing to us, because everywhere we encounter such a general satisfaction and joy. We have already made the rounds of four congregations, and found not one who did not testify his deep and cordial satisfaction and gladness at this work of peace-making. We also hope that we shall learn that you, too, take pleasure therein. For truly now, there is hope that, under God's blessing, the old love will flourish again in these congregations.

The Dutch congregations very plainly are increasing every day. On the Raritan they are busy also in calling a minister. Only yesterday, there was a committee of two from Staten Island, who wanted to see us for the purpose of making out a call for a pastor. As we were so busily engaged with house visitations, we advised

* It is an interesting fact that the Dutch in New York continued to celebrate January the first, as New Year's Day, according to the continental custom since 1582; although New Style was not adopted by England until 1753. Yet New York was now an English Colony.

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them to apply to Rev. Du Vois; and make up what they wish, together with those of New York, and send it off. They, however, complained of the feebleness of their means; that they could contribute but little salary, and could bear but small expenses. There are, indeed, many more such congregations. They need ministers, but are unable to support them; for they must contribute everything out of their own purses, not only for the building of churches, but for the calling and maintaining of a minister, and, indeed, everything that is necessary for the Sacred Worship; [in contrast with the State-Church system of Holland.] It would truly be a great benefit to the propagation of Christ's Church in these parts, if you could devise plans and means to afford a little help to these feeble and poor congregations. This is done by the Church of England, in which the Society which sends preachers, at the same time supports the weak churches by providing ministers with salaries out of its own treasury, [purse] which is designed for that very object. Possibly you could devise some Plan of that kind — that there should be a small fund, out of which, if need be, a weak church might be aided. We mention this, because we often hear the sighs of souls that desire food. And as we shall not be neglectful, in the maintenance of correspondence with you, we also request that you will be pleased to think us worthy, to serve us with counsel and good advice in our affairs, as occasions may arise. Herewith ending we commend you to God and the Word of His Grace. We remain,

Reverend Sirs, Highly Esteemed Fathers and Brethren,

Your servants and brethren in Christ,

V. Antonides.

B. Freeman.

Episcopal Church at Albany.

Albany ye 3rd March, 1714/5

May it please your Excellency Since your Excellency has been pleased by patent to grant unto the Reverend Thomas Barclay, Collo., Peter Mathews & John Dunbar, a certain lott of ground on the west end of ye Joncker street in this city for to errect & build a church on, they have caused part of ye foundation to be layd; we are, with submission to your Excellency, humbly of opinion that ye said lott of ground belongs to ye said city, being included in our charter. It seems to us, on their side either as an incroachment on ye rights of ye said city, or a disregard to ye Commonalty; however to shew that we are not against that pious design, but rather to promote it, we have offered them a more convenient lott and are still willing to grant the same, although they have refused to accept it; now to prevent any further trouble we apply to your Excellency that your Excellency will be pleased to siginfy to them such remedy whereby the matter may be reasonably accommodated; we are with respect

May it please your Excellency
Your Excellency's most obedient servants.— Munsell's Annals of Albany, Vol. vii. p. 29.

Commission of Robert Hunter, Esq., to be Governor of New York, by George I. [After death of Queen Anne.]

The Governor's Relation to the Churches.

Commission for Robert Hunter, Esq., to be His Majesty's Captain General and Governor in Chief of His Majesty's Province of New York, & the Territories depending thereon in America.

George, by the Grace of God, of Great Britain, France and Ireland, King defender of the faith etc. To our trusty and welbeloved, Robert Hunter, Esq., Greeting. Whereas our late Royal Sister Queen Ann by her Letters Patents under her Great Seal of Great Britain bearing Date at Westminster the Nineteenth day of October in the seventh year of her Reign did constitute and appoint you the said Robert Hunter to be Her Captain General and Governour in Chief in and over her province of New York and the Territories depending thereon in America.

.....

We do by these presents authorize and empower you to collate any person or persons to any churches, chappels or other ecclesiastical benefices, within our said Province and Territories aforesaid, as often as any of them shall happen to be void.

.....

Mar. 17, 1714/15

— Col. Hist. N. Y. Vol. v. pp. 391, 394.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Gualtherus Du Bois to the Rev. Classis of Amsterdam, April 1, 1715.

Portfolio "New York", Vol. i.

(Addressed:)

The Reverend, Pious, Learned Gentlemen, the Messrs. Ministers and Elders of the Rev. Classis of Amsterdam.

To the Rev. Classis of Amsterdam:

New York, April 1, 1715.

Reverend and Much Esteemed Sirs:— I received in due time the letter of the Rev. Classis, with the one enclosed to the Consistory of Rev. Antonides, sent to me last year, (1714); and without delay I myself delivered the enclosed to the said Consistory.

Even as said letter reached me according to the directions of Mr. William Bancker; so did I — having occasion to write to him on June 18, of last year (1714) on some private business — inform him, how I had offered, when I delivered that letter, (to the Consistory of Antonides), and in accordance with the express wish of the Classis, to do everything in my power toward the pacification of the Long Island Churches, which was the great object which the Classis had in view.

And, furthermore, even as I, according to his recommendation, should answer the several individuals, (who had made complaints), in defence of my conduct in connection with the Long Island disputes; and should also refute the unfounded suspicions that I did not properly look after the interests of my own church, because I had not urged the matter of a second minister — and which (supposed lack of interest) had been denounced by some ministers, as if it were an altogether indefensible misdeed;— so I thought, when I wrote him, that I had quite sufficiently cleared myself of all such accusations, in my letter of June 12, 1712,

which was sent to Rev. Classis. For my letter was accompanied by one from my entire Consistory, and which was to be accounted and considered as theirs. To this, however, neither I nor my Consistory have ever had the pleasure of any reply. My letter of June 18, last (1714) to Mr. Bancker, he has, doubtless, according to my request, shown to the Deputies on Foreign Affairs. Therein also, I promised that I would, as soon as possible, not fail to give, with all respect, full information of our affairs to the Rev. Classis.

In fulfilment of these my promises, these lines serve to make known to the Rev. Assembly the complete restoration of peace in all the Long Island churches. This was effected nearly upon the basis of the Articles mentioned by the Rev. Classis. I, with two commissioners from my Consistory, did everything that was possible towards that end. Of the particular circumstances, the Long Island ministers will, doubtless, themselves inform you further, in their letter, under cover of ours, via Boston. These are accompanied with the letters of authorization, sent to the ministers van Oostrum, etc., as follows:

The Rev. Classis is hereby particularly informed — a matter also which it seemed to be especially my duty to communicate — that at length, as a result of all the efforts which we have made, it has been resolved to call another minister, from Holland, for the Church of New York.

And although, with much individual persistence, I sought to bring it to pass, that the call should again be entrusted to the Rev. Classis in general, as has been done heretofore; nevertheless I found the Consistory was determined, and their heart was set on certain particular persons. But according to their unanimous declaration, this course was taken without any diminution of esteem for the Rev. Classis of Amsterdam, as is even now manifested, and will be on all occasions henceforth. Therefore they would not turn to any one outside of the membership of your distinguished Body, but have addressed themselves to the Rev.

Messrs. van Oostrum, Schulting, and Bomble, as the most readily thought of; especially as these had still in hand some moneys of theirs, (of the church of New York), as was intimated to these gentlemen, by my Consistory, both in their letter to them, and in the call. I was assured also, that other similar expressions were used, such as will secure a trustworthy person; and although a wrong has been done to me, in charging the delay and postponement of the call until now, upon me; yet have I manifested my dutiful respect for the High Honor of the Rev. Classis — as I have always sought to make evident — even in this call.

To the said gentlemen, therefore, have the Letters of Authorization been despatched, with the request and expectation, that the desired call may be carried into effect by them, in such manner and on such terms and promises, as have been determined, and as soon as possible. Thereunto we pray that God may add his blessing.

So then, thank God, the New York Church dispute, and the grievous evils connected with them, have at last been brought to a close. These have occasioned me, for many years, nothing but great anxiety, and have subjected me to much criticism. This has been the case even in my innocence, and to my annoyance in my arduous ministry, among a people of so many heads, and of so many minds. God keep us from such things in the future; even as we ourselves hope to guard against such evils, by the exercise of all prudence, that we may not again be brought under bondage. For strife prepares (brews) for one, nothing else than ingratitude and fruitless troubles. Nevertheless, I would spare myself no trouble, if I could serve God's Church with any fruitful results.

And as this call is to be presented before your Rev. Assembly, by our commissioners, at the request of the New York Consistory; the earnest prayers of myself and my Consistory will ascend, in behalf of the Rev. Classis, that she may at this providential opportunity, and at the time of these wondrous changes in England,

(accession of the House of Hanover,) make proper provision for us, as they may think proper; and they trust that seasonable intercessions may be made for them (the Dutch Church in New York) unto the preservation of their ancient ecclesiastical freedom.

Praying God that He may richly crown your dear persons, and your precious ministry of the Gospel, with His Divine blessing, I have the honor to subscribe myself, after offering my small services, as I am

Reverend and Much Esteemed Sirs,

Your obedient servant, and brother in Jesus Christ,

Gualtherus Du Bois.

EPISCOPAL CHURCH AT ALBANY.

1715, April 8. Whereas Mr. Thomas Barclay Colo. Peter Mathews & John Dunbar have layed out a certain lott of ground on the west end of ye Joncker street in this city and have caused part of a foundation to be layd thereon which lott of ground properly belongs to the city of Albany & yet they proceed to lay the same without leave or consent of ye Commonalty.

The Commonalty are therefore resolved to maintain & defend ye rights & liberties of this city as much as lays in their power and to prosecute such proceedings as far as the law will permit.

Att a Common Council held in ye City Hall of Albany ye 14th day of April 1715.

It is resolved by ye Commonalty that letters be writ and sent by an express with a canoe (at the charge of this city) to New York for advice from two attorneys at law concerning ye trespass which is committed by several persons in laying a foundation on a certain lott of ground on ye west end of ye Joncker street in ye said City.

Ordered that Philip Livingston deputy clark do sign ye said two letters in behalf of ye Commonalty of ye said city.

Albany ye 14th of April 1715.

Mr. Livingston:

We think that you have doubtless heard that Mr. Barclay, Collo. Mathews & John Dunbar have obtained from his Excellency governor Hunter a patent for a certain lott of ground on ye west end of ye Joncker street in this city and that they have caused a foundation to be layd thereon which lot of ground properly belongs to this city comprehended in the charter as youl perceive thereby upon your perusall thereof, for your ease we send one here inclosed. We have forbidden some of the men who are busy to lay ye said foundation to cease from working which they have not regarded so that we have caused two masons to be arrested for actions of trespass which will depend at ye next inferior court of common pleas they have given bail and go on with ye work, we desire yow to be our attorney in these and in such other actions as we shall commence against these proceedings and if you can possibly come here with this canoe we hope you will not delay and we shall reward yow very well, in case you cant come now, send us then your advice how we shall ground these actions for trespasse.

We write also about this subject to Mr. George and desire his advice concerning it, with whom consolt whether there can't be found out any proper course whereby this work may be stopd until ye actions which we have and shall enter

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against these proceedings be determined and ended by due course of law pray be not backward to come yourself with one of ye first sloops if not with ye canoe.

Per order of ye Comonalty of ye city of Albany,

Philip Livingston, D. C.

To Mr. Robert Livingston, Attorney at Law.

Albany ye 14th of April, 1715.

Mr. George:

Sir, Yow entred last fall by order of Robt. Livingston Jr. Esq. mayor of this city a Cavat against a patent which Mr. Barclay Colo. Mathews & John Dunbar have since obtained from his Excellency Governor Hunter for a certain lott of ground on ye west end of the Joncker street in this city (which is comprehended in our city charter as youl perceive by ye perusall thereof) whereon they have caused a foundation to be layed & do still go forward, though we have forbidden them to proceed, we have since arrested two masons for actions of trespasse depending at ye next inferior court and have resolved to defend ye rights and liberties of ye said city, to our grieve we are obliged to defend ourselves against such encroachments we do therefore apply ourselves to yow to send us your advice in this matter. We have also sent to Mr. Livingston to consoit with you whether there can't be found out any proper court whereby this work may be stopd untill the actions which we have and shall enter against these proceedings be determined & ended by due course of law & how to ground ye actions which we shall enter against ye workmen, we shall pay and satisfy yow for your advice in this matter as also for what is due to yow for entring ye Cavat. Pray dispatch ye bearer hereof as soon as possible.

Per order of ye Commonalty of ye city of Albany.

Philip Livingston, D. C.

To Thomas George, Esq.

— Munsell's Annals of Albany, Vol. vii. pp. 31, 32, 33.

THIRD DUTCH CHURCH BUILDING AT ALBANY, N. Y., 1715–1805.

The third edifice for the Dutch Church at Albany was built in 1715, during the ministry of Rev. Peter Van Driessen. It stood on the site of the preceding building, at the confluence of State with Court and Market streets. Soon after its erection a Charter was secured for the Church organization, viz., in 1720. When the former building (1655-1715) began to decay, and the congregation also was becoming too large for it, the foundations of a new building were laid round about the old one, and the walls carried up and enclosed before the first was taken down, so that the religious services were interrupted only three sabbaths. The ingenuity of this scheme was a subject of great admiration and remark for a long while afterward. The building was of the Gothic style, and its appearance is well known from frequent engravings of it. The old pulpit, sent over in 1656 is still in existence in the attic of the North Dutch Church. In this third building, officiated, Van Driessen, Van Shie, Frelinghuysen, Westerlo, Bassett and Johnson.— See Munsell's Annals, i. 88, 90.

Ancient Customs in the Dutch Church of Albany.

1715-1805.

The pyramidal roof and belfry of the old church are familiar to the present generation, from the print of it; but where is the remembrancer of its customs? The men sat with hats and muffs during divine service, and in the midst of the dominie's sermon, uprose the deacons and presented to each hearer a small black bag, containing a little bell, borne on the end of a staff, somewhat resembling a shrimp net. In this way the contributions were collected. The tinkle of the bell roused the sleepy and diverted for the moment the busy thoughts of the traders from muskrat and beaver skins. The bags, with their load of coppers

and half-joes being duly replaced, the dominie resumed the broken thread of his discourse. The Indians are said to have dreaded the coming of a Sunday before they had closed the sale of their peltry, for to their apprehension it seemed that the man in black spoke sharply to the people about the bargains they had been driving, and that the drift of the sermon might be guessed at by the lower prices offered for their skins on Monday. The practice of taking collections for the poor during the sermon was discontinued in 1795.— Munsell's Annals, Vol. i. p. 119.

REV. JOHN F. HAEGER TO THE SOCIETY FOR PROPAGATING THE GOSPEL.

[Vol. 10, p. 181.]

Mr. Haeger to the Secretary. May 19, 1715.

Sir:—

Inclosed you will find an account of the state of the Germans under my care with relation to my function.

They have gradually been prevailed with to acquiesce in the rites, ceremonies and usages of the Church of England. Though for want of a decent place for administering the Lord's Supper in, I have not insisted much upon their receiving it on their knees as the rubrik directs; but I have reason to hope that they will as easily be brought to that, as I have found them ready to part with the prejudices of their former education. They pray with utmost instances to be supplied with books of Common Prayer in the German language which would much contribute to their edification. You may observe by the above mentioned accounts that the people under my care are divided into three parts, and at a very great distance from one another. The settlements that I mentioned in my former, where I thought they shall have all been gathered in one body is miscarried, so that it is not so easy a matter to give so distinct an account of these as I could wish. Therefore I hope that the Honorable Society will be content with such as I shall from time to time be able to give them, which I shall take care shall be as just and true as the situation of those people will permit.

I pray you to express my duty to the Honorable Society and to believe that I am Sir, your most humble and obedient servant,

John Fred Haeger.

New York, May 19, 1715.

[Vol. 10. p. 237. New York Papers, No. 5.]

Mr. Haeger's Nolitia Parochialies enclosed in his Letter of ye 19th of May 1715.

	Names of the Palatine Settlements.	Number of families.	Number of persons.	Families conformed to ye Ch. of Eng.	Number of Communicants.
On the R. Side of Hudson River	Hunters Power	41	182	20	43
	Queensburgh	32	138	16	38
	Haysburgh	28	114	21	39
	Amnsburgh	28	82	17	37
On the W. Side of Hudson River	New Town	16	77	5	13
	Elizabethtown	7	32	5	10
	Georgetown	23	97	20	48
	Schahary	154	583	106	230
	Totals	392	1,305	210	458

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1	Number of Inhabitants	1305
2	Number Baptized this year	37
3	Number of adult persons baptized this half year, one Negro woman	1
4	Number of actual Communicants of ye Church of England	458
5	Those who profess themselves of ye Church of England	210 families
6	Dissenters of all sorts	182 families
7	Heathens, Infidels none but native Indians	
8	Converts from a disorderly life etc., nes	

Eboraci 19 May 1715.

John Frederick Haeger.

DUTCH CHURCH OF NEW YORK.

June 1, 1715.

Consistory held, after calling on God's name, Resolved, That whenever the Deacons presented their accounts, there shall also be presented a particular account from the members; and they who are to render this shall have timely notice of the same.

—Lib. A. 233.

AN ACT declaring that all Persons of Forreign Birth heretofore Inhabiting within this Colony and dying Seized of any Lands Tenements or Hereditaments shall be forever hereafter Deemed Taken and Esteemed to have been Naturalized, and for Naturalizing all Protestants of Forreign Birth now Inhabiting within this Colony.

(Passed, July 5, 1715.)

Abstract.

Reference is first made to the Patent of Charles II, to James Duke of York, March 12, 1664, to settle Englishmen or others in New York: Reference is then made to the Articles of Surrender, Sept 5, 1664, that all the inhabitants of New Netherland might continue free denizens, without any impairment of their rights, and that other Netherlanders coming over might have the same privileges, and any Dutch soldiers remaining here, should receive fifty acres of land: Reference is then made to the fact that many had been naturalized under these conditions: And that on the Re-surrender of New York to the English by the States General, in 1674, the same conditions were re-established, and all estates were confirmed: And that in 1683, under Governor Dongan, an Act was passed for naturalizing all foreigners then residing within the territory and professing Christianity, and to encourage others to settle in New York, a portion of which Act is quoted: Reference is made to the fact that many foreigners, who profess Christianity have settled in New York, and desires to be naturalized: It was therefore enacted, that all such, who should take the oath of allegiance to the King of Great Britain are thereby naturalized, and have equal rights with all other citizens; (but this did not include slaves); and that other foreigners coming over, might be naturalized, on similar conditions, by Act of Assembly; and inasmuch as many strangers had been imported into this Province; and many of the former citizens of the Netherlands had remained, trusting in the faith of these offers, all of whom have acquired real estate; and also many Protestants of foreign birth have also settled in New York; and in course of time, by intermarriages, sales, wills, etc., such property has become the property of Englishmen or Irishmen (in Great Britain);

Therefore, to confirm all such ownerships, this Act (1715) enacted, that all persons of foreign birth, now deceased, who were in New York before Nov. 1, 1683,

and who owned any real estate, shall be deemed to have been naturalized, and to have possessed all rights of citizens; and all bequests, deeds, etc. made by them are declared legal, and all such titles are confirmed — And the same rights and privileges apply to persons now living, (1715) who resided in New York before Nov. 1, 1683.— It was also further enacted, that all foreigners now (1715) living in New York, being Protestants, are declared naturalized, provided he take the oaths, by law appointed instead of the oaths of allegiance and supremacy, subscribe the Test and Abjuration oath, and the same is properly recorded; and he may receive a certificate of his naturalization; and if any such die within nine months, he shall be deemed to have been naturalized.— Colonial Laws of New York, Vol. 1, pp. 858-863.

Acts of the Classis of Amsterdam.

Letter from Antonides and Freerman.

1715, July 22nd. A letter was also read from Rev. Antonides and another from the Rev. Vreeman (Freeman) about the restoration of peace in the Long Island Churches, and notice thereof was thus given to the Rev. Assembly. This was heard with joy, and thanks were given to God for the same. The Assembly desires its continuance, and commends this matter to the Rev. Deputati ad res Exteras, to make reply, etc. x. 9.

Letter from Rev. Du Bois.

1715, July 22nd. The Rev. President read a letter from Rev. du Bois, of New York, announcing that at last the peace of the churches of Long Island had been restored; also that the second minister was desired for the congregation of New York. This letter was dated April 1, 1715. The Rev. Assembly considers this to have been read for information only. x. 9.

Churches in Livingston Manor, N. Y. 1715.

In 1715 Robert Livingston obtained a new Patent for his Manor. This Patent entitled him to a seat in the Colonial Assembly. The different tracts obtained by him through his Patent of 1684 are confirmed, and to him is granted ..... "the advowson and right of patronage, of all and every the church and churches erected or established, or thereafter to be erected, had or established in the said manor" .....

* * Robt. Livingston took his seat in the Colonial Assembly in 1716 as Representative of the Manor of Livingston, in virtue of the above Patent. A question subsequently arose, whether the freeholders on the six thousand acres sold to the Queen, could vote for the Representative of the Manor. A paper before us endorsed, "State of the case of the Freeholders of the Camp," concludes with these "Observations" on the subject:—

"'Though the Soil & Freehold of that six thousand acres which is now called the Camp was sold by Robert Livingston, it yet remained a part of the Mannor & enjoyed all the Hereditaments and appurtenances to it belonging. This six thousand acres or the Camp is included within the bounds and limits of the

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Grant and Confirmation in 1715, and tho' the Grant of the Soil of those six thousand acres is excepted, they are nevertheless included and made part of the Mannor as much as any other part of it is. Consequently all the freeholders in that six thousand acres, or the Camp have a right to vote for the Representative sente by the Manor of Livingston to serve in General Assembly of this Colony."— Doc. Hist. N. Y. Vol. iii. 417, 419, 420.

GOVERNOR HUNTER TO THE LORDS OF TRADE. (AUG. 13, 1715.)

Rev. Mr. Vesey — Commissary to Bishop of London.

The other person the Rev. Mr. Vesey had laboured hard for a persecution ever since I had the honour to Govern here, but to no purpose; so at an interview between him and a very great man then at Boston it was resolved that he should go to England, and cry out fire & church at all hazards; and accordingly he went in the manner your Lordships have heard; but that plot, in all other of its parts so well concerted, happened to be deficient in the point of time & season; and the rage of a disappointed Politian prompted him to join in these impotent and unchristian efforts against me. He has wrote to his friends here that he is to return with the character of Commissary to the Bishop of London; I have wrote to his Lordship that I can hardly believe it; since there is a happy issue put to the confusion at home, it is to little purpose to propagate what was by the means of that man raised here, which cannot be his Lordships intention, though it may have that effect.— Col. Hist. N. Y. Vol. v. pp. 419, 420.

LORDS OF TRADE TO GOVERNOR HUNTER. AUG. 18, 1715.

Missionaries to the Indians.

.....

And in regard it is of great importance that the Missionaries sent into America from hence be men of good lives & Characters, without which it will be impossible to defeat the practise of the French Priests and Jesuits amongst our Indians; we have not been wanting to represent to ye Bishop of London what you writ some time since to our Secretary relating to that matter, and particularly concerning the Character of Mr. Talbot.— Col. Hist. N. Y. Vol. v. p. 421.

DUTCH CHURCH OF ALBANY. SEPT. 14, 1715.

Whereas on the 14th day of September last past there was granted by the Commonalty unto Petrus Van Driesen minister of ye Nether Dutch Reformed congregation of ye City and County of Albany and ye elders and deacons of ye said congregacon some ground about the church belonging to ye congregacon so that ye whole be in breath five rod and in length seaven rodd and two foot Rynland measure for erecting and building a new Church for ye use of ye said congregation which was then ordered to be released unto them.

And in stead thereof ye said minister elders & deacons of ye said congregacon desire by Captain Joh's Roseboom one of ye elders of ye said congregacon that there may be released unto them for ye use aforesaid sixty foot of ground in breath & eighty foot in lenth wood measure so that it be forty five foot distance from ye house of Goose Van Schaick to ye north east corner of ye said ground and fifty five feet distance from ye house of Luycas Wyngaert to ye south east corner of ye said ground both English measure and ye south west and north west corner

of ye said ground to be an equal distance from ye house of Joh's Van Alen on ye south side & that of Anna Maria Carstense on ye north side.

Which request ye Commonalty have resolved to grant & ordered that a release shall be drawn accordingly.— Munsell's Annals of Albany, Vol. vii. p. 22.

GOVERNOR HUNTER TO THE LORDS OF TRADE. SEPT. 29, 1715.

Rev. Mr. Vesey.— Death of Dr. Samuel Staats.*

.....

There is also enclosed an address from the Grand Jury here, which chiefly relating to the Rev. Mr. Vesey whom I have been obliged to mention to Your Lordships, I thought it necessary to shew the general sentiment of the people here with relation to that untowardly man.

.....

Since the writing of what is above, Dr. Samuel Staats one of the Council is dead; I humbly recommend Dr. John Johnson the present Mayor in his place; many of the Council living remote I am frequently at a loss for a Quorum; to remedy that I beg leave to recommend David Jamison, or David Lyall as a supernumerary.— Col. Hist. N. Y. Vol. v. pp. 436, 437.

Samuel Staats, a physician, was descended of an old Dutch family, originally settled at Albany. Doctor Staats was conspicuous in the times of the so-called rebellion, as a friend of Leisler. He held a prominent position in public life at that time, and subsequently was a member of the provincial council.— Valentine's New York, p. 242.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Boel, "Commendatus".

1715, Oct. 7th. Rev. Henricus Boel, S. S. Ministerii Candidatus was introduced into the room, requesting to be accepted as "Commendatus hujus Classis" for the churches in foreign lands. This was granted to him, after he had preached with satisfaction before the Assembly, from the text Coloss. iii: 3, "For ye are dead, and your life is hid with Christ in God". x. 16.

JOURNAL OF SOCIETY FOR PROPAGATING THE GOSPEL.

Oct. 7, 1715. Vol. iii. p. 92. § 16.

Another from Mr. Haeger dated New York the 19th of May last inclosing his notitia parochialia, says that the Germans have gradually been prevailed on to acquire in ye right ceremonies and

* He was frequently in office, as Elder or Deacon of the Dutch Church, and took an active part in all Church affairs. E. T. C.

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usage of the Church That for want of decent place of administering the Lord's Supper he has not insisted upon their receiving it on their knees, but hopes they will be as easily brought to that, as they have been to part with the prejudices of their former education. Mentions the great want of Common Prayer Books in the German language, that the people are divided into three parts and at a great distance one from another, so that he cannot give so distinct account of them, as he could wish, but hopes the Society will be content with such as from time to time he shall be able to give them.

PETITION FOR LEAVE TO ERECT A CHURCH AT KINGSBERRY.

To His Excellency Robert Hunter Esq. Capt. General and Governour in Chief of his Majesty's Provinces of New York and New Jersey and Vice Admiral of the Same.

The Humble Petition of John Frederick Hager Clerk, John Cost & Godfrey De Wolven on behalf of themselves and upwards of Sixty families of the Palatins in Dutchess County.

Shew

That from the time that your Petitioners were by your Excellency's Singular goodness Settled on a Tract of Land, within the County aforesaid, your Petitioners have in the best manner Performed and attended Divine Service as often and as decently as was possible, but with great difficulty for want of a Convenient place, to shelter your Petitioners from the inclemency of the weather: and whereas your Petitioners hold themselves in Duty bound to his most Sacred Majesty to continue on the said Tract of Land and since nothing can more effectually contribute to render that settlement both easy and Comfortable to your Petitioners as a convenient place of Publick worship.

Your Petitioners humbly pray that your Excellency will grant they your Licence for building a Church in Kingsberry of Sixty feet in length and forty feet wide, to Perform Divine Service according to the Liturgy and Rites of the Church of England as by Law Established: as also to grant your Petitioners the Liberty to Crave the favour and Charity of well disposed People for such aid and assistance as may enable them to Erect such a Place for Divine Service in the manner aforesaid, which will remain a Monument of your Piety and where your Petitioners will in their joint Publick as in their Private Prayers as in Duty bound ever Pray for Your Excellency's prosperity etc.

John Fred. Hager.

New York ye 8th October 1715.

— Doc. Hist. N. Y. Vol. iii. p. 421.

REV. PETER VAN DRIESSEN AND OTHERS, NATURALIZED.

Att a Mayors Court held in the City Hall of Albany ye 11th day of October 1715.

Mathys Goes plentive by Philip Livingston his attorney.

Peter Van Slyck defendant Mr. John Collins appears for him.

The Court adjourned till two o'clock in the afternoon.

The Court met according to adjournment.

The following persons, to witt

Petrus Van Driesen and thirty others:

Did in open Court take the oaths by law appointed to be taken in stead of the oaths of allegiance & supremacy subscribe the test and make repeat and swear to & subscribe the abjuration oath pursuant to the directions of an act of generall assembly entituled an act declaring that all those of foreign birth heretofore inhabiting within this colony and dying seized of any lands tenements and hereditaments shall be forever hereafter deemed taken & esteemed to have been naturalized and for naturalizing all protestants of foreign birth now inhabiting within this colony.

To whom certificates are forthwith to be given according to the directions of ye said act.—Munsell's Annals of Albany, Vol. vii. pp. 39, 40.

GOVERNOR HUNTER TO THE EARL OF STAIR.

Church among the Mohawks.

New York October 18, 1714 (1715.)

. . . . . .

In the same instructions I am ordered to build a fort in the Indian Country with a Chappell etc. for ye reception of a missionary; which was accordingly done for five hundred pounds, the Queen's instructions beareing that the amount should not exceed a thousand. These bills are also returned protested, the

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reason given being that their answer at ye Treasury was, that my Lord would pay none of them.— Col. Hist. N. Y. Vol. v. p. 451.

DUTCH CHURCH OF NEW YORK.

October 20, 1715.

Consistory held, after calling on God's name. This being the time for the election of Elders, Deacons and Church-Masters,

Resolved, That hereafter when any one shall be chosen to an office in the Church, and shall be unwilling to accept the office to which he is called, so that another must be chosen in his place, the Consistory must not look to the person who had the next highest number of votes, but must make a new nomination.

— Lib. A. 233.

October 21, 1715.

Consistory held. It was unanimously Resolved That when any money is put on interest to persons not belonging to our Church, it shall not be put out at less than eight per cent.

Lib. A. 233.

RECORDS OF REFORMED DUTCH CHURCH OF NEW YORK. [SEE UNDER 1741, AN ACCOUNT OF THIS LIST, AND LIST OF MINISTERS, ELDERS AND DEACONS.]

List of Church Masters, 1715–1767.

1715,	Johannes van der Heil Stephanus van Cortlandt	1721, Oct. 19.	Michael Vaughton Christopher Bancker
1716,	Abraham van Horne Jacob Moene	1722, Oct. 18.	Peter Brestede Charles Le Roux
1717, Oct. 17.	Abraham Keteltas Jacob ten Eyck	1723, Oct. 17.	Abraham Lefferts Cornelius van Horne, Sr.
1718, Oct. 18.	J. C. V. D. Spiegel Cornelius Low	1724, Oct. 15.	Abraham Van Vleck Jacobus Roosevelt
1719, Oct. 15.	Johannes Hardenbrock John Roosevelt	1725, Oct. 21.	Bernard Smith Harmanus Rutgers
1720, Oct. 20.	William Rooseboom Gerrit Keteltas	1726, Oct. 20.	Abraham Van Wyck Paul Richards

1727, Oct. 19.	Henry Cuyler Fred V. Cortlandt
1728, Oct. 17.	Wynant Van Zandt Gerard Beekman
1729, Oct. 15.	Phillip French Gerrit Ross
1730, Oct. 14.	William Clarkson .....
1731, Oct. 21.	Gerrit Harsin Jacob Goelet
1732, Oct. 19.	Nicholas Bayard Johannys Marschalk
1733, Oct. 18.	J. de Myer .....
1734, Oct. 17.	John Groesbeck Petrus Rutgers
1735, Oct. 16.	David Abeel Evert Byvanck
1736, Oct. 21.	Abraham Lynsen Francis Marschalk
1737, Oct. 20.	Abel Hardenbrook Joris Brinckerhoff
1738, Oct. 19.	Cornelius Turk Harman Rutgers
1739, Oct. 18.	Peter Marschalk Abraham ten Eyck
1740, Oct. 16.	Hendrick Ruke Adrian Bancker
1741, Oct. 15.	Brandt Schuyler Elbert Haring
1742, Oct. 21.	Jacob Abramse Robert Bensen
1743, Oct. 20.	Wm. De Peyster Leonard Lispenard
1744, Oct. 18.	Cornelius Bogert Peter Lott
1745, Oct. 17.	Theodore Van Wyck. Cornelius Van Ranst
1746, Oct. 16.	William Vredenburgh Peter Clopper
1747, Oct. 15.	Jacobus Turk John Brovort
1748, Oct. 20.	Hendrick Bogert Dirck Lefferts
1749, Oct. 19.	Cornelius Clopper Evert Bancker
1750, Oct. 18.	Nicholas Roosevelt Lucas Promine
1751, Oct. 17.	Richard Ray Andrew Stuyer
1752, Oct. 19.	Peter Keteltas .....
1753, Oct. 19.	Richard Van Dyck Gerard Wm. Beekman
1754, Oct. 16.	Isaac Roosevelt Abraham Lott
1755, Oct. 16.	Johannes Duryee Dirck Brinckerhoff
1756. Oct. 21.	Nicholas Bogert Hendricus Clopper
1757, Oct. 20.	Abraham Bockee Adrian Bancker, Jr.
1758, Oct. 19.	Abraham Lott, Jr. Petrus Low
1759, Oct. 18.	Garret Rapalye Jacobus Roosevelt, Jr.
1760, Oct. 16.	Huybert Van Wagenen Johannis Hardenbrook
1761, Oct. 15.	G. Duyckinck Jacobus Bogert
1762, Oct. 21.	Rem. Rapalje Petrus Byvanck
1763, Oct. 20.	Cornelius Roosevelt And. Marschalk
1764, Oct. 18.	Garret Abeel Nicholas Bayard, Jr.
1765, Oct. 17.	Isaac Stoutenburgh, Jr. Wm. De Peyster, Jr.
1766, Oct. 16.	John Anthony Jeremiah Brouwer
1767, Oct. 15.	Henry Roome And. Housman.

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REV. JOHN F. HAEGER TO THE SOCIETY FOR PROPAGATING THE GOSPEL.

[Vol. ii. p. 275. Mr. Haeger to the Secretary, Oct. 24, 1715.]

Sir:— I have not received your kind letter of ye 17th of December last before July, else I had answered it sooner. I return you many thanks for ye care you have taken of my small concerns as also about ye German Common Prayer Books which are very much wanted to root into the people committed to my care a love for ye Church of England.

His Excellency has readily granted me a license to build a Church in ye principal settlement of the Palatines, toward effecting whereof I have a reasonable prospect of such assistance from the good people here, as will enable me to bring it to perfection.

But Sir, I ask leave to pray you will be pleased to represent to the Honorable Society the necessity there will be for those things as pulpit clothes, Communion table, cloth and vessels for the communion as will enable me to perform ye service with becoming decency. I pray you will be farther pleased to assure ye Honorable Society, that I will to the best of my power observe very strictly all their rules and orders that are or shall come from them and demean myself in such a way, as will induce them to continue me their favorable protection and countenance.

And lastly I pray you will be assured that I am with great sincerity Sir,

Your most humble servant,

John Fred Haeger.

New York, Oct. 24, 1715.

SECRETARY CLARKE TO SECRETARY POPPLE.

Rev. Mr. Vesey, Commissary to Bishop of London.

Sir: The enclosed was sent me from Amboy to forward to you by this opportunity, with directions to send you this extract from the minutes of Council concerning Mr. Vesey, the Bishop of London's new Commissary.

That he has been a Nonjuror, I never heard disputed; whether he has taken the oaths upon his promotion has not yet appeared; but the giving commission, however, to nose the Governor, and to inquire into his representations, looks like

an ill method to dispose him to more respect then he formerly shewed. If he gave the Bishop any hopes of his endeavoring to reconcile misunderstandings that had arisen between him and a great part of his congregation, he has taken an odd way to bring it about; for some days before his entry, was handed about among the French and Dutch a copy of a letter attested by him, written by several of his parishioners, to my Lord of London, complaining of Mr. Vesey's ill conduct; in which was a paragraph expressing our fears that his indiscreet behaviour would give those foreign congregations some advantage over us. This was urged with no little vehemence, to perswade those people that the letter was designed as a complaint against them, and to stir up their resentment against us; and it had the effect, till we gave them the opportunity of reading the whole letter. We have reason to think ourselves slighted by his Lordship furnishing Mr. Vesey with a copy of our letter, without giving us any answer to it; and the use that has been made of that copy will but terrify others from making any representations in favour of the Church.

My Lord of London makes Mr. Vesey his Commissary it seemes, because he knows him better than any of the other Clergy. I enclose you a copy of his letter written to one of the officers in these troops, when he was at Boston going to embarque for England; by which you may know him as well as his Lordship. He there very frankly offers a reward to procure him a stipend from home: does not that smell of simony? and you will see in the latter part of the letter, how seriously he must lay to heart the reflections which his forced constructions would fain make ours import against the French and Dutch.

I humbly ask pardon for trespassing thus long on your patience, the subject, and his Excellency's commands, have obliged me to it. I hope there is some way to skreen him from these affronts, or he must be very uneasy, and his government rendered cheap. I doubt I must speedily be troublesome to you again on this affair; in the meantime I Humbly recommend myself to your favour, and am with all possible honor, Sir

Your most obedient humble Servant,
George Clarke.

New York,
November 15, 1715.

The inclosed address will show you the Grand Jury's thoughts of Vesey's conduct.

(Indorsed) "Letter from Mr. Clarke, Secretary of New York to Mr. Popple, dated 15th Nov. 1715, with several papers shewing the ill practices and seditious behaviour of Mr. Vesey the Bishop of London's Commissary there.

Referred to in Brigr. Hunter's letter to ye Secretary of 9th Nov. 1715."— Col. Hist. N. Y. Vol. v. pp. 464, 465.

Dutch Church of Albany.

Att a Common Councill held at ye City Hall of Albany ye 16th day of November 1715.

The Church Masters of the Nether Dutch Reformed Congregation of the said city do make application to the Comonalty to have a release for Eight feet of ground in breath on the south of the great door of the said church and so much in lenth eastward as shall be thought convenient for a porch to be built thereon which request is granted nemanicontradictante.— Munsell's Annals of Albany, Vol. vii. p. 42.

LORDS OF TRADE TO SECRETARY STANHOPE. NOV. 18, 1715.

Indian Missions. Chapel in Mohawk Country.

.....

That the French have made frequent attempts by their Missionary's and otherwise, to debauch the said Indians, and to draw them off from the interest of the Crown of Great Britain; which has been prevented from time to time by presents made to them, (particularly upon the accession of any prince to the Crown) and by the assurances from the King or Queen that they should be protected against all their Enemies.

.....

At the same time the foresaid present in 1700, was sent to New York, there was 500 li remitted to the Earl of Bellomont towards the building of a Fort in the Onondage Country, but his Lordship dying soon after the Earl of Clarendon then Lord Cornbury succeeding in that Government. We do not find that he did anything in it, nor do we know what became of that mony; but since Brigr. Hunters Government he has caused a good Fort and Chappel to be built in the Mohauks Country where there was a Missionary and twenty private men with an officer.—Col. Hist, N. Y. Vol. v. pp. 467, 468.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Boel to New York.

1715, Dec. 16th. Rev. Schultingh made known to the Rev. Assembly, that the Rev. Consistory of New York, by letter of authorization under date of March 6, 1715, had charged him, together with the Messrs. van Oostrum and Bomble, to make out a full call for their church, in their name, and that he, together with Rev. Bomble, considered the Rev. Henricus Boel, S.S. Ministerii Candidatus, as a proper person therefor. To this end the said Messrs. Schultingh and Bomble had called the aforesaid Rev. Henry Boel, by a majority of votes, (!) and asked for the approval of that call. The call was read to the Rev. Assembly by the President, and was also further examined by the Classis. The Assembly, being cognizant of the good qualities of said Rev. Boel, it did with much pleasure approve the call, and wished him therewith the Lord's blessing which is rich in grace. Whereupon the Rev. Boel, having been brought within the room, accepted in the name of the Lord the aforesaid call which was handed to him by Rev. President. The final examination was then proceeded with, after he had previously been heard on the

words of Rom. 8: 4, "That the righteousness of the Law might be fulfilled in us, who walk not after the flesh but after the spirit". In his examination he gave so much satisfaction to the Rev. Assembly, that the same unanimously expressed their very great delight with his succinct and excellent answers, and his well grounded refutation of opponents, etc. There was therefore not the least objection to lay hands upon him as a minister of the New Testament, and to ordain him to the Sacred Ministry, which was also done. The Rev. Assembly wished him the rich blessing of the God of Heaven both upon his own person, as well as upon his ministry and congregation. He then signed the Formulae of Concord, and agreed to correspond with the Rev. Classis. x. 18, 19.

CHURCH OF ALBANY, 1715, DEC. 21.

Dec. 21. The release of ye Church & some ground on ye south & north side thereof orderd to be drawn on ye 8th instant being now read and resolved that Robt. Livingston Jr., Esq. mayor shall sign ye same in behalf of ye Commonalty and that ye seale of the said city be thereto affixed.— Munsell's Annals of Albany, Vol. vii. p. 23.

1716.

COL. HEATHCOTE TO THE LORD BISHOP OF BRISTOL, ON FEBRUARY 25, 1715/16, SAYS IN REFERENCE TO THE WITHHOLDING OF REV. MR. VESEY'S SALARY.

..... "He has for seventeen years past, with an unwearied diligence and steady application, and exemplary life, and excellent good preaching, settled and brought together one of the finest congregations in America; ..... and has for a long succession of time received his salary without being disputed; yet the town Vestry refuses the paying of it; and will neither give him what is due for past service, and in their hands; nor raise any more, but take upon them to declare the Living vacant, because he went to Great Britain to represent the state of his Church, without their leave, and acquainting them with the nature of his business; and notwithstanding he had the approbation of my Lord of London for what he did, and effectual care was taken in having his parish duly supplied during his absence, they do yet remain obstinate and he is kept out of his money".— N. Y. Gen. Conv. MSS. i. 505. Dix's Hist. Trinity Ch. i. 182.

SOCIETY FOR PROPAGATING THE GOSPEL.

Indian Missions.—Rev. J. F. Haeger.

March 6, 1716. Vol. iii. p. 127 § 20.

That a humble application be made to his Majesty that he will be pleased to grant a salary of 230 pounds now paid by the Society to the Missionary Interpreter and schoolmaster among the Indians bordering on New York; and also a salary of 50 pounds, paid by the Society to Mr. Haeger among the Palatines at New York. Agreed to by the Society and ordered that it be referred to the Committee to draw up a representation to his Majesty thereon.

LORDS OF TRADE TO GOVERNOR HUNTER. MARCH 15, 1716.

Dr. Staats.— The vacating Act.

.....

We reported your desire of having Mr. George Clarke of the Council of New York, and doubt not but Sir Tho. Orby has long since sent you the order for his admission we have also laid before his Majesty our opinion that Doctor John Johnston be of the Council in the room of Dr. Staates deceased.

.....

We take notice of what you say in relation to the Scarcity of lands in the Province, which is a little surprizing to us, considering that the Act entituled An Act for the vacating, breaking and annulling several extravagant grants of land made by Coll. Fletcher, late Governor of this Province under His Majesty passed in the 12 year of King William was confirmed by her late Majesty the 26th of June 1708. We therefore cannot but think there is land enough, if the people were willing to extend their settlements, especially if his Majesty shall be pleased to agree to the building of a Fort near the Lakes. We know that there are several other extravagant grants not resumed to the Crown by the forementioned Act. Would it not be possible to bring the Assembly (as in the Earl of Bellomont's time) to a temper of vacating so much at least of the remaining grants, as will make the lands of use to the publick, or can you propose any other method for the doing of it?— Col. Hist. N. Y. Vol. v. pp. 470, 471, 472.

.....

ACTS OF THE CLASSIS OF AMSTERDAM.

Adjustment of moneys owing by New Netherland.

1716, April 6th. Revs. Bomble and Schulting request of the Rev. Assembly that Rev. Quaestor, nomine Classis, be requested to adjust with them the moneys, still in their keeping, on behalf

of the churches of New Netherland. The Assembly agree thereto with pleasure, and the request was politely made by the Rev. President of the Rev. Quaestor, who also willingly acceded thereto. x. 28.

SECRETARY POPPLE TO GOVERNOR HUNTER.

Revs. Vesey and Talbot.

To Brigr. Hunter.

Sir, You will see by the Boards letter to you here inclosed, that I have laid your several letters to me before them & by consequence that I have little to add to what your Lordships have writ. however something I shall say for your information.

As to the business of Vesey and Talbot, I hope in a little time you will be made easy by it; for the board have taken such measures by speaking to the proper persons that it seems reasonable to conclude these two gentlemen will not long be troublesome to you.

There are several of the New Jersey Acts, and particularly the private ones that require to be sent to the Attorney or Solicitor General, for their opinion before the Board can present them to His Majesty for his approbation. But there being no Agent here for that Province, enabled to disburse what may be necessary from time to time, those Acts will lye forever in their hands for want of such agent to pay their fees; It is ye same case with respect to Councillors; For if the Board had reported (as they were inclined to do) that the persons you had recommended should be appointed Councillors by his Majesty, nothing would have been done therein, for want of a person to pay the fees in the Council & Secretaries Office. I could give you many more instances of the necessity of having Agents to transact the business of each Province, but that I am satisfyed you are fully convinced of it yourself I am

Sir

Your most obedient humble Servant,

Wm. Popple.

Whitehall,
April 16, 1716.

— Col. Hist. N. Y. Vol. v. pp. 472, 473.

SOCIETY FOR PROPAGATING THE GOSPEL.

April 20, 1716. Vol. iii. p. 136. § 10.

Gen. Nicholson at the desire of the Committee laid before the board a draft of a representation to his Majesty for allowing a salary to the Missionary among the Palatines which was read, and with an amendment approved.

GOVERNOR HUNTER TO THE LORDS OF TRADE. APRIL 30, 1716.

Rev. Mr. Vesey.— City Vestry refuses to pay his salary, while he was absent in England.

.....

I troubled your secretary with an Account of the ill usage I had received from my Lord of London, and something of the conduct of his new Commissary, Mr. Vesey; that gentleman has thought fit to humble himself of late, to acknowledge

1716

his errors, and promiss very warmly a more commendable conduct for the future. I hope he is sincere; he has owned that he was put upon going to England by Mr. Nicholson, who used him ill for declining it, when he first proposed it. The late Chief Justice it seems was in ye plot, but he is dead, and I shall say no more of him, but that he was the most ungratefull of all men. I am labouring hard to get the City vestry to pay him his salary, which hitherto they absolutely refuse, affirming his desertion to be an actual avoidance. His own conduct and that of some friends has given but too just grounds for their aversion, Mr. Tho. Clarke his chief agent here, and then Church Warden, stands now indicted by the grand Jury as in the paper marked (C); as does also Mr. Vesey in that marked (D). I shall interpose in the latter; the former shall take its course. For further Accounts of the affairs of this Province I must beg your Lordships patience till the next conveyance, having so much upon my hands at present of the affairs of the Jerseys. In the meantime, I am with all due sence of honour and duty,

My Lords,

Your Lordships most obedient and most humble Servant,

Ro. Hunter.

Amboy
April 30, 1716.

— Col. Hist. N. Y. Vol. v. pp. 475, 477.

SOCIETY FOR PROPAGATING THE GOSPEL.

May 26, 1716. Vol. iii. p. 145. § 3.

Mr. Tryon further reported that his grace the Archbishop of Canterbury directed him to acquaint the Society, that he had attended his Majesty with their representation relating to the Missionary etc., among the six nations of Indians, and the Missionary among the Palatines; that his Majesty received the same very graciously, and was pleased to return such answer as gave his grace, great reason to hope for success when his Majesty had advised upon it; and that at the same time his grace apprized the Lord Townson of the whole affair who promised to second his application to his Majesty.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Letter of Rev. (Peter) Van Driessen.

1716, June 8th. A letter was received from Rev. van Driesen, minister at Albany, in which he informs us of the flourishing condition of the church there, and of his desire that the correspondence should be maintained in a friendly manner. The Assembly resolved that the Deputies ad res Exteras thank him by letter therefor, and request him to keep up this useful correspondence. x: 34.

REV. JOHN F. HAEGER TO THE SOCIETY FOR PROPAGATING THE GOSPEL.

Vol. ii. p. 341. Mr. Haeger to the Secretary, Sept. 14, 1716.

Sir:— The last letter I did myself the honor to write mentioned ye building of a church at ye Palatine settlement on Hudson River. The timber is squared and lies ready upon the place, but for want of money, I could not proceed. I was advised to stay till Mr. Barclay at Albany had done with his collection. In my progress to a settlement of ye people about 3 days journey from that which I reside at, I saw Mr. Barclay's church on my return. It is a pretty edifice and will contain a great number of people.

Mr. Barclay dispatches it as fast as he can so that he hopes to have it finished this fall. I stayed at the before mentioned settlement called Schoharie about a month, where I had a large congregation.

I preached several times and administered ye Holy Sacrament to 74 communicants, ye 29th of July. Again at another place I had 103 communicants.

I send here enclosed an account of those people settled on both sides of Hudson River. I am not so well able to send an account, because many have dispersed themselves into other distant parts; however they resort to my congregation on ye East side of the River.

The 12th of August last I administered the Sacrament on ye West side of the River in Georgetown where I had 35 communicants. The people in general are anxiously desirous to have both Common Prayer and Psalm Books and Bibles in their own language.

I have no more at present to add but that I recommend myself to ye further favor of ye Honorable Society and remain Sir,

Your most humble servant,

New York September 14, 1716. John Fred Haeger.

Vol. ii. p. 361.

MR. HAEGER'S NALITIA PAROCHIALIS ENCLOSED IN HIS LETTER OF YE SEPT. 14, 1716.

Number of villages.	Families in all.	Persons in all.	Of my Congre. families.	Com.	Bapt.
1	28	149	2	5	7
2	24	102	17	42	10
3	30	134	24	56	14
4	16	67	14	29	3
5	26	109	21	49	8
6	14	70	11	24	7
7	13	104	16	28	13
Totals	161	735	105	233	62

GOVERNOR HUNTER TO THE LORDS OF TRADE.

October 2, 1716.

David Jamieson. Rev. Mr. Clarke. Church of England.

.....

I most humbly thank your Lordships for his Majesty's condescension, in supplying the vacancies in Council here in ye manner I recommended. I assure you that in these and all other recommendations of that nature I have never had any other view than the public service. Mr. David Jamison is the same person mentioned in the extracts of the Earl of Bellomonts letter to your Board, though much different in his character and conduct from what he is represented there to be; whether, a mistaken piece of gratitude to his benefactor Colonel Fletcher made him enter into any measures or associate himself to any party of men which were not agreeable to the Earl of Bellomont; or whether some persons who believed they had too small a share in the countenance and favour of the former Governor, made their Court to ye latter at the expence of the reputation of those employed by the former, I shall not determine; but I'll venture to affirm, and offer to make it appear undeniably, that the Earl of Bellomont has been most grossly imposed upon in the character of Mr. Jamison.

The real truth is this, Mr. Jamison after a liberal education at schools and colleges in Scotland from some discontent, the prejudice of education or the folly and heat of youth, or all of them together, took occasion to join himself to that multitude which in the end of King Charles ye seconds reign, were called by the name of "Sweet Singers," and were then distinguished from the rest of that distracted party by their renouncing the use of arms; and who were for burning every book except the bible as every body knows, who knows anything of the history of that time and that sect. He was in company with others of that sort when taken prisoner by a party of the Kings forces while they were a worshiping after their own manner, brought to Edinburgh and with them put into Bridewell; when examined before the Privy Council where the Duke of York presided, they utterly renounced all use of arms or any other weapons than prayer; so far were they from being condemned, that they never had any Tryal; but one Lockhart, who had a ship bound for America was ordered by the Government to go to the house where they were kept, and know of them whether they would voluntary go on board with him for America; most of them agreed to

it; and such as did not, however, were put on board with the rest; being arrived here the minister of the Fort Mr. Clarke paid Mr. Jamisons passage, and the chief men in the place reimbursed Mr. Clarke, and set him to teach a lattin school, which he attended for some time with great industry & success; but finding that incouragement but small, he entered himself into the Secretary's office, and afterwards farmed it of Mr. Clarkson the Provincial Secretary; during that time he applyed himself to the studdy of the law, in which he acquired so considerable knowledge that he is in the opinion of all men inferior to none on this side, and has acquired a considerable estate; it is notoriously false that he had two wives at the same time; that woman said to be his first wife, dyed here the other day, and never affirmed she was otherwise his wife than, before God as she phraised it, having had a child by him in his wild days; he is the greatest man I ever knew; and I think of the most unblemished life and conversation of any of his rank in these parts; to his zeal for religion, & his art and management it is that we owe chiefly any legal establishment we have here for the Church of England, as the present Rector hath frequently averred in his letters to the late Bishop of London; amongst others, I humbly ask your Lordships pardon for taking up so much of your time with this narration but it is what I find myself obliged to, or lye under the imputation of having recommended a man to a seat in Council who was unfit or unworthy of it. I'll make every tittle of what I have said good against those who attack his reputation, under the pain of the forfeiture of my own; he knew nothing of my recommendation, and is far from coveting more trouble than what I have already given him.— Col. Hist. N. Y. Vol. v. pp. 477, 478, 479.

Society for Propagating the Gospel.

Dec. 21, 1716. Vol. iii. p. 189. § 5.

Reported from the Committee that they had read a letter from Mr. Haeger, dated New York 14th of September 1716 advising that the timber for building the Church at the Palatine settlement on the Hudson River is squared and lies ready on the place, but that he could not proceed for want of money, that he is advised to stay till Mr. Barclay has done with his collection, that Mr. Barclay's church is a very pretty edifice and will contain a great number of people, which Mr. Barclay hopes to have finished this fall, that he has been at a settlement of the Palatines called Schoharie where he stayed about a month, had a large congregation, preached several times, and administered the sacrament to 74 communicants; and on the 29th of July at another place had 103 communicants; incloses on account of those people, but is not so well able to give an account of those settled on both sides of the Hudson River because many of them are dispersed into other parts. That on the 12th of August last he administered the Sacrament on the West side of that River in Georgetown where he

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had 35 communicants, says that the people in general are very desirous to have Common Prayer and Psalm Books and Bibles in their own language. Agreed that the 20 Bibles with the singing Psalms in the German language be sent to Mr. Haeger and that the Secretary provide them.

DUTCH CHURCH OF ALBANY BORROWS FROM THE POOR FUND TO REBUILD CHURCH, DEC. 28, 1716.

Know all men by these presents that we the subscribers, elders of the Reformed Dutch Church of Albany, in consideration of the sum of one hundred pounds current money of New York received of Messrs. Hend'k Ten Eyck and Jacob Lansingh deacons of the aforesaid church, being money collected for the poor, which sum we borrow to pay the arrears of the debt for rebuilding the said church, we therefore promise to pay out of the income of the church pasture to the said Hendrick Ten Eyck and Jacob Lansing or their successors in the year seventeen hundred seventeen the sum of fifty pounds, and the other fifty pounds in the year seventeen hundred and eighteen.

In consideration of this we bind ourselves and successors. Witness our hand Albany December 28th, Anno 1716.

Peter Van Brugh
Robt. Livingston, Jr.

In presence of Albert Ryckman, Jonas Douw.

Albany in the year seventeen hundred seventeen received on the within, the sum of fifty pounds current money.

John Van Vechten
Reyer Gerritse.

Albany, December 30th, 1718.

Received of Messrs. Evert Bancker and Johannes Bleecker on the within bond the sum of thirty eight pounds fourteen shillings and sixpence.

Harm. Wendell
Koenradt Ten Eyck.

— Munsell's Annals of Albany, Vol. vii. pp. 237, 238.

SOCIETY FOR PROPAGATING THE GOSPEL.

Jan. 11, 1717. Vol. iii. p. 194. § 6.

Another from Mr. Haeger dated New York, Oct. 24, 1716. That he did not receive the Sec's of the 17th of Dec., before July, or else he had answered it sooner, says the German Common Prayer Books are very much wanted to root in the people committed to his care a love for the Church of England, that the Governor has readily granted him a license to build a church in the principal settlement of the Palatines and has a reasonable prospect of such assistance from the people as will enable him to

bring it to perfection, but says there will be necessity for a pulpit cloth, communion table cloth, and vessels for the communion to enable him to perform the service with common decency, that he will to the best of his power observe strictly the rules and order of the Society and demean himself in such manner as to induce them to continue him their protection and countenance. The minutes of the Society of the 6th of March last whereby an humble application was ordered to be made to his Majesty for allowing a salary of 230 pounds was paid by the Society to the Missionary Interpreter and Schoolmaster among the Indians and 50 pounds to the Missionary among the Palatines being now read — ordered that the Secretary acquaint Mr. Haeger that his salary from this Society will be continued no longer than the 12 months from Christmas last, or till such time as the crown shall take that charge upon them provided that be before the expiration of the year.

REV. POYER TO THE SECRETARY OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL. (1717)

Jamaica, 15th January 1716-17.

Honored Sir

My suit at Law for the recovery of my Salary here is as backward as my last gave you an account, so that I have nothing new to add on this head but that one of my lawyers is dead, which put a stop to it last term; & what progress will be made in it the next I cannot tell; you shall be acquainted of the proceeding by every opportunity.

The continuance of my troubles, (which alas have no prospect of an end), and the tediousness of this lawsuit have almost wearied me out; I find a daily decay in myself through the continual fatigue I undergo in this large parish, which consists, (as I have formerly observed), of three towns which I serve alternately: & how I have discharged my duty to the Souls I am entrusted with is well known to my God and Great Judge, & will, I hope be testified by some of my people.

I humbly beg the favour of you to give my most humble duty to my most Honorable Patrons & acquaint them that their poor Missionary is labouring under many difficulties & reduced to the want of a great many necessaries; two Gowns and Cassocks I have already worn in their service; a third is worn very bare: and my family wants are so many and pressing that I know not how I shall procure another.

But pray give me leave to assure you that I am not reduced to this necessitous Condition through any extravagance in my way of living; 'tis well known to many here Dissenters from us as well as friends to the Church, that I am contented to want many necessaries, the better to be enabled to be hospitable, which is expected from the established Ministers here, and which, with my being conversant with them, hath (I praise God for it) removed the prejudices of some and effectually brought others to us.

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But under all my troubles this bears me up, and is great comfort, that God is so good to me as to continue his Blessing on my endeavours. I have lost none but have gained many, the number of my hearers consisting of about Four hundred, & Communicants above three score; I have this last week gained two families from the Anabaptists & Quakers and baptized them. Many are often coming over to us, and I am assured more would, were there, according to their desire, a Minister of the Church of England to preach to them in this Town every Lord's day.

But this I leave to the consideration of the Honorable Society and hope they will be pleased to consider my necessities and administer a little comfort to me in my troubles.

I pray God to bless guide preserve and keep my most honored Patrons may they be enabled to send out many faithful Labourers into Christ's Vineyard & amply rewarded for all their pious and good deeds. This is what offers at present from,

Your most humble Servant,
Thos. Poyer.

— Doc. Hist. N. Y. Vol. iii. 168, 169.

THE MEMBERS OF THE CHURCH OF ENGLAND IN JAMAICA, LONG ISLAND, TO THE SOCIETY FOR PROPAGATING THE GOSPEL.

Extract. February 6th 1716. [1717.]

Honored Sir We humbly pray leave to lay before our Honorable Patrons a true state of the case of the Church here, and that as briefly as the nature of the thing will bear.

The Independents here being the most numerous do annually choose the Church Wardens & Vestry out of those of their own persuasion, who are the most inveterate against the Church; every freeholder having a vote by Virtue of an Act of Assembly for settling the Ministry made in the year 1693, in which act there is a clause empowering them to call a Minister; the act also provides that such a Minister shall be inducted & established, to entitle him to the Salary of sixty pounds per annum given by the same Act.

Now this Dissenting Vestry & Church Wardens have, (as no other could be expected of them), after the death of the Rev. Mr. Urquhart, (who enjoyed the Glebe & Salary undisturbed for about six years), called one Mr. George Mc. Nish, who, because of that call, has seized upon the Parsonage House & Glebe, pretends to all, and has actually received some part of the said Salary. This call is the only argument on which they insist, & on pretense whereof, they defraud the rightful minister both of the Glebe and Salary, contrary to the known laws, and continued practice of all the other places in this Province that stand upon the same foundation. To confute therefore their absurd notion the case may be stated thus. In February 1702 the Vestry & Church Wardens, (being as always, Dissenters), called one Mr. Hubbard, a Dissenting Minister, (one whom some of us have heard declare it a sin to say the Lord's Prayer). In the year 1704 Mr. Urquhart was sent here by the Venerable Society & Bishop of London and was immediately inducted and established by the then Governor of this Province, the said call given to Mr. Hubbard (who never did officiate as Minister of the Parish), being deemed to be invalid, because the person called was not qualified to accept, and this proceeding of that Governor was declared to be right, by another Act of Assembly in 1705, for the better explaining the former Act. Thus in like manner after Mr. Urquhart's death, as is said before, they called the said Mr. Mc Nish, who being a Dissenter like the other, not qualified to accept thereof, our present Governor for the reasons aforesaid on the arrival of Mr. Poyer, immediately caused him to be inducted and established by the Chaplain, Mr. Sharpe, on the 18th day of July 1710, which we think, (with submission), makes the matter very clear that the Salary & Glebe can belong to none but him; for the Cure must not lie vacant for want of a call or presentation, & not to call at all, or to

call a person in himself incapable of accepting, is all one. And it can never be supposed that the Law intended any other than an Orthodox Minister; for if otherwise, nothing but confusion must ensue about the disposal even amongst the Dissenters themselves all having an equal right.

To this false argument of the Church Wardens & Vestry, (as well as their principles), may be attributed the many affronts by them at sundry times given to our Minister even to the excluding him from sitting in the Vestry, contrary to the Governor's express Injunctions from the Crown signified to them.

Yet notwithstanding the imperious behaviour of these our Enemies, who stick not to call themselves the Established Church, & us dissenters, we can with joy say the Church hath increased very considerably both in its number of hearers & Communicants, by the singular care pain and industry of our present Laborious Minister, Mr. Poyer, who notwithstanding the many difficulties he has struggled with has never been in the least wanting in the due execution of his Ministerial Function; but rather on the contrary, has strained himself in travelling through the Parish even beyond his strength, & not seldom to the prejudice of his health, which is notorious to all the Inhabitants, for almost seven years last past; in all which time he has not received one farthing of his Sallary allowed him by the laws of this Province, nor any private contributions that by the nicest search we can find out, except about eighteen pounds, (this Country money), which was presented to him by some of his people at his first arrival here purely on the account of the tediousness of his voyage from England, & his having with his Family been shipwrecked on this (Island) about one hundred miles from his Parish, and at divers times since Gifts on the whole not amounting to Fifty Pounds.— Doc. Hist. N. Y. Vol. iii. pp. 169, 170.

Episcopal Church at Albany. Rev. Mr. Barclay.

Att a Common Council held in ye City Hall of Albany the 17th of April 1717.

The Petition of the Rev. Mr. Thomas Barclay being read desireing to purchase from the Comonalty a piece of ground without ye stockados beginning about thirty or forty yards on the west of the horse guard blockhouse extending from thence to the gate which is at the blockhouse at the Lutheran Church thence southerly with a straight line on ye corner of ye fence of Johannis Mingael leaving a common road to the place first mentioned.

The Comonalty have taken the said petition in their consideration and are of opinion not as yet to dispose of the said ground but that ye said Barclay shall have the refusall of a lott of ground at ye said place when they shall dispose any there.

May 22. Resolved that ye ground on ye plain shall be layd out and surveyed in order to be disposed of at a publick vendue to ye best advantage and for ye accommodation of ye inhabitants of this city, reserving unto Mr. Barclay ye refuzall of a lott according to ye resolution of Comon Council dated ye 17th of April last. To which end the following persons are appointed a Committee viz., Wessell Ten Broeck Esquire alderman Peter Ryckman and Joh's Lansingh assistants who are to employ a surveyor and bring in their report in Comon Council as soon as conveniently may be.— Munsell's Annals of Albany, Vol. iii: pp. 63, 64.

Society for Propagating the Gospel.

Oct. 18. 1717. Vol. iii. p. 311f. § 11.

Agreed that Gen. Nicholson be desired to wait on his Grace of Canterbury, and desire his Grace to renew the Society's application to his Majesty, that the salary now paid by the Society to

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the Missionary Interpreter and Schoolmaster among the Indians and the Missionary among the Palatines in New York may be put upon the New York establishment.

SOCIETY FOR PROPAGATING THE GOSPEL.

Vol. 12. p. 341.

Mr. Haeger to the Secretary. Kingsbury on the East side of Hudson River in the Province of New York, 20 Oct. 1717.

Sirs:—

I have sent lately an account of the people under my care on both sides of Hudson River. Since I have received a letter dated 19 May 1716. In answer to it I say I know none that is disaffected to the government of his Majesty King George. We all rejoice and pray for his Majesty's long life and happiness, also do we pray for his Royal Highness George the Prince of Wales with his Princess and the princely issue.

At the same time did I receive another of the 23 of April 1716 wherein is desired an account of the building of a church here.

I have made my humble address to the Honorable Society about this building which should only be of timber at present, which would not have been so great a charge; I have been disposed the most part of the first years of my abode here, to keep the church, in snow and rain, to the ruin of my health, and to the scandal of all nations of Christians which have their meeting houses to do divine service in, and administer the Holy Sacrament; and for all the want of a decent place has been a hindrance to the people to conform in the rites and ceremonies of the Church of England. In the meantime did I live in a little cottage among the people.

Afterward made I credit and built a little house and keep church in the same; which would hold about 200 people, the rest must stay without.

Now last year, made I application to his Excellency, the Governor, again for a license to build a church of timber at present,

which was granted; and I got carpenters to square the timber, and let it bring upon the place, which the most agreed, to be fitted for a church within; to 6000 acres, which the Governor had bought for the Palatines, and 67 families had subscribed their names, that they would assist in hard labor, because they were poor, that such a church might be erected, of which they profess themselves, viz., the Church of England, which list I can shew when desired, and I have reason to believe, if such Church was erected here, that the congregation would in time increase, because there is no other between Kingston and Albany.

The timber lies also squared upon the place ready upon my charge and I could not go on with it, for want of further encouragement and assistance.

In the meantime do I receive a letter dated the 15th of April 1717 whereby I see that the Honorable Society is not pleased to continue my salary, my life. Without it I cannot subsist here for the reasons that I am among a poor people which can get hardly a livelihood, for themselves and for all by this sickly time among them, where there has been hardly a house where not have been sickness and yet that they are not able to maintain a minister; and if I would do as St. Paul, and work to maintain me and my family in so far and strange country to me that is impossible for me, enduring great hardships in sickness and travels this 8 years. Now three years past, I being in Schohary, heard that his Excellency the Governor was in Albany. I riding in the night being a great journey, had a mischance. Something came against the horse and the saddle not well girth caused me a great bruise near death. The other day was I brought down with a waggon from Skenectata. By the way we met drunken Indians and if the man had not but driven his horse hard, we had, so it seemeth, been killed; by these and the like I am sickly and caused me to weary being strange here; and now am I for the timber that there lies squared for the Church in debt, also for the most part of my dwelling house that I can find no means to help myself in this destitute condition and circumstances.

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Only this gives satisfaction to my mind that the Honorable Society has yet care for me, in making their application to his Majesty which I hope will not be in vain, by the blessing of God; for it would be of little service if we would only endeavor to make heathens christians, and leave christians to grow heathens; and this is the event where the Shepherd is forced to leave the flock, that the sheep disperse and destroy, and where can I well go to, being a Church of England minister, and to please God I am resolved to die so and will not turn to any other church for any offer, and I am certain that the Church of England has no less care for their ministers, than any other church as to let them perish and leave them to be mocked at.

Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel. 2 Cor. 9 : 14.

I have been several times resolved to make my humble application to the Honorable Society for Prop. the Gospel about some encouragement for a schoolmaster to teach my children English and German, and this would contribute a great deal to propagating the Gospel and in time to turn them into English and good members and I will hope the Honorable Society will take into consideration and also my desolate circumstances. The people were very glad and grateful when I told them that the Honorable Secretary was pleased to send some Bibles and singing Psalms and Common Prayer Books, they were committed to the care of Dr. John Sharpe late chaplain in New York to send them over, but we have not received them yet. I hope you will excuse me for enlarging the letter so far and in broken English, in time I hope to learn better. I will add no more, but humbly recommending me in the favor of the Hon. Society and am always ready to obey their commands. I am Sir, your most humble and obedient servant,

John Fred Haeger,
Minister among the Palatines.

REV. MR. POYER TO THE SOCIETY FOR PROPAGATING THE GOSPEL.

Jamaica, October 24th, 1717.

Honored Sir The State of the Church in this Parish is much the same as my last gave you an account of saving that I had two new members added to it since, & baptized besides several Infants & some adult persons.

And here I must desire you to pardon me while I acquaint you that I have undergone more trouble in the discharge of my Ministry here than I am able to tell you; for besides the frequent abuses and affronts I receive from some of the Enemies of our Constitution, besides that they make it their constant endeavour to tire me with their ill usage, and to starve me as some of the most inveterate among them do sometimes express themselves; the service of the three towns which this Parish consists of bears hard upon me, and affords me as much business as I am able to go through with. I serve them by turns every other Sunday besides frequent Lectures on week days. Now to do this and visit my people which I am often obliged to, who live distant from me many of them about twelve miles, I am necessitated to keep two horses, which is very expensive & troublesome to me, & consumes me more Clothes in one year than would serve another that is not obliged to ride for three or four. In Newtown & Flushing for want of the convenience of private houses, I am forced to make use of Public ones, which is a very great charge to me, for I bring some of my family generally with me; If I did not they would be the half of the year without opportunities of Public Worship.— Doc. Hist. N. Y. Vol. iii. pp. 170, 171.

ACTS OF THE CLASSIS OF AMSTERDAM.

Call to Staten Island.

1717, Nov. 22nd. Rev. Matthias Winterwyck, minister at Alphen, and Mr. William Banker, merchant of this city, were brought into the room, exhibiting an instrument from the consistory of the Dutch and French Congregation on Staten Island, in the Province of New York, by which they were authorized to call a minister for that church who should preach in Dutch and French. They declared before the Classis that they had chosen for such a minister the Rev. Cornelius Santfoort, with the request that the Rev. Classis would approve the call made, and to qualify him whom they had called.

Rev. Cornelius van Santfoort, having been called within declared that he accepted said call in the fear of the Lord, on the conditions expressed in said instrument of the Consistory of said churches. The Classis having examined his excellent testimonials, approved the call as made; and consecrated him to that office. He also signed the Formulae of Concord. x. 68.

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THE SOCIETY FOR PROPAGATING THE GOSPEL TO MR. POYER.

November 23rd, 1717.

Reverend Sir:

The Society have upon reading your letter representing the Difficulties & hardships you meet with, not only resolved to make you a present of a Gown and Cassock which I acquainted you with in a former letter but have also further made you a present of Ten pounds if you desire it should be remitted you in Goods if you by your Letter let the Treasurer know what Goods you would have they will be sent to that value; if not you may draw upon the Treasurer for the money.— Doc. Hist. N. Y. Vol. iii. p. 171.

EPISCOPAL CHURCH AT ALBANY.

1718, March 22. Resolved also that Robert Livingston Jr. Esquire mayor shall on the behalf of the Comonalty of the said city sign a release unto Mr. Thomas Barclay of the city of Albany minister for certain lott of ground scituate lying and being on the south side of said city without ye stockados near ye Lutheran blockhouse fronting towards the hill, and on a line with the corner of the pasture of Johannis Mingael containing in breath towards ye hill six rods & in length nine rods for which he is to pay forty eight pounds.

Ordered that the seale of the said city to be thereto affixed and ye same to be entered on ye publick records.— Munsell's Annals of Albany, Vol. vii. p. 77.

ACTS OF THE CLASSIS OF AMSTERDAM.

Johannes Wilhelmus Marinus.

1718, May 2nd. Rev. John William Marinus S. S. Ministerii Candidatus, was accepted at his own request, as "commendatus Classis", after showing the required laudable testimonials, and after having preached with satisfaction on Matt. 16: 29. He also signed the Formulae of Concord. x. 79.

DUTCH CHURCH OF NEW YORK.

May 12, 1718.

Consistory held. Full powers were unanimously granted to Messrs. John Cruger and Samuel Baiyardt, in all that belongs to the matter between the Consistory and Reier Mehilje, Johannes Tibout and Benjamin Corsse, to act as they shall see proper, after advising with an advocate. The Consistory engages to approve what they do, just as if it were done by the whole body itself. Thus done in our Consistorial meeting on the above date, and signed by their order, by me,

Henricus Boel, p. t. Praeses.

Lib. B. 46.

Acts of the Classis of Amsterdam.

Call to Raritan in New Jersey.

1718, June 5th. Rev. Matthias Winterwyck, minister at Alphen, together with the Messrs. Banker and van der Meulen, appeared before the Classis and exhibited an instrument from the congregation at Raritan, in the province of New Jersey, by which they are authorized to call a minister for those churches. They declared that they had chosen for this purpose, the Rev. Theodorus Jacobus Frielinghuysen, formerly minister at Lochimer Voorwerk, in East Friesland, now Co-Rector at Enckhuyzen, with the request that the Classis would please to approve this call, and ordain him to the Sacred Ministry. Whereupon the Rev. Frielinghuysen, having come within, declared that he accepted said call in the fear of the Lord. He handed in at the same time an excellent testimonial from the Coetus of Embden. The Classis having taken all things into consideration, approved the call, and ordained him to the Sacred Ministry. He also signed the Formulae of Concord, and promised to correspond with the Classis. x. 99.

Dutch Church of New York.

Manor of Fordham.

June 25, 1718.

Consistory held. Benjamin Aarther was released from his former contract for the land between Peren poort and Pieter Bussing; and the Hony Pot was rented to him for six years from May 1st 1719 — to give thirty shillings a year for the first two years, and five pounds a year for the last four.

G. D. B., Praeses.

Lib. B. 46.

PETITION OF JOSHUA KOCKERTHAL. [JUNE 28, 1718.]

To His Excellency Robert Hunter Esq., Captain Generall & Governor in Chief of the Provinces of New York, New Jersey & Territories thereon depending in America & Vice Admirall of the same etc.

The humble Petition of Joshua Kockerthal on behalfe of himselfe & the rest of the Germans settled neare Quaseck Creek upon Hudsons River.

Sheweth That pursuant to your Excell. warrant the Surveyor Generall did survey & lay out for your Petitioner a certaine Tract of Land on the West side of Hudsons River in the County of Ulster beginning on the Nord-side of Quaseck Creek & extend Northerly up Hudsons River on a straight line 200 & 19 chaines, & into the woods on that side 100 chaines, containing two thousand one hundred & ninety acres, which said Tract of Land he thereby divided into nine Lotts, the which are numbered from one to nine. Each lot containing a suitable quantity for each family to which they are appropriated, there being allowed for each head fifty acres, and 500 acres for a Glebe as by the Return of the said Survey appear.

That on the 12th of August 1714 your Excell. in Councill was pleased to order a warrant to the attorney Generall to prepare a Patent for the Lands petitioned for by them according for the several allotments expressed in the surveyor Generall's Return of the warrant of survey, but that therein a Grant be made for your Petitioner Joshua Kockerthal their Minister, his heires & assignes of 250 acres being the North part of the 500 acres laid out for a Glebe & that in lieu thereof the Land laid out for your Petitioner Joshua Kockerthal be by the said survey added to the Glebe.

Now inasmuch as the warrant above directed by your Excell. to the Attorney Generall to prepare the letter Patent above said, is not as yet made out, your Petitioner humbly crave leave to acquaint your Excell. that as they conceive the said Letters Patents being ordered to be made out, for each respective Division as aforesaid in the Name of them & their respective wives & children, according to the said Surveyor Generall's Return, may hereafter be a means of Disturbance and Disagreement in their respective familys with their children.

And your Petitioner Joshua Cockerthal for his own Part most humbly crave, leave to acquaint your Excell. that he believes with submission, there is some mistake or misunderstanding in that part of the aforesaid order of Councill where it relates to your Petitioner particularly, for that your Petitioner was & is contented with the 250 acres laid out for him in the said survey & did not desire to change the same as in the said order is expressed, what your Petitioner by his former Petition humbly prayed your Excell. was That your Excell. would be pleased further to grant him a certaine Portion of the 500 acres laid out for Glebe for your Petitioner's more comfortable subsistance according to her late Majesty's order, for the late Lord Lovelace for that purpose.

Your Petitioner therefore most humbly pray your Excell. would be pleaseth to order your Excellency's warrant to the Attorney Generall to prepare Letter Patent to your Petitioners by Name George Loockstad, Michel Weigant, Herman Schuneman, Christian Heniske, Joshua Kocherthal, Peter Rose, Jacob Weber, Johannes Fisher, & Andrew Volck, for the afforesaid Tract of land according for the severall allotments by the said survey exprest, but not in the name of them & their respective wives and children.

And that therein a Grant be made to your Petitioner Joshua Kockerthal his heirs & assignes of such a suitable Portion of the 500 acres laid out for a Glebe on the South side thereof next adjoining to the lott laid out for your Petitioner as to your Excell. shall seem meet, & the remainder thereof only to be for a Glebe.

And your Petitioner as in Duty bound shall ever pray.

Joshua Kockerthal.

— Doc. Hist. N. Y. Vol. iii. pp. 345, 346.

New York,
28th June 1718.

NUMBER OF PALATINE FAMILIES REMAINING IN THE PROVINCE OF NEW YORK, ANNO 1718.

An Account of the Families of Germans settled on Hudson's River in the Province of New York.

On the East Side of Hudsons River.	Families.	Persons.	On the West Side.	Families.	Persons.
In Hunters Town....	25	109	New Town	14	56
Kingsberry.....	33	104	George Town	13	52
Annsberry.....	17	71	Elizab. Town	9	36
Haysberry.....	16	75	Kingstown	15	60
Rheinbeck.....	35	140	Wessels pretended land.	7	28
			Kingstown Sopes	10	40
In Schohare.			At New York & places		
In Seven Townships.	170	680	adjacent	30	150
				394	1601

The widows and orphans are not included in this List.

This to the best of our knowledge is the Account of those people settled; amounting to three hundred and ninety four families, containing about one thousand six hundred and one persons.

Joshua Kocherthal
John Fred. Haeger.

— Col. Hist. N. Y. Vol. v. p. 515.

AN ACT for Naturalizing Nicolas Caron, Abraham De Casserez, Tobias Boel, Rev. Henricus Boel, Jacob Pit, Jan Pit and Samuel Richards.

(Passed July 3, 1718.)

WHEREAS Nicholas Caron, Abraham De Casserez, Tobias Boel, Henricus Boel, Jacob Pit, Jan Pit and Samuel Richards have by Petition to the General Assembly of the Province of New York desired that they might be Naturalized & become his Majesty's Subjects. Be it Enacted by his Excellency the Covernour Councill and General Assembly and by the Authority of the same, that the said Nicholas Caron, Abraham de Casserez, Tobias Boel, Henricus Boel, Jacob Pit, Jan Pit and Samuel Richards are hereby declared to be Naturalized, to all Intents, Constructions and purposes whatsoever, and from henceforth are, & at all times hereafter shall bee, entituled, to have and enjoy all the Rights, Liberties, Priviledges & Advantages which his Majesties Natural Borne Subjects in this Colony have and enjoy, or of right ought to have and Enjoy, as fully to all Intents Constructions and purposes whatsoever, as if the said Nicolas Caron, Abraham De Casserez, Tobias Boel, Henricus Boel, Jacob Pit, Jan Pit and Samuel Richards, had been borne within this his Majesties Province of New York. PROVIDED alwaies and it is hereby Enacted, That the said Nicholas Caron, Abraham de Casserez, Tobias Boel, Henricus Boel, Jacob Pit, Jan Pit and Samuel Richards shall take the Oaths appointed by Law in Stead of the Oaths of Allegiance and Supremacy, Subscribe the Test, and make repeat and Swear to, and Subscribe the abjuration Oath, in any of his Majesties Courts of Record within this Colony, which said Courts are hereby Required upon application to them made to administer the same & take Subscribions, and Cause the Names of the Person and Persons so Swearing and Subscribing to be entered upon Record in the said Court, for which every one of the said Persons, is hereby required to pay the Sum of Six Shillings, Current money of New York to the Judge of the said Courts respectively, and three Shillings to the Clerk.

And be it further Enacted by the Authority aforesaid, That if all or any of the said Persons having so Sworne & subscribed as aforesaid shall Demand a Certificate or Certificates of his being entered upon Record in manner aforesaid, the said Court or Courts are hereby Directed and required to grant the same, under the hand of the Judge & Seal of the Said Court in which the said Nicolas Caron, Abraham de Casserez, Tobias Boel Henricus Boel, Jacob Pit, Jan Pit and Samuel Richards or any of them, shall so Swear and Subscribe as aforesaid, Counter Signed by the Clerk of the said Court, for which Certificate the Person requiring the same shall

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pay over & above the Nine Shillings before mentioned, the Sum of Six Shillings, one half to the Judge of the said Court or Courts, & the other half to the Clerk thereof, which said Certificate or Certificates, shall at all times be a sufficient proof of the person or persons being Naturalized by this Act, as if the Record aforesaid were Actually produced by the said Nicolas Caron, Abraham de Casserez, Tobias Boel, Henricus Boel, Jacob Pit, Jan Pit and Samuel Richards or any of them.— Colonial Laws of New York, Vol. 1. pp. 999, 1000.

EPISCOPAL CHURCH AT ALBANY.

1718, July 12. The Comonalty have pursuant to their former resolutions sold & granted unto the Rev. Mr. Thomas Barclay of the city of Albany minister a certain lott of ground scituate lying & being on ye south side of ye said city without ye stockados near to ye Luthren blockhouse fronting towards ye hill and on a line with ye corner of the pasture of Johannes Mingael containing in breath towards ye hill six rodd & in length eastward nine rodd for which the said Thomas Barclay is to pay ye summe of forty eight pounds in three equall payments that is to say sixteen pounds at the receipt of ye release and sixteen pounds in July next and the remaining sixteen pounds in July 1719.

1718, Sept. 15. It is Resolved by the Comonalty, that a gutter shall be made above ye English Church by the Inhabitants of this City to be ordered by the Surveyors of ye highways of this City, at or before primo October next.— Munsell's Annals of Albany, Vol. vii. pp. 78, 79, 81.

PETITION OF CERTAIN PALATINES FOR THE DISPOSAL OF THE GLEBE, AT QUASSAICK CREEK (OCT. 8, 1718).

To His Excellency Robert Hunter Esq., Captain Generall and Governor in Chiefe of his Majesties Province of New York and New Jerseys & Territories thereon depending in America & Vice Admiral of the Same in Council.

The humble Petition of Christian Hincke on the Behalfe of Sundry Palatines Settled at Quasick creek in the County of Ulster.

Sheweth

Unto your Excellency and the honorable Council That whereas there has been aloted to the use of the Church & Minister five hundred acres of Land upon proviso that the said Minister do reside and dwell with the Inhabitants at the place aforesaid and there do and performe the office and Duty of a Minister. Now the present Minister utterly refusing to comply with the said proviso and not having resided with the Said Inhabitants for above the Space of Nine years last past whereby they have been destitute of any Spiritual assistance from him, The said Inhabitants do therefore in most humble and submissive manner pray that the Sume of four hundred acres of Land (part of the above mentioned five hundred) may be settled upon some other Minister or Teacher that shall undertake to Administer to the said Inhabitants as becomes a good and faithful Pastor and that the said four hundred acres of Land as also the other of the said five hundred acres may be settled upon the Church and Minister that it may not be in his power or of any incumbent to Alienate or Convert the Same to any other use than as aforesaid And your Petitioners herein relieved as to Your Excellency's Wisdom may appear fit they as in duty bound will ever pray.

8 October 1718. Read & referred and ordered that the Petitioners do serve Mr. Cockerill with a coppy of this Petition.— Doc. Hist. N. Y. Vol. iii. pp. 346, 347.

(No Report seems to have been made on this Petition. Ed.)

SOCIETY FOR PROPAGATING THE GOSPEL.

Oct. 24, 1718. Vol. iii. p. 407f. § 10.

Also a letter from Mr. Haeger dated Kingsbury on the east side of Hudson River in the province of New York Oct. 26, 1717 advising that he lately sent an account of the people under his

care on both sides of the Hudson River, that he has received the Sec's of the 19th of May 1716 and says that he knows none that are disaffected to the Government of his Majesty King George — That he has also received letter of the 23rd of April 1716 desiring an account of the building a church there concerning which building he has formerly made a humble address to the Society that for want of a convenient place he has been forced for the most part of the first years of his abode there, to keep church in snow and rain to the ruin of his health and which has been a hindrance to the people to conform to the rites and ceremonies of the Church of England that he has since got credit and built a little house to live in, where he also keeps church, which house will hold about 100 people and the rest must stay without, that the timber of the church is squared and brought on the place at his charge and 67 families have subscribed to assist in hard labor (because they are poor) and if the same was erected he has great reason to believe the congregation would in time increase because there is no other betwixt Kingston and Albany but cannot go on with it for want of further assistance; that he has since received a letter dated 15th of April 1717 by which he finds the Society do not think fit to continue his salary, without which he cannot subsist, being among a poor people who are very sickly at present and hardly able to get a livelihood for themselves, and he is not able to work to maintain himself and family, being also very sickly, that he is in debt for the timber that lies squared for the Church and for the most part of his dwelling house and cannot find any means to help himself in this desolate condition, only that the Society have some care for him in making application to his Majesty which he hopes will not be in vain, and that as he is a minister of the Church of England he hopes that Church will not let him perish and leave him to be mocked at, that he hath several times resolved to make application to the Society about some encouragement for a schoolmaster to teach his children English and German which would contribute much to the propagation

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of the Gospel and toward their English and good members of the Church and hopes the Society will take it into consideration as also his desolate circumstances, that the people were very thankful when he told them that the Society would send them some Bibles, Singing Psalms and Common Prayers, but as yet they have not received them.

REV. MR. POYER TO THE SECRETARY.

Jamaica, November 4th, 1718.

Honored Sir: The Dispute in Law between the Church and Dissenters here is not yet at an end; but I am credibly informed they expect it will be determined in the Church's favor; how that will be I cannot tell; but sure I am that they are now collecting money, and do contribute very largely, as tis said, to bring it home before the King & Council, if they are cast here; now if it should be brought there, I question not but that our poor Church, which has been in great distress ever since I came here, & myself, the unworthy Minister of it, threatened to be starved & denied victuals, for my money and my Corn sent me home from the Mill not ground, with this message from the Miller:—"I might eat it whole as the hogs do, he would not grind for me":— I say when this dispute between us is carried home, I question not our poor distressed Church will have true Friends, and particularly the Venerable Society, to support her cause & help her to her Rights, which she quietly enjoyed 'till I came, but have been defrauded ever since. The People of this place are encouraged in their obstinacy by their Minister, a very designing man who persuades them to what he will, even not to obey Lawful Commands of the Magistrates; and they stick not to say that though there is a Law for sixty pounds per annum to be yearly collected for the Minister of this Parish, and though Coll. Lewis Morris, the Chief Justice of this Province has ordered a Writ of Mandamus for collecting the arrearages of the Minister's Salary: Notwithstanding these orders, they say, if the Constables offer to collect it upon the Warrants the Justice have given, pursuant to the Writ aforesaid, they will scald them; they will stone them; they will go to Club law with them and I know not what.— Doc. Hist. N. Y. Vol. iii. pp. 171, 172.

AGREEMENT BETWEEN THE REV. MR. PHILLIPS AND THE TRUSTEES OF THE TOWN OF BROOKHAVEN. (DEC. 22, 1718.)

Desember 22nd 1718. It wass their mutually agreed between Mr. Gorge Phillips minister & ye Trustes in behalf of ye Towne that in consideration ye Towne at thaire owne cost and charge hath ingaged to Repaire wat bilding ye said Phillips hath made for his pertickeler convenience Joyning to ye Towne house that when ever it maye plese God ether to take him to him Self or that hee maye bee providenteally Remoued from ye said Towne then a just vallue or aprisement being made to ye aforesaid bilding the Towne Shall bee obliged to allow and make good unto the sayd Phillips or his assines the full worth thereof the Towne haueing first cridit allowed them for all such monny as from ye Date hereof untill that time Shall or maye bee nessesaryly exspended both in Repaireing & maintaineing ye aforesayd Bilding ye charge to bee Duely comeputed and acertained. A true coppy Taken oute of ye Book of Enterry by mee.

Daniel Brewster, Clarke.

— Doc. Hist. N. Y. Vol. iii. p. 232.

REV. MR. POYER TO THE SECRETARY.

Jamaica, February 11th, 1719.

Honored Sir: I made no doubt of your being informed of the death of the Rev. Mr. Bridge late pastor of the Church of Rye and that the Honorable Society have ordered another to succeed him.

I am just returned from serving that Church, in my turn, according to an agreement between the Ministers of this Province, and cannot but acquaint you that most of the inhabitants, some communicants, are doing what they can to pull down what the established ministers (have built up); they have resolved to call one Mr. Buckingham, a Dissenting Minister, and have accordingly sent to acquaint him of it. I was then at Rye in company with a great many of them, and did all that I could to bring them into a better mind in that respect; after which they told me their resolution was this, that they were so well satisfied with me and my conduct that they would call no other than myself, and that if I could not accept of their call, they knew one, naming the aforesaid Mr. Buckingham that would; so they desired my answer; and I told them I would write home to the Honorable Society about it the first opportunity, (not at all expecting to meet with this Ship that I thought sailed some weeks ago), and I questioned not but they would order me to Rye; on which I find they have resolved to call me; had I known of this Ship in those parts, I would have got the Church Wardens and Vestry called and sent it herewith; but expect this per next conveyance.

I have not time now to write to my Lord of London, my much honored Diocesan, but pray that this may be communicated to him, and that what is necessary from the Venerable Society, and that worthy Lord in order to removal be sent me per the next opportunity.

I trust there are none of my most honored Patrons do entertain so hard a thought of me as to believe I have any prospect of a temporal advantage by this removal. No, God knows I have not; Indeed I must say that I cannot have; for besides that Jamaica is a much pleasanter place, where I have abundantly better conversation than can be had at Rye, and that the allowance from the County for the Minister is ten pounds per annum more here than there; I assure you if riches were my aim, I had invitations enough, and between four hundred pounds and five hundred per annum offered me if I would have removed from hence into the West Indies; but these arguments powerful enough to induce some, I thank God have not been able to prevail with me to leave the Church, (over which, though most unworthy, I was thought fit to be appointed Overseer), in so much trouble; its nothing but the peace of the Church that has inclined me to listen to the frequent requests of the people at Rye; they have promised me if I would come to them they would be united in their affections and one and all come to hear me.

May the Lord Jesus Christ, the great & good master of the flock, make me under him a happy instrument in uniting the people, in making up the divisions among them, and quenching the flames that blaze out.

I present my utmost duty to my ever honored patrons heartily earnestly and constantly praying for them and to beg Sir you'll please to excuse this haste and to send an answer per first opportunity to Honored Sir,

Your humble Servant,

Thos. Poyer.

— Doc. Hist. N. Y. Vol. iii. p. 172.

REV. MR. POYER TO THE SECRETARY.

Jamaica, February 23rd, 1718. [1719.]

Honored Sir: By reason of the sudden notice I have of the Ship's sailing so speedily in which this comes, I have only time to acquaint you I am informed by many that the Dissenters here are representing their case home to his Majesty.

I know not what sort of Representations they make nor do I fear answering them, I hope to satisfaction, when I know what is represented; therefore the

favor that I humbly beg of my Honorable Patrons at present is, to use their interest in his Sacred Majesty to desire that nothing may be determined 'till we have liberty to answer for ourselves; I make no doubt but this my humble request will be granted.

You & those who have been eye & ear Witnesses, know how violent the Dissenters have been here; and against the Members of the well wishers of our Poor Church; how many wiles they have to hinder Man from joining with us, whose inclination to us have been very good; and what means they use to tire me, expecting that if they can, to wear me out with their barbarous usage, after having stood with courage and patience in the gap for above eight years and an half; no Minister of the Church of England will venture to come after me.— Doc. Hist. N. Y. iii. 233.

To THOMAS ROBESEN, COLLECTOR, GREETING. (MARCH 7, 1719.)

Pursuant to the Generall Assembly, you are, in his Majestys name, hereby impowered & Required with all convenient speed & dispatch, to collect & gather all such publicke Taxes & Rates as are at present or shall be deliuered you by the Assessors of Brookhauen; all which sums of mony you are to collect according to ye form & effect of every persons respective Assessment; and if any person or persons shall refuse neglect or delay to pay their respective proportions, as they shall legaly be assessed, that then & in such case you are to leuye the same by distress upon the goods & Chattels of those persons so refusing neglecting or delaying, by exposing them to publick sayle, & returning the ouerpluch, if any there be, after the reasonable charge deducted to the proper owner; and for so doing this shall be your sufficient authority; giuen under my hands & seales, in Brookhaven this 7th day of March, in the fifth year of his Majesty's Raigne.

per Henry Smith, Jus.

Annoqe. Dom. 1718/19 William Sell.

PETITION OF CERTAIN DISSENTERS TO HAVE CERTAIN ALLEGED UNJUST FINES REMITTED. [MAY 6, 1719.]

To His Excellency Robert Hunter Esq., Captain General & Governor in Chief of His Majesty's Provinces of New York New Jersey & Territories depending thereon in America and Vice Admiral of the same.

The Petition of Daniel Bull, Henry Ludlum, Hezekiah Denton, William Carman, Samuel Ludlum and Robert Denton of Jamaica in Queens County of the Island of Nassau,

Humbly Sheweth:

That whereas your Excellency's Petitioners have been fined by several of the Justices of said County, in the sum of twenty six pounds ten shillings, for being guilty as is alleadged of a Riot by us committed in Jamaica, in said County, last Xember; We beg leave to acquaint your Excellency, that some of the said Justices did, upon their displacing of our Constable, appoint in his room one Combs, a Notorious fellon; and he as a tool has been Instigated maliciously to Inform against us as Rioters, under pretence that we forcibly opposed him in the execution of his pretended office, which we never did, nor designed, against any lawfull officer in the due execution of his office; neither can it be proved we did by any person whatsoever.

May it please your Excellency to Consider the manner of our being fined, occasioned particularly by means of Mr. Samuel Clows who took upon him to act, (in the Absence of the King's Attorney), in Court, in his place, & Implead us Petitioners for a Riot, and with such success that a Jury was found, all churchmen except one or two, who took the notions he gave them of a Riot, and accordingly found a Bill against us, none but said Clowes being permitted to speak in Court; to show what base partiality he acted, he solicited the Justices to fine us above

what your Excellency could remitt, & using this Argument that if they fined not above your Excellency's power to remitt they did their work but by halfs.

May it please your Excellency to Consider our distress, and in your great goodness please to remitt these fines so imposed, and your Excellency's Petitioners in this and many other respects sorely aggrieved, shall ever pray —

New York, May ye 6th, 1719.

I Refer the Consideration of the Allegations conteined in the within petition, to the Judge of the said County and his Assistants or any three of them who are to repeat to me how they find them as soon as may be.

Ro. Hunter.

— Doc. Hist. N. Y. iii. 173-4.

[PETITION OF SEVERAL OF THE INHABITANTS OF JAMAICA AGAINST THE JUSTICES OF THE PEACE. MAY 14, 1719.]

To his Excellency Robt. Hunter Esq., Captain Generall and Governour in Chief of his Majesties Colony of New York, New Jersey and Territories Depending thereon in America and Vice Admirall of the same etc.

The Humble Petition of severall of the Inhabitants of the Precinct of Jamaica in Queens County.

Sheweth That after many and grevious oppressions, for a Long time by us your Petitioners suffered, and a multitude of others in Queens County, Especially in the District of Jamaica; Necessity Compels us that we conceal no Longer, from our Governour some of the Immediate and Principall authors of our past and present troubles; We shall at present confine ourselves in what we have to offer, to the Bench of Justices of this County; against severall of them we think we have great Cause to Complaine; and most Humbly Begg in all humility to flee to your Excellency, the patron of Justice, and the relief of the oppressed in your Government; We pray your Excellency's Patience in hearing a few of the many things we have to alleadge against them.

1st. Against all and every of them, the Justices of Jamaica Precinct, Justice Betts only Excepted, we say that they have, Contrary to the Express meaning and Intent and Letter of the Law and Priviledge of the subject, taken upon them arbitrarily to turn out our Church Wardens, who were legally and fairly chosen by the people as the Law Directs; and after outing them, imposed a fine on each, giveing out an execution Against them; all this was done at the same Court, without soe much as once signifying their Sentence against said Wardens; though they had acted with the most scrupulous Exactness to the rules by which the Law of the Country Does Regulate their office, in this manner were they turned out.

(2) We are apt to Believe upon no slight grounds, that all these proceedings against the Church Wardens were no other than the Execution of what had severall Weeks before been Concerted and privately agreed upon by a private Cabal, wherein Justice Whitehead had a great hand; for it can be proved that as by said Whitehead had all along appeared with the utmost warmth and heat against the Church Wardens, soe has he acted with the most gross Partiality and Selfishness, his principall aime in outing them being to recover a sum of money from Mr. Poyer; which said Poyer was to pay on Condition only that he should Receive the Publick money settled on the minister of Jamaica Precinct. The Church Wardens and Vestry being against Mr. Poyer haveing the money; there was no ways for Mr. Whitehead to come at his Debt but by influencing the Justices, and Joyning them himself to adjudge the money to Mr. Poyer, and soe to himself; and that none of their measures might fail them, Mr. Samuel Clowes, by name was appointed, or at least appointed himself, to Implead the Church Wardens before the Court of Justices; and yet before, he was one of the two that were Designed to succeed the Wardens in their office; all this was well Taken, and for his Reward in pleading for himself he is made Church Warden: we submit it to your Excellency what manner of proceedings these were.

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(3) They the said Justices, have to the great Detriment and Damage of the subject, Invaded the priviledges of the Vestry, in giveing away the peoples money without the said Vestry's Consent, and against their will in Determination in vestry assembled.

(4) They have Contrary to the Law taken upon them to assess Levy and give away the subjects money, to Mr. Thomas Poyer under pretence he is Legall Incumbent of Jamaica Precinct though the said Thomas Poyer naver was called by the People or any one sett of vestrymen as the Law Directs;

We pray most humbly to Lay before your Excellency the following particulars against these justices by Name.

Justice Jonathan Whitehead is a Common Pleader for money at the Petty Court of Justices; what inconveniencies hereby Accrues to the poor Subject, we submitt to your Excellency, when a justices attorney, Plead before a Brother Justice; we can name the person he has Confest to, he makes sixty pounds per annum by this gainfull Trade: 2: he has Taken upon him to Assess his Majesty's Subjects of New Town for a Debt he alledges the Town owes him, and keeps Dayly Teazing and vexing the people before petty Justice Courts: who Refuse to pay him according to his assessment. (3) Such a Lover of Cards is he, that he has prophanly Enough Exprest himself that it is as Lawful to play at cards as to read the Scriptures: (4) he has attempted the Rescue of a Prisoner out of the officers hands: (5) he has not kept the King's peace, when he might and ought by his personall presence to have done it:

Justice John Smith, as is a man of a very small and Inconsiderable Estate, soe it can be proved that Contrary to his oath (of) office, and Duty to King George, he has taken no notice of the informations made him by Credible Persons, against a fellow for treasonable and Execrable speeches against King George and the prince of Wales: the fellow was Liver in Jamaica, but hearing that the Kings Attorney was informed of his villany, and of the justices neglect, fled: He the said Justice, has given in the same action and Cases wherein he was sole judge, a Contrary judgement, once for the plaintiffe and again for the Defendant: by this procedure overthrowing all solid Grounds of Hope for Justice in the aggrieved subject;

Justice John Clement has done a thing in the County, till this day never before heard of Perhaps in all America In a Justice Court held before him: Where justice Whitehead was plaintiffe, and a New Town man Defendent, the Defendant Refuseing to pay what Whitehead had assessed him, was Tossed from town to town and from place to place by the said Justice Clement, to wait on nine Courts successively, and at Last Whitehead Carryed it by the Sentence of Clement; his free holder in vain Contradicting and opposing the judgement;

Justice Wm. Cornell has in a most Arbitrary manner out braved the Law, and in Defiance of the limitts sett to the authority of Justices, taken upon him in his Petty Justice Court, to try and give Judgement in a Case of three pounds, Expressly against the letter of the Law. And soe much Doth he Honour the Comission of the Peace, that he was Indicted, for Robing severall persons of their ffish and Apparell, and had a Bill found against him for the same, Last Court of Sessions at Jamaica; at the Committing this fact Justice Whitehead was present, an Idle Spectator, Namely suffering this wrong to be done to the men;

Justice John Hunt we cannot Look upon him other than an Instrument of very great Hardships and Cruel severities upon his poor Neighbours of New Town; and how far he Consults their Good and Quiet in his office, may in part appear by a few of the many Instances that may be offered In his Conduckt. He summoned a man before him, for a matter of fact done out of the County; then Committed it to arbitration of men for Decission; then against the mind of the arbitrators, Resumed the action, Cast the Defendant in one pound four shillings and six pence, out of which the arbitrators had a Dollar; att another time, upon the accidentall Breaking a Brass shoe Buckle in his presence, a Court was called and the matter long Debated, he gave Judgement against the Defendant for six shillings Damage, and three Dollars for cost of suit. Its observable that this man that was Defendant was allowed no time as the law Indulges to prepare his Defence. (3) He the said the Justice Hunt Contrary to his office, has Taken on him the office of Constable, and in person summoned a man by vertue of said

summons, to appear before himself in Court; he Tryed and Determined the Case against the Defendant, gave four shillings to the Plaintiffe more than the Debt, and allowed six shillings to himself there being no evidences;

May it Please your Excellency to Consider the premises, and grant us such redress as to you shall seem most Convenient; and by Redressing our wrongs Effectually prevent the Effects that abused power and authority threatens our persons and Estates with; we pray your Excellency to Believe that it is with no small Regrett we offer anything that may Lessen the Character of these Gentlemen with you; soe on the other hand, we promise ourselves your Countenance in Exposing the false measures those Gentlemen have fallen into, to the hurt of many; its not a mischief Perpetrated against a single person, or soe, though to their undoing, that moves us to this address against men of such Distinguisht Stations as the Justices are among us; But the Inconveniences we and many others are fallen into, those Effect us; nor are we under any Concern to make good what we have here affirmed against those justices, or any of them, by name: All the articles alleged against those named, we offer to prove fully, without succumbing in any one article whatever; and Doubt not to make it appear that we have been sparing perhaps to a fault, (as things are not with us), in telling truth Less against them than we have truth and proof to support us in. Your Excellency we hope will wisely Consider, as the above mentioned abuses of the justices in Diverting from the fundamentall Laws and great ends of magistracy and Government; soe the Qualities of the men, Considered, without the ornaiments of their honorable office to Recommend them to your Excellency's Good Likeing, we believe those will be found to be but of a size with their neighbors; neither we hope will your Excellency's good will and favour be monopolized by a sett of men, that know soe Little to value or use it; we Intirely submit to your Excellency's great Discretion, to Act in the premises as you shall think fitt, and that you will see Cause to Out these persons of an office, they have bore so Contrary to the Ends you proposed to yourself in honoring them with it, and your Excellency's Petitioners shall pray.

Samuel Fitch	John Carman
Silas Titus	John Carpenter
Daniel Smith	Samuel Coe
Elias Bayles	John Coe

New York Secretary's Office May 14th, 1719.
A true Copy Examined per me.
J. Bobin, Cl.

(A number of affidavits accompanied these papers. The following will give some idea of their character.)

Isaac Smith of hemsted, being of full age, being sworn upon ye holy Evangelists, sayeth, that being together with Obediah Ualentin, booth Uestry men of said towen, was in Company with Tho. Gildersleef, Church Warden of said towen, he the said Church Warden told us he was Dissatisfied with the Justisis under mentioned, thear Eating and Drinking up the poors mony, (meaning the poor of hemstid); upon our asking him how they did it, he ansured that they has Demanded of him six pounds of the poors mony by their Warrant to pay he beleued for thear Eating and Drinking. We told him that he ought not to paid it; he mad ansur, he thought he must not Deny the Justisis warant; afterward when the Justisis and Uestry met to rais mony for the Minister and poor as the Law Directs, I told the Justisis they ought to return the poors mony, taken as aforesaid, for that their Demanding, receuing and Conuarting it to their own use, was a thing Contrary to Law: Coll. Hicks then present reade the act of Assembly showing that the mony ought to be issued by a Joynt Consent of Uestry men and Justisis for the End and purposes spesifid in the act and no other. Notwithstanding the Justisis refused to repay the mony, though they ownd Just. Cornell had reseued twenty shillings, Just. Uanwick twenty shillings, Coll. Jackson one Dollar for thir own use, which he refused to repay Except he should git his Diner out of the Dollar; as for the rest of the mony these three Justisis told us that it has been Laid out apon a woman that had Laid a bastard Child att Mr. Clarcks Dore: this was alleged by

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them but it helps nothing when Ualintin and I told them thay ought not in this sort to mack yous of the poors mony, all that we said preuailed nothing with these Justisis to refund one penny of the poors mony teaken as a boue said, and apon the Gouerners absence in the garseys, obed Ualintin and I had written complaint against thes prosedings into the hands of Mr. Clarck, sinc which time nothing hes been Don in the affair: further this Deponent sayeth not.

Isaac Smith.

Jamaica, May 22.
Sworn befor me.
Joseph Sackett, Justis.

Thomas Hazard of New Town, aged about thirty seven years, being Sworn upon the Holy Evangelist, saith; that at ye time of being prosecuted by Richard Combs in pretence of not doing his Duty as Church Warden, Justice John Whitehead used many arguments with him to perswade him to deliver ye mony which was demanded of him by Mr. Poyer, telling him that if he would promise ye money, he would do his endeavour, that he should not be fined; but ye deponent refused to Comply with his advice; some time before this, Justice Whitehead told him that Mr. Poyer had bought a Quantity of wood of him, & if he recovered his Sallary that he pretended to, he was to pay him nine pence per Load; and if he recovered it not, he was to have nothing. Justice Whitehead persuading him to pay the money to Mr. Poyer put him in mind of what he had told him formerly; when Justice Whitehead had used many arguments with him, this Deponent told him that he Believed that he Wanted his money for his Wood; yet said Whitehead, I wonder that that you will do me so much Damage, Coosen Hazard, to keep me out of my money, for I want it. To which Deponent answered, Uncle, if it be so, I think you are not fit to be a Judge in this case.

Thomas Hazard.

May 27, 1719. Sworn before me one of his Majesty's Justices of ye Peace for Queens County.

Joseph Sackett.

Samuell Hear of Jamaica, inkeper, aged about thirty three, being Deposed on the holy Euanglists sayeth: that Desember Last, as he remembers, John Turner Leat, of the Towne abouesaid, Did att his hows in the presense of thimsellf and Thomas Rattoun and others, refused to Drink King Georgis helth, saying God dam him, I do not acknowledge him: the same words he spoke against the princ of Wals, whare upon Rattoun thretned to throw him behind the fire, and the Deponant told he would be hangd, to which Turner answerd it should be at the end of Mr. Clows hows: this Deponant further saith that next day, Justis John Smith came, and askt whither that is true, that Rattoun told Joseph Smith what John Turner had said against the King; the Deponant answered it was to true: Turner had spoken treason against the King in his hering the Justis made no further Inquiry of said Deponant at that time or any other: further this Deponant saith not.

Sworn before me.
May ye 29, 1719. Richd. Betts, Justis.

Thomas Hazard aged about thirty seven years, being Sworn upon the Holy Evangelist, saith: that before the Church Warden was tryed, upon the Complaint of their refusing to their duty, John Hunt Esq. tolde the Deponent that the Church Warden would be turned out, and that Samuell Clows and Thomas Willet would be put in their Room, according to which prejudication or prediction it happened. And further ye Deponent saith not.

Thomas Hazard.

June 9, 1719. Sworn before me one of his Majesty's Justices of the Peace for Queens County.

John Hunt.

Jeremiah Wood of Hamsted, aged fourty three years, being deposed on the holy Evangelist Saith: that on Tuisday or Wednesday the last week, Justice John

Smith came to the house of the deponent and told him that he had heard that Thomas Langdon and the deponent were to go down to York to giue Evidence against himself & Justice Cornal before the Governour next Thursday: but if he deponent would not appear against himself & Justice Cornal before the Governour, he & said Cornal would Giue him good satisfaction the next Saturday; the said Justice Smith farther adding I am now come from Justice Cornal: & farther this deponent saith not.

The mark of
Jeremiah × Wood.

Sworn before me the 9th day of June 1719.
Wm. Doughty, Justice.
— Doc. Hist. N. Y. Vol. iii. pp. 176-181.

Secretary Clarke to the Magistrates of Queens County.

Gentlemen

His Excellency having read a Petition from several of the Inhabitants of the precinct of Jamaica in your County has commanded me to send you the enclosed copy, that having considered what is there suggested as Complaints against you for the Judgments by you given and other transactions and Conduct upon the Acts of Assembly for maintenance of the Minister of the said precinct you may return to his Excellency your Answer thereto.

But there being other Complaints in the said Petition against several of the Justices you are to give to Each of them Copys of those particular Complaints which concern them and with all to signify to them that they do with all convenient speed appear before his Excellency to answer to what is so Complained of against them giving timely notice thereof in writing under their hands to the petitioners or one of them that they may be present and prepared to make proof of the said Complaints if any they have.

I am etc.

G. C.

Secretary's office May 14th, 1719.
To the Justices of the Peace for Queens County.
— Doc. Hist. N. Y. Vol. iii. p. 181.

[Reply of the Judges. May 23, 1719; with Affidavits.]

May it Please your Excellency

In obedience to your Excellency's Order, relating to the unsigned Petition of Daniel Bull and others, Haveing first returned your Excellency our hearty acknowledgements of the Special favour you have done us, in the manner as well as the Opportunity you have been pleased to give us to vindicate ourselves. We pray Leave humbly to acquaint your Excellency, That the main Articles alleadged in the same petition are Untrue, as we Conceive will most Evidently appear by the papers of our proceedings against the petitioners, which are herewith presented to your Excellency.

The Constable of Jamaica was Lawfully displaced by us, and ffined for not Doing his Duty; and another Constable put in his stead, who appointed Coomes his Deputy; he was not appointed by the Justices, but we do not know that Coomes has misbehaved himself in that office. Besides the Depositions here Inclosed Diverse other Credible Witnesses were sworn before the Jury of Inquiry, and particularly Mr. Justice Whitehead and Mr. Justice Clement, who were Eye Witnesses of a great part of the Action.

The petitioners might have been ffined on the View of the Justices, But in favour to them, and that might have no manner of reason to Complain of any hasty, or otherwise severe way of proceeding; This of doing it by a Jury was made use of. This Jury Consisted of some of the most principal men in the County, as well for Estates as Honesty; and if many of them were Churchmen, we cannot think them the less capable of the office for that reason. None were forbid to speak or would if they had anything proper to say. And we do not remember that Mr. Clowes made use of any such argument before us as is mentioned in the latter end of the petition.

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We are humbly of Opinion may it please your Excellency, That the Riot Committed by these persons was one of the most Notorious Riots (all the Circumstances Considered) that ever was Committed in this Country.

And our design was not to have ffined them at all but to referr that to the Court of Oyer and Terminer, had they not in the most submissive manner, and under their hands requested it, even after they had Demanded and were admitted to Traverse the Inquisition found against them.

May it please your Excellency We are humbly of Opinion that we have proceeded against these persons, in a Just and Legal method; But we are very Conscious to our Selves, we have Dealt with them in all Tenderness and Moderation: Too much of this if anything has been our only fault, and we know not but this may have Contributed to the harsh and severe Expressions used by them in the petition; of which we shall say no more, but Submit them to your Excellency's being in no doubt but your Excellency will take such notice of them, as will be Conductive to the Encouragement of the Magistracy of this County in their Duty.

Itt is with some Concern that we find ourselves Complained against in such a manner to your Excellency for our Judicial Actions, in punishing persons for a most dangerous Riot, when we were by Law obliged thereto, under very great penalties.

We humbly submit to your Excellency's great prudence, all our Actions, and also whether these petitioners are proper objects of your Excelleny's favour, in relation to their ffines; which are so small, that they will scarce satisfy the Charges of that necessary prosecution. But we do assure your Excellency, how ill soever these petitioners have deserved of us; Their Indiscretion shall not be able to make any Impressions on us to their prejudice, but we will still go on to Discharge our Dutys according to Law and good Conscience. And though we very well know some Turbulent people amongst us are now busy to scrape up all the Little Complaints they can against us; We are humbly Confident that the Groundlessnesse and Untruth of this petition, will Induce your Excellency to give but Little Credit to any other Suggestions, people of this sort of Spirit may make against us.

We remaine

May it please your Excellency your Excellency's most obedient and most humble Servants,

Wm. Hallett	John Smith
John Hunt	Johath. Whitehead
Richd. Betts	John Clement
Wm. Doughty	Wi. Cornell
Jn. Jackson	Tim. Bagley.

Jamaica 23rd May 1719.

To His Excellency Brigadier Hunter,
Governour of the Province of New York etc.

Richard Combs Deputy Constable of Jamaica, being Deposed, saith: Having some time ago received a warrant from diverse Justices of the Peace of Queens County, with an assessment thereto annexed, to Levy the Minister's Rate for Jamaica About ten days past, he went to the house of Daniel Bull, in Jamaica, One of the persons taxed in the same Rate, and demanded his proportion thereof; to which demand the said Bull said, that he did not know whether he would pay it or not; This Deponent further saith that on fryday morning last he, with one man in his Company, went again to the said Bull's house, and demanded his said Rate, But Bull fell into a great passion with him and told him he would pay him nothing; on which this Deponent said he must then Distrain for itt; but Bull, immediately took up an axe Swinging it over this Deponents head, said in very great haste, he would split his brains, if he touched anything there; that one Jacamiah Denton presently came to the window, whom this Deponent Commanded in the King's name to assist him, but he Laughed and said he would not obey him, and said he was no Constable and refused. Then this Deponent told the said Daniel Bull he would go and get more Company to Assist him to make the Dis-

tress, to which Bull said you may go as soon as you will for I'lle get an Army ready to meet you.

This Deponent did then Immediately go up and down the Town and mustered up about Sixteen or Seventeen people to assist him, and sent Messengers to some Justices of the Peace to acquaint them with this matter. Mr. Justice Clement went along with this Deponent towards the said Bull's house, where they saw Mr. Justice Whitehead, who Came over to them; That being now before the said Bull's Door, he the said Bull with One William Carman, Samuel Ludlam, Robert Denton, Hezekiah Denton, Henry Ludlam and Ephraim Smith, stood there with great Clubbs in their hands, and stript to their Wastcoats. Then this Deponent addressing himself to the said Bull told him he came to Distrain for the Minister's Rate; but Bull told him he should make no Distress there. Then this Deponent Commanded the said persons who stood with their Clubbs, to Assist him in making the Distress; but they refused & Lifting up their Clubbs bid him come if he durst, and gave him a great deal of Scurrilous Language; and the said Bull advanced two or three steps from his Company towards this Deponent, and lifting up his Clubb told him if he came one foot forward he would knock out his brains. This Deponent says there were several others without Clubbs stood by the Door, and a great many in the house, and being diswaded from Violence by Mr. Justice Whitehead, and also seeing a great many in Bull's house, so that Bull's Company being betwixt twenty or thirty persons were too Numerous for him, he walk't off with his Company and made no distress. This Deponent further says that amongst the rest that he Commanded to assist him in the town, he the said Robert Denton walk't off, but he found him sideing with Bull afterwards; Thomas Thurstan did not deny, but Came not, and when he Commanded Adam Smith and three or four more near the house of George Mc Nish, bid them not to mind or obey him; And the said Adam Smith told this Deponent that the said Mc Nish told him and the rest not to obey him, and Invited them into his house to drink Syder; but nevertheless this Deponent says that the said persons did follow him but stood at a considerable Distance.

Richard Comes.

Sworn ye 8th of Xcber 1718
before us
John Smith
Ricd. Betts.

Joshua Pettit aged about Eighteen years, being Deposed says: that Last fryday was Sevennight, Daniel Bull of Jamaica told this Deponent That the Constable Designed to Strain upon him that day, and Desired this Deponent to tell some people as he went along to come and assist him; This Deponent accordingly Did tell Robert Denton, William Carman and Ephraim Smith to go and they Did so, and further he says nott.

Joshua Pettit.

Sworn ye 13th Xber 1718 before me
John Jackson.

We underwritten, having been Lately Guilty of a Riot as is said, in Jamaica, Doe hereby declare that we are sorry for the said offence, and do promise to behave ourselves more peacably, and as Obedient subjects to his Majesty, King George, and all his officers for the future, and doe hereby humbly submit ourselves to the mercy of the Justices of this County, and relinquishing all right of Traversing the Inquisition found against us, do pray to be admitted to our fines: witness our hands the 13th December 1718.

Danl. Bull
Saml. Ludlam
William Carman
Hezekiah Denton.
Henry Ludlam
Ephraim Smith
Robert Denton

— Doc. Hist. N. Y. iii. 174-6.

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ANSWER OF THE MAGISTRATES TO THE PRECEDING.

May 27, 1719.

May it Please your Excellency It is with the highest sense of Gratitude that we reflect upon your Excellency's most particular favour and goodness to us the Magistrates of Queens County by permitting us this way to Justifie ourselves against the Complaints contained in the petition of Samuel Fitch and others preferred to your Excellency concerning some of our Judicial proceedings. To do which so far as those Complaints relate to us Jointly we are under no manner of Concern, for nothing can be more Remote from the truth than are the suggestions Alledged in the said petition.

We humbly beg your Excellency's patience to hear the account of our whole proceedings in relation to our turning out the Church Wardens of this parish, appointing new ones, Raiseing money without the Concurrence of the Vestry, and Ordering the payment of that money to the Reverend Mr. Thomas Poyer Minister of Jamaica.

There being some money raised for the Ministers Salary in the hands of John Everet and Thomas Hazard, Church Wardens; on the Application of Mr. Poyer some of us signed Warrants ordering them to pay that money to him, which they refused to do. Complaint was made to us thereof, and on the 9th day of ffebruary last we Ordered them to be summoned before us on the 14th of the same month, according to the Directions of the Explaining Act of the Ministry. Att which day they appeared and owned that they had refused to pay the money, but offered nothing either in Excuse or Justification; only prayed further time to give their reasons, because their Council, Mr. Jamison, could not be there, and produced a Letter from him to that purpose; according to their prayer, (when Justice Whitehead was a very earnest Solicitor in their behalf). We did adjourn to the 23rd of ffebruary, Att which day they came with Mr. Attorney General, who Appeared in their behalf, and Mr. Bickley for the prosecution; Mr. Clowes did not at that time speak at all.

Mr. Attorney to the best of our remembrance offered these reasons only.

1st. That the money must be paid by Order of the Justices and Six of the Vestry, and Could be done no other ways.

2nd. The practice of New York was, that the Vestry signed the Warrants for paying away the money; The Justices cannot do it alone.

3rd. That indeed he thought nevertheless, that the Justices might order away the paying of the money alone, if Application had been first made to the Vestry, to try whether they would sign the Warrants or not; but that not having been done the Justices could not Do it alone; and therefore the Church Wardens in this Case might refuse to obey the Warrants for the words of the Act of Assembly were Express.

To these it was said on the other side, That the Justices were Commanded to order away the paying of the moneys as well as raiseing Itt, by Virtue of the Kings Writt of Mandamus to them Lately Directed out of the Supreme Court, and that the Law said the King might Commit the execution of his Statutes to whom he thinks fitt, and Consequently to the Justices of the Peace; though they be not particularly named in the statute.

That Judges are to make such Exposition of Statutes as not to suffer them to be Illusory.

That Judges are to make such Construction of Statutes that may redress the Mischief, and Advance the Remedy, and Suppress all subtile Inventions & Evasions for the Continuance of the Mischiefe, and to add force and Life to the Cure and remedy, according to the true Intent of the Act and the publick Good.

That Statutes are always to be so Interpreted that there should be no failure of Justice, and many other Arguments; so that on the 25th of the said Month of ffebruary, we Did Give Judgement against two Church Wardens, and ffined them and immediately thereupon gave them notice of our judgement; and the same day a writing under our hands and Seals to Dismiss them from their office was Delivered to Each of them; and new Church Wardens were then appointed by us in their stead.

We are humbly of Opinion, may it please your Excellency, that in our proceeding and judgement herein We have acted according to the true Intent and meaning

as well as the Express Letter of the Two Acts of Assembly relating to the Ministry. That it would have been the highest Injustice in us, either to have acted otherwise, or Refused to act at all; for as right Judgement ought to be done, so Justice ought not to be denied; and it is very plain by those Acts that the Justices or any two of them are empowered alone to raise the money, if the Vestry refuse or neglect to Joyn with them in the Doing it. And how could it be Supposed that those very persons who had refused to raise the money, would, when raised, agree with us in the ordering and Disposing of it; neither, With humble submission, Can we think it in the least reasonable they can have any power at all in the Disposeing of that money, since they had thus willfully Lost their power of Raiseing it; besides we were further Enforced to this by the King's Writt of Mandamus before mentioned.

As to the main thing which trubles these petitioners, (though their yearly proportion of the Minister's Salary is but very small amounting in the whole scarce to three & twenty Shillings, notwithstanding they would insinuate as if themselves were very considerable persons in the parish), to witt our ordering the money to Mr. Poyer. We think it beyond all Doubt that the money can belong only to a Minister of the Church of England. We know Mr. Poyer is such, and that he was Inducted by Orders from Your Excellency near nine years agoe, and has very Dilligently Officiated all over the parish ever since; and therefore that the money is due to him; for though we have the Misfortune to have Dissenters to be Vestrymen, who either refuse to Call at all, or at Least call such a person as by Law is not Quallyfied to accept of it, (which is all one), we do not therefore think that the Cure ought to Lye Vacant, and thereby the Souls of the people neglected. Besides we are Confirmed in our Opinion by a Late very mature Judgement given upon a special Verdict in the Supreame Court, in an Action brought in by Mr. Poyer against Mr. McNish, for recovering part of the ministers money, where the right of Mr. Poyer was fully argued & Judgement past in his behalf.

As to their Accusation of Caballing we know nothing of any private meetings much Less Cabals to Concert anything in relation to the Church Wardens; but if any meetings had been, we humbly think the word Cabal too hard a term, we also deny that any of us acted with any heat or warmth in those matters, Notwithstanding the many provocations we have met with from some restless Spirits; unless it be Mr. Justice Whitehead who we Confess did in our private Conferrences appear so Zealous & Earnest on behalf of the Church Wardens that some of us suspected he had received store from them.

Mr. Clowes was not Employed by us, but ffeed by the prosecutor against the Church Wardens, which ffee we suppose was his Inducement and not the unproffitable office we put upon him.

As to those matters of Complaint which Concern those Justices which are particularly named, we have given them Copy of the particular Articles which Concern them.

And now may it please your Excellency to permit us with all humble submission to Lay before you, our Sincere thoughts of the Causes true Source & Spring of the Trubles in this County and those Complaints.

Though the first Act of Assembly for setling the Ministry was made before there was any Church of England Minister in the province, except the Chaplain of the forces; yet no Dissenting Minister Did ever pretend to much Less venture to receive any moneys raised by that Act, till the Dissenting Minister in Jamaica Mr. George McNish with much assurance Assayed itt. This is the man by name who in Concert with a very few others, is the Contriver and Ring Leader of all our Commotions; and Indeed has successfully puzled the people about Religion That he has almost extinguished Charity amongst us. And though nothing be more Evident than this, yet he still is resolved to prosecute his Cunning Contrivances, though against all Law, Reason, and practice, yea and as we Can prove against the Councils, the Entreaties of Diverse Ministers, even of his own persuasion; but he finds his Account in it. These people the petitioners are but the tools of this Machiavil: 'tis he that is their only support; he presides in all their Councils, Appears publickly for them, at almost all Courts to Abett their Actions; 'tis he that occasioned and perswaded Mr. David Wright, late a Justice of peace here, (but Justly Displaced by your Excellency for this very reason), to

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take upon him to Judge of a Warrant Given by Eight of us for raiseing the Minister's Salary, and to adjudge it void; and that the people ought not at all to regard the same.

'Twas before this Justice Wright, and in the presence of above an hundred people of the parish of Jamaica, that this fomenter of Differences Averred, that the Act for the Explaining of the Act for the Ministry, was no Act of Assembly, or of any manner of force in this province; for that it was never past into an Act, nor was ever published; neither to be found in the Secretary's Office; and though an Exemplification of the Act was then produced in parchment, under the Broad Seal of the province; his Accomplices, Mr. John Coe, (one of the petitioners), averred (we believe very untruly), That the Deputy Secretary had told him that he never gave any Exemplification thereof. And not to trespass to much upon your Excellency's patience, We humbly pray Leave to say That we have very great reason to believe, it was chiefly by this gentleman, Mr. McNish, his practices, that was the Occasion of the Late Riot Committed here; a Riot so very flagitious that nearly Border'd upon Rebellion; for it appears by a Deposition relating to that matter, that he Diswaded some persons from Assisting the Officers to quell that Riot; And he himself has confessed before us, that he had been present at near twenty private meetings with the people, (those of his own Congregacon we supose), and had always perswaded them not to pay the Minister's Rate, which has been ordered to be Levyed by Warrant under the hands and Seals of E'ght Justices of the Peace; and though indeed he would soften the matter by saying at the same time, (when the people talkt of resistance), That he would not have them to use force, for that a good cause might be lost by bad management. Yet when people prone Enough of themselves to Disobedience, are by the art of words possest with a firm opinion, That the Officer who comes to Demand Taxes of them is only a pretended Officer, and that the Law by which he acts is only a pretended Law, there being no such thing in Reality; and consequently That the Officer makeing Distress in these circumstances, is no other than a Robber; We say when a Bigoted people are thus spirited up by their Ghostly Guide, It is no wonder notwithstanding his cold caution to the Contrary, if they are hurryed into the Last Extreams; and we know that the greatest Rebellions have often sprung from such suggestions.

Your Excellency will be pleased to pardon us, If we have shown any unusual warmth in our Expressions herein, our Designe being only to report to your Excellency matters of fact, truely as they are, without Embellishments. And we in all humility submit the Consideration of these things, as well as our own proceedings, to your Excellency's Great Wisdom, and favourable Construction; We are very Certain that we have Acted nothing in these matters but with the utmost Caution, and with a peculiar Regard and Tenderness to the persons Concerned, our Dissenting Brethren, now said to be Aggrieved; and as we are sure we have done Everything herein, according to good Conscience, and our knowledge of things, so we humbly think we have Exactly followed the Rules of the Law. If we were guilty of the Least of the Articles Drawn up against us, we should acknowledge ourselves wholly unworthy of the Honour Conferred on us by your Excellency, but as we humbly think we are not, we Cannot in the least Doubt of your Excellency's Discountenancing these petitioners, Censuring the Disturbers of the peace of this County, and by your favourable Construction of all our Designs and Actions Encourage us to go on in our duty with Allacrity.

We remain,
May it please your Excellency,
Your Excellency's most humble and most
Obedient Servants,
Wm. Hallett
Jonan. Whitehead
John Smith
John Hunt
Wi. Cornell
John Clement
Wm. Doughty.

Jamaica ye 27th May, 1719.
To His Excellency Brigadier Hunter
Governour of the Province of New York etc.

— Doc. Hist. N. Y. Vol. iii. pp. 181-184.

JOURNAL OF THE NEW YORK COUNCIL.

Council Journal. Repairing Rye Church.

1719, June 17. An Act to enable the justices within the parish of Rye and the vestrymen of the said parish or the major part of them to raise a certain sum of money for the keeping in repair the parish church of the said parish. Sent from the Assembly to the Council. Brought up, read, and committed, 445; passed, 446, (June 18); Signed and enacted, 448.

AN ACT to enable the Justices Inhabiting in the Parish of Rye & the Vestry Men of the said Parish or the Major part of them to raise a Certain Sum of money for the keeping in repair the Parish Church of ye said Parish.

(Passed, June 24, 1719.)

WHEREAS the Parish Church in the Parish of Rye in the County of West Chester is very much gone to decay, & if not timely repaired will be totally ruined in Order therefore to prevent the same, & keep it in good repair for the future. Be it Enacted by the Governour Council & General Assembly & it is hereby Enacted by the authority of the same, That it shall & may be Lawful for the Justices of the Peace Inhabiting in the Parish of Rye & the Vestry Men of the said Parish or the Major part of them to Assess raise & levye upon the said Inhabitants by even and equal portions any Sum not exceeding the Sum of Thirty four pounds Current money of this Province, which Sum so Assessed by the Justices & Vestrymen aforesaid Shall be Collected & Gathered by the Constables of the Parish aforesaid by Warrant under the hand & Seale of any two of the Justices Inhabiting as aforesaid, & upon neglect or refusal of the payment of all or any of the Sum or Sums of money Assest as aforesaid, it shall be Lawful for the Constables appointed to gather the said Assessment to make distress & Sale of the Goods of any Person so neglecting Or refusing, returning the Overplus to the Owner thereof if any be after the said Assessment and the Charges of Distress is Deducted. This Act to continue for one Year & no Longer. — Colonial Laws of New York, Vol. 1. p. 1039.

CHURCH OF NEW YORK.

July 9, 1719.

Consistory held. Resolved, That the leases of divers lots on the Shoemakers' land; as John van der Heul, three lots, Abraham Paalding, two lots, Fred. Woertendyk, one lot, John Hitskok one lot and William de Pu, one lot — dated April 1, 1718 — the lease to begin May 1st in the same year, (which lots were before leased by the Consistory as appears by the writings), be signed and sealed by Do. du Bois, in the name of the Consistory. This was done.

G. du Bois, p. t. Praeses.

Lib. B. 46.

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PETITION IN BEHALF OF A SPANISH PRIEST. (JULY 24, 1719.)

To the Honorable Peter Schuyler Esq., President and the rest of his Majesties Councill of New York.

The Humble Peticon of Thomas Grents, Clark, belonging to his most Christian Majesties Ship, the Victory, the Chevalier de Rossell Commander, in the behalf of Andre Saens de Bitare, Spanish Priest now on board his Brittannik Majestys Ship, the Diamond, Captain Thomas Jacobs, Commander,

Most Humbly Sheweth:

The Said Spanish Priest coming out of the Havana, in the said Ship, the Victory, was taken in her and brought into this Port, and here was Put on shoar and Set at Liberty by the said Captain Jacobs, after he had been plundered of a great sum of money, the Property whereof whether belonging to the said Captain Jacobs or the said Chevalier De Rossell is not yet decided by the Court of Admiralty.

That the said Priest, being So at Liberty, humbly desired his Excellency, Governor Hunter, to grant him a Ticket to depart this Province for Great Brittain, which his Excellency was favourably pleased to grant, and therefore he took his passage for London on board the Snow the Amazone, Captain Butler, Commander.

But So it is, may it please your Honor, that the said Priest having procured a boat to bring him on board the said Vessell, the Said Captain Jacobs has again taken the said Priest, before he could get on board the said Vessell, and took from him what money he had as yet Saved, and now keeps him a Prisoner on board the said ship, the Diamond, and which seems to be a manyfest Violacon of his Excellencyes leave as aforesaid.

The Petitioner therefore humbly prayes on behalf of the said Spanish Priest that your Honor would be pleased to direct that the said Priest may be discharged from his confinement, & Suffered to proceed on his Voyage in the said Snow, or any other Vessell for Europe together with what was now lately taken from him and that his Excellency's Ticket may be kept Inviolable or according to the Lawes of nature nations & Warr it ought to be—

And your Petitioner as in Duty bound shall ever pray etc.

fr Thomas Grents

New York, 24 July, 1719. O P.

(Endorsed)

July ye 23rd, 1719 Read.

Ordered that the President speak to Captain Jacob in Order The Priest taken on Board the Ship Diamond by the Said Captain may be set at Liberty and proceed on his intended Voyage.— Doc. Hist. N. Y. Vol. iii. pp. 277, 278.

WM. FORSTER, SCHOOLMASTER IN WESTCHESTER, 1719.

William Forster was schoolmaster in the town of Westchester, under the Society for the Propagation of the Gospel in Foreign Parts, as early as 1719, and was appointed clerk of the county of Westchester on the 17th of March, 1733; which office he surrendered on the 13th of May, 1746, and Benjamin Nicoll was next day appointed his successor. Commissions, iii., 371, 429..— Col. Hist. N. Y Vol. v. p. 978.

SYNOD OF NORTH HOLLAND, 1719, JULY — AUG.

Article 35.

Classical Changes.

Sent to Raritan in the province of New Jersey: Rev. Jacobus Theodorus van Frylinghuysen.

ACTS OF THE CLASSIS OF AMSTERDAM.

Moneys from Rev. Vas.

1719, Aug. 21st. The moneys transmitted by Rev. Vas, to the amount of sixty guilders, remain in the keeping of Mr. Quaestor van der Heest. x. 107.

PARSONAGE OF REV. MR. PHILLIPS, AN INDEPENDENT MINISTER, REPAIRED, AND REPAIRS PAID FOR OUT OF THE CHURCH RATES.

September ye 10th 1719.

Thees may Certifi whom it may Concern, that some time in August past was a year, that I agreed with Coll. Smith, Nathaniel Roe, John Wood, Richard Woodhull for to Repair ye house Mr. Phillips liues in for fifteen pounds od shillings, to be paid when ye Rate was gathered, which they haue paid, & I haue Receiued it, Thomas Saint, which I am Rady to atest to.

Brookhauen, October ye 10th 1719, Thomas Saint was duly Sworn to the aboue Contents before me. Hy. Smith, Jus.

Those may certifie whom it may concern, that some time in August past was a year, that I agreed with John Wood to repair the house wherein Mr. Phillips, an Independent Minister Lives, for one Pound ten shillings, to be paid when ye Rate was gathered, Which I acknowledge to have received from Coll. Smith, Treasurer as Witness my Hand.

Alexander Amos × his Mark.

Oysterbay, October 12, 1719. Alexander Amos of Brookhaven in ye County of Suffolk, was duly Sworn to the above Contents before me.

Tim. Bagley, Jus.

— Doc. Hist. N. Y. Vol. iii. p. 233.

PETITION OF MESSRS. FLOYD AND SMITH. (OCT. 15, 1719.)

To the Honorable Peter Schuyler Esq., President of his Majesty's Councill and Commander in Chiefe of the Province of New York and Territories thereon depending in America etc.

The humble Petition of Richard ffloyd and William Smith Esq., on behalfe of themselves and other the ffreeholders and Inhabitants of the town of Brookehaven in the County of Suffolk.

Sheweth

That your Petitioners haveing lands within the townshipp, as alsoe lands within the manor of St. George, Exempted from the (said Townshipp and) ..... the said Town under pretence and Colour of an Act of Assembly enabeling the re-

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spective (Towns to) raise moneye to defray their necessary (charges assessed your) petitioners estates in the mannor of St. George and (Townshipp of Brookhaven), and sent distresses in the night time for the ..... and great oppression of your petitioners in pticular But (had they) extended their power to the generall oppression of all the ffreeholders of the said Town youe petitioners would have rested under their own grievance till a due Course of law would have relieved them without giving this Honorable Board the trouble of a Complaint But as oppressions and wrongs done to the publick are matters properly to be represented here your petitioners beg leave humbly to represent to your Honor on behalfe of themselves and the other the freeholders and Inhabitants of the Townshipp that the Trustees of the said Town by pretence of the (said act) of Generall Assembly and contrary to the same ends and intent thereof (which your petitioners humbly conceives was for defraying public charges only) have rated petitioners and other the ffreeholders and raised moneys upon (them for their) private uses and discharging particular agreements with ..... and paying of the Dissenting Minister ..... and other private uses.

That although the several assessments made beares proper title according to the direction of the said act yet the moneyes thereby raised and levyed have altogether been applyed to the private uses aboue and haue accordingly been paid out by the Treasurer of the said town as your petitioners doubt not to prove. And which matter has been soe notorious that the said rates have been levyed (by them without of) fence the ffreeholders not refusing but being ready and willing to pay.

Your petitioners therefore Humbly pray your Honor and this Honorable Board to take the matter into serious Consideration and not suffer those laws that are made for the protection and good of all his Majesties subjects to be perverted to the Injury and oppression of them And that your petitioners and other the freeholders of the said town may be relieved from those grievious burthens laid on them by the said Trustees and the Assessors and other officers of the said town contrary to Law.

And your petitioners shall ever pray etc.

Richard Floyd
William Smith

New York,
15th October, 1719.

— Doc. Hist. N. Y. Vol. iii. pp. 233, 234.

COUNTER PETITION.

To the Honorable Peter Schuyler Esq., President of his Majestys Councill & Commander in Chief of the Province of New York, & Territories thereon depending in America, and all the members of his said Majesty's Honourable Council, Conuened in Councill

The Humble Petition of the principall Freeholders and Inhabitants of the Town of Brookhauen in the County of Suffolke.

Sheweth

That your Petitioners being extreamly surprized, to understand by a petition Exhibbitted your Honors the 15th of this instant by Richard Floyd & William Smith Esqrs., wherein the Trustees Assessors & Collector of this Town, are pereemptorily charged with many Illegal & indirect practices in their Late Publick administrations. Your petitioners hauing duly weighed & considered the contents thereof, & finding it to containe many False & scandalous reflections, Esteem it our indispensible duty, Humbly to represent to your Honors That what moneys pr. said Trustees haue Lately been raised to defray the Publick & necessary charge of this Town, was grounded on a very just & unexceptionable bassis, and also been Judiciously appropriated to such pious & advantagious uses as are absolutely essentiall to the promoting Religion, the aduancement of Learning & securing the Publick Peace & Tranquillity of this Town. And that though represented to your Honors as a grevious imposition; yet from time to time, wee haue freely and volentarily paid our respective assessments of all those Publick charges.

Your Peticoners therefore Humbly prays, that in regard your Honors haue unworthily been imposed uppon, and that these Complaints are groundless, as well as extreamely mallicious, That your Honors in your abundant Wisdom & Justice, will take such prudent & effectuall measures, as that innocency may be protected, The deuices of our aduersaries exploded & the universal Peace & fellicity of this Town, County & Gouernment most happely promoted & Established to the Honor of Almighty God, & the unexpressible Joy & satisfaction of all his Majesties most Dutifull & Loyall subjects.

And your Petitioners (as in duty bound) shall euer pray.

Signed by sixty nine names.

(Endorsed) Petition of the Trustees
of Brookhaven,
October, 1719.

— Doc. Hist. N. Y. Vol. iii. pp. 234, 235.

ORDER IN COUNCIL ON THE ABOVE PETITIONS.

Fort George in New York, the
6th day of November, 1719.

All parties attending concerning the Petition of Richard Floyd and William Smith Esqrs. in behalf of themselves and other the Inhabitants and Freeholders of the Town of Brookhaven in the county of Suffolk were called in and after a full hearing by their councill this Board is of opinion that if the petitioners do conceive themselves injured they may have their Remedy at Common Law and in the meantime the Trustees are discharged from further attendance on this Board.— Doc. Hist. N. Y. Vol. iii. p. 235.

CHARTER GRANTED TO CHURCH OF KINGSTON, 1719.

May it please your Honour In Obedience to your Honours order in Council of this day Referring to us the Petition of Petrus Vas Minister of the Reformed Dutch Church of Kingston in Ulster County, and of Abraham Delameter Captain Wessell Ten Brook, Guysbert Vanderburgh and Thomas Jansen, Elders and of Captain Nicholas Hofman, Lambert Cool, Captain John Rutsen and Tirck Van Keuren, Deacons of the same Church. Wee have considered of the same, and are of opinion your Honour may grant a Patent of Incorporation to the said Minister Elders and Deacons and their successors forever for the free use and exercise of their said Religion and worship with the like liberty and Priviledges as are Granted to the Minister Elders and Deacons of the Dutch Reformed Church in the City of New York with this Difference only that the Rents of the Lands and Tenements to be held by them shall not Exceed the Sum of three hundred pounds per annum. And that you may likewise Grant a patent of Confirmation of the ground and Cemitry or burying Place mentioned in the said Petition under the yearly quit rent of one Peper Corn if demanded, all which is nevertheless humbly submitted by

Your Honours Most humble and most Obedient Servants,

A. D. Peyster
R. Walter
Gerard Beekman
Rip Van Dam
Caleb Heathcote
John Barberie
A. D. Philipse

New York,
November 16th, 1719.

— Doc. Hist. N. Y. Vol. iii. pp. 585, 586.

REPORT OF THE COMMITTEE OF COUNCIL UPON THE PETITION OF CERTAIN PALATINES. THE GLEBE LAND. (DEC. 18, 1719.)

In pursuance of your Honours reference, made in Council the 17th of this Instant, of the peticon of Andrew Volck and Jacob Webbers of the 17th December 1719, in behalf of themselves and the other palatins therein menconed: We have inquired into and considered the same as also the letter of the then Right Honorable Mr. Secretary Boyle to the then Lord Lovelace in his lifetime of the 10th of August 1708, Governour of New York by her late Majesty of blessed memory, her speciall directions in their favour; As likewise the return of the survey Card and ground platt of the late Surveyor Generall of a certain tract of land on the West side of Hudsons river above the highlands in the County of Vlster neer to a place called Quassaick, containing two thousand one hundred and ninety acres, laid out into nine lotts for the said palatins and a glebe of five hundred acres for a Lutheran minister, and his successors forever. It being set forth in the said peticon, that their minister Joshua Cockershall Deceased for whom one of the said lotts is laid out, hath left a widdow & children Who survive him, and that Peter Rose, another of the said palatins for whom another lott of the said land of one hundred acres is laid out, hath sold and alienated all the right title and interest on the same to

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one Burger Meynders a blacksmith that lives amongst them for a valuable consideration:

And are of opinion A warrant be directed by your Honor to the Commissioner for executing the office of the Attorney Generall, for the drawing of a grant of the same tract of land pursuant to the said draft or ground plot, beginning on the north side of quassaick creek, and extending northerly up Hudson river upon a straight line two hundred and nineteen chains, and into the woods from Hudsons river at both ends & the said whole length one hundred chains containing two thousand one hundred and ninety acres in manner following viz.

Lott No. 1 by Quassaick Creek, containing two hundred and fifty acres to George Lockstedt and Anna Elizabeth his wife, Margaratha, Anna Sarah and Catharina their three children; that is to say to each of them fifty acres thereof and their heirs and assigns forever respectively. Lott No. 2 containing two hundred and fifty acres to Michael Weygand & Anna Catharina his wife, Tobias, George and Anna Maria their three children that is to say to each of them fifty acres thereof and to their heirs And assigns forever respectively. Lott No. 3 containing one hundred acres to Herman Schuneman and Elizabeth his wife that is to say to each of them fifty acres thereof and to their heirs and assigns for ever respectively. Lott No. 4 containing one hundred acres to Christian Heinriken his heirs and assigns forever. Lott No. 5 Containing two hundred and fifty acres to Sybilla Charlotta Cockershall the widow of Joshua Cockershall who was their Lutheran minister and to Christian Joshua, Benigna Sibylla, and Susanna Sibylla their children that is to say the whole two hundred and fifty acres to them and their heirs and assigns forever to each of them respectively a fourth part thereof. Lott No. 6 containing one hundred acres to the said Burger Meynders his heirs and assigns forever Lott No. 7, containing two hundred acres to Jacob Webber one of the said peticoners and Anna Elizabetha his wife Eva Maria & Evah Elizabetha their two daughters that is to say to each of them fifty acres thereof and their heirs and assigns forever respectively. Lott No. 8 containing one hundred acres to Johannes Fisher and Maria Barbara his wife that is to say to each of them fifty acres thereof and to their heirs & assigns forever respectively. Lott No. 9 containing three hundred acres being the northermost lott to Andrew Volck another of said peticoners and Anna Catharina his wife George Hieronymus, Maria Barbara & Anna Jertruyd their children that is to say to each one sixth part thereof and their heirs and assigns forever respectively.

To hold the same nine lotts to the same nine setts of grantees severally & respectively to their severall & respective uses and behoofs and of their heirs and assigns forever, under the like quitrent of two shillings & sixpence for every hundred acres thereof with the usuall clauses provisions condicons limitacons & restriccons as by his Majesties Royall Instruccons are directed limited and appointed for granting of Lands there being about the quantity of forty acres left for highways and roads.

And as to the Glebe of five hundred acres laid out and situate between the said lott No. 5 and the said lott No. 6. We are of opinion it be granted to the same two peticoners in trust and impropriated to the maintenance and support of a Lutheran minister, forever. which trust may be contained in the said peticoners. Andrew Volck and Jacob Webber, during their naturall lives and at their decease or the decease of any one of them, that it be in the power of the male tennants of the said tract of land, to assemble and meet together at any place upon the said Glebeland, being each of them of the age of twenty one and upwards, by the majority of voices to Elect and choose others in the room of the said Deceased so that there shall be contained forever hereafter two trustees for the ordering and management of the said Glebe land for the uses aforesaid, and no other use whatsoever, provided always in the leasing of the said Glebe land or any part thereof the said trustees and their Successors forever shall not make longer lease thereof or of any part thereof, than for the term of seven years, at one time, and that they shall always take to their assistance the Lutheran minister of that parish for the time being, (when there shall be one), and provided always that all the rents and profits coming by the said Glebe land shall be impropriated to the maintenance of such Lutheran minister and his successors forever, and to no other use whatsoever and it being granted for a pious intent you may cause the quitrent

to be reserved for the said Glebeland be the yearly rent of one peppercorn if the said be legally demanded which nevertheless is humbly submitted.

By Your Honours Most Obedient Humble Servants,

A. D. Peyster
Gerard Beekman
Rip Van Dam
John Barberie
A. D. Philipse
T. Byerly

New York,
December 18th, 1719.

— Doc. Hist. N. Y. Vol. iii. pp. 347, 348.

Exhibits Accompanying Preceding Petitions. (Dec. 18, 1719.)

The Glebe Land.

Copie of his Majesty's Letters Patents concerning the five hundred Acres of a Glebe Land by the Quassaik Creek in Ulster County.

George by the Grace of God King of Great Brittain France and Ireland, Defender of the Faith etc. To all to whom these Present shall come Greeting. Whereas our loving subjects Andries Volck and Jacob Webber by their Petition, presented to our Trusty and Well beloved Colonell Peter Schuyler, President of our Council for our Province at New York, in behalf of themselves and others orignally Palatines have prayed to have our grant by Letters Patents under the Great Seal of the Province of New York for a certain Tract of Land in Ulster County Scituated on the West side of Hudsons River above the Highlands near to a Place called Quassaik, containing two thousand one hundred and ninety acres, which Petition the seventeenth Day of December instant was read and reserved to a Committee of our Council for the same Province who thereupon on the eighteenth day of December instant did report, that they had inquired into and considereth of the suggestions of the said petition a Letter from the Right Honorable Mr. Secretary Boyle, to the Lord Lovelace Governour of this Province of the Tenth of August Seventeen hundred and eight in their favour, by Her late Majesty Queen Anne (of blessed memory,) Speciall Directions as likewise the Survey of Ground-Plat of the Surveyor General of the same Land laid out by the Directions of our Trusty and Well beloved His Excellency Brigadier Hunter before his Departure for Great Britain into nine Lotts for the said Palatines with a Glebe of five hundred acres thereof, for the use of the Lutheran Minister and his successors forever. It being sett forth in their said Petition that Joshua Cockerthall who was minister since the surveying and making of the said Ground Plate is dead, leaving a Widow, and small children. And that Peter Rose another of the said Palatines for a valuable consideration has sold his right and interest in the Lott laid out for him to Burger Meynders a Black Smid who lives amongst them and is a Lutheran. And are of opinion that the same Tract of Land be granted to the same Palatines, according to the said return of the said Survey, with the proper alterations to these Contingencies. And that the first five hundred Acres thereof laid out for a Glebe, be sett apart and impropriated towards the maintenance of a Lutheran Minister and his successors forever, and maintained to the best maintaining thereof, which said Tract of Land lies on the North side of Quassaik Creek & extends northerly up the Hudsons River, ... And we have of our Especial Grace certain knowledge and meer motion given granted ratified and Confirmed, and do by these presents for Us, Our Heirs and Successors forever give grant ratify and confirm unto the said Andries Volk and Jacob Webber and to their Successors forever, as Trustees to and for the Benefit and Behoof of a Lutheran Minister to serve and have care of souls of the Inhabitants of the two thousand one hundred and ninety Acres of the same Tract of Land, laid out and Surveyed, between the aforesaid Lotts Number five and six, with all other the premises hereditaments and appurtenances of in and to the said Glebe of five hundred Acres of Land belonging and appurtaining as was and are before granted to the aforesaid George Lockstedt and Anna Elizabeth his wife Margaretha Anna Sara & Catherina their three Daughters, and with same or like Exceptions and Reservations as in their said Lott number one was and are reserved unto Us our Heirs and Successors forever.....

.....

To have and to Hold the said Glebe of five hundred acres of the same tract of Land and premises unto the aforesaid Andries Volck and Jacob Webber, as first Trustees during their naturell Lives and their successors forever.

But, to and for the sole and only proper Use Benefit and Behoof of a Lutheran Minister to serve and have Care of the Inhabitants of the same two thousand one hundred and ninety Acres of Land and their successors forever. And for the perpetuall Continuation of the aforesaid Trust and the preservation and Improvement of the said Glebe to and for the said Use aforesaid We do likewise give grant that

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upon the Death or Disability or Absence of the same Andries Volck and Jacob Webber or either of them or any of their successors It shall and may be lawful to and for all the Inhabitants of the same Tract of Land being Males and above the Age of twenty one Years to assemble and meet together at any time and times hereafter upon some part of the Glebe land, and by Majority of voice to elect and chuse other Trustee or Trustees in the Room or Stead of such Trustee or Trustees so dying removing or otherwise disabled, which Trustee or Trustees so chosen hereafter shall be Trustee or Trustees of the same Glebeland to all Intents or Purposes as if they have been herein nominated, for the Ordering or Management of the said Glebeland, and have and shall have full Power and Authority to lease or grant the same Glebeland or any part thereof at a certain rent, and to have and receive the same Rent to and for the use aforesaid — Provided allwais that the said Trustees for the Time being shall not lease the same or any part thereof for longer Term for one Term, then the Term or space of Seven Years. And that they the said Trustees for the time being shall alwais take to their Assistance in the doing thereof the Lutheran Minister of that Parish for the time being if there be any Incumbent. And Wee do further by these presents grant, that the said Trustees and their Successors forever hereafter are and shall be one Body corporate and politic in Fact and Name, by the Name of the Trustees of the Palatin Parish by Quassaik, and by that name be and shall be forever hereafter capable and able in the Law to sue and be sued, answer and be answered unto, defend and be defended, in any Court of Law and Equity within the province of New York —

In Testimony whereof we have caused the Great Seal of our Province of New York to be affixed to these Presents and the same to be entered of Record in one of the Books of Patents in our Secretary's Office remaining. Witness our said Trustee and Wellbeloved Colonell Peter Schuyler President of our said Council in Council at Fort George New York this eighteenth Day of December in the Sixth Year of our Reign Annoq Domini 1719.

J. Bobin, Dept. Secretary.

— Doc. Hist. N. Y. Vol. iii. pp. 353, 354.

GOVERNOR HUNTER TO SECRETARY POPPEL.

The Palatines.

London ye 26 July, 1720.

Sir:— I have the honor of yours with a copy of a petition from Wyser and other Palatines with their Lordships commands relating to it.

Such of that people as were sober & industrious remain on the Lands where I settled them at first & which I was obliged to Purchase for them on Hudsons River for the ends proposed by those who sent them viz., the manufacture of Naval Stores; these are well inabled to subsist themselves the rest have been wanderers. About forty familys of them went and took possession of lands granted to several persons at New York and Albany against repeated orders: In compassion to the innocent women and children I prevailed with the proprietors of these Lands to make them an offer of the Lands free from all rent or acknowledgement, for ten years & ever after at a very moderate Quit Rent. The majority accepted of the conditions, but durst not or could not execute the agreement for fear of the rest who had been tampering with the Indians who had resigned their claims to their Lands to the Crown, but I have some reason to believe that in the meantime it is compleated or speedily will be so.

Their Lordships know that all the Lands of any value were granted away before my Administration. There is still a great Tract of Land, but very remote, on the Frontiers, formerly graunted to Domine Dellius, of Fifty miles square, & resumed by Act of Assembly which may be graunted to them, if they are willing to transplant themselves thither in a body, so as they may be secure from the attempts of the French Indians their nearest Neighbours; but their neighborhood with our Indians has given much truble & may give more. If their Lordships think fit to make them an offer of that settlement, a letter to the present Governor for that purpose will do the thing, & free their Lordships from further trouble if they are willing to accept of the offer, but

Query how far such grant may avail them until his Majesty has approved of the Naturalization Act, or whether the Governor can grant them letters of Denization to enable them to hold lands, there being no such powers mentioned in his letters patent. I am with the greatest respect,

Sir,

Your most obedient humble servant,

(Signed) Ro. Hunter.

— Col. Hist. N. Y. Vol. v. pp. 552, 553.

PETITION OF THE NEW YORK PALATINES TO THE LORDS OF TRADE.

Aug. 2, 1720.

The Case of the Palatines, and other Germans, in the Province of New York in America sheweth.

That, in the year 1709. The Palatines, & other Germans, being invited to come into England about Four Thousand of them were sent into New York in America, of whom about 1700 Died on Board, or at their landing in that Province, by unavoidable sickness.

That before they went on Board, they were promised, those remaining alive should have forty acres of Land, & Five pounds sterling per Head, besides Cloths, Tools, Utensils & other necessaries, to Husbandry, to be given at their arrival in America.

That on their landing there they were quartered in Tents, & divided into six companies, having each a captain of their own Nation, with a promise of an allowance of fifteen Pounds per annum to each commander.

That afterwards they were removed on Lands belonging to Mr. Livingstone, where they erected small Houses for shelter during the winter season.

That in the Spring following they were ordered into the woods, to make Pitch & Tar, where they lived about two years; But the country not being fit to raise any considerable quantity of Naval Stores, They were commanded to Build, to clear & improve the ground belonging to a private person.

That the Indians having yielded to Her late Majesty of pious memory a small Tract of Land called Schorie for the use of the Palatines, they in fifteen days cleared a way of fifteen miles through the woods & settled fifty Families therein.

That the following spring the remainder of the said Palatines joined the said fifty families so settled therein Shorie.

But that country being too small for their encreasing families, they were constrained to purchase some Neighbouring Land of the Indians for which they were to give Three hundred pieces of Eight.

And having built small Houses, & Hutts there about one year after the said purchase some gentlemen of Albani, declared to the Palatines, that themselves having purchased the said country of Schorie of the Governor of New York they would not permit them to live there, unless an agreement were also made with those of Albany; But that the Palatines having refused to enter into such an agreement, A Sheriff & some officers were sent from Albany to seize one of their Captains, who being upon his Guard; The Indians were animated against the Palatines; but these found means to appease the Savages by giving them what they would of their own substance.

That in the year 1717 the Governor of New York having summoned the Palatines to appear at Albani, some of them being deputed went thither accordingly, where they were told, that unless they did agree with the Gentlemen of Albany, the Governor expected an order from England to transport them to another place, And that he would send twelve men to view their works & improvements to appraise the same & then to give them the value thereof in money.

But this not being done the Palatines to the number of about three Thousand, have continued to manure & to sew the Land that they might not be starved for want of Corn & food.

For which manuring the Gentlemen of Albani have put in prison one man and one woman, & will not release them, unless they have sufficient security of One Hundred Crowns for the former.

Now in order that the Palatines may be preserved in the said lands of Schorie, which they have purchased of the Indians, or that they may be so settled in an adjoining Tract of Land, as to raise a necessary substance for themselves & their families, they have sent into England Three Persons one of whom is since dead humbly to lay their Case before His Majesty, not doubting but that in consideration of the hardships they have suffered for want of a secure settlement, His Majesty's Ministers and Council will compassionate those His faithful Subjects; Who, in

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the first year after their arrival willingly and cheerfully sent Three Hundred men to the expedition against Canada, & afterwards to the Assistance of Albani which was threatened by the French and Indians, for which service they have never received One Penny, tho' they were upon the Establishment of New York or New Jersey, nor had they received one Penny of the five pounds per head promised at their going on board from England Neither have their commanders received anything of the allowance of fifteen pounds per Annum, and tho' the arms they had given them at the Canada expedition which were by special order from Her late Majesty, to be left in their possession, have been taken from them, yet they are still ready to fight against all the enemies of His Majesty & those countrys whenever there shall be occasion to shew their hearty endeavors for the prosperity of their generous Benefactors in England as well as in America.

Therefore they hope from the Justice of the Right Honorable the Lords Commissioners of Trade and Plantations, to whom their Petition to their Excellencies the Lords Justices has been referred That they shall be so supported by their Lordships Report, as to be represented fit objects to be secured in the Land they now do inhabit or in some near adjoining lands remaining in the right of the Crown in the said Province of New York.

And they shall ever pray as in duty bound etc.— Col. Hist. N. Y. Vol. v. pp. 553-555.

2 August, 1720.

PETITIONS FOR THE INCORPORATION OF THE DUTCH CHURCH OF ALBANY. (1720.)

To the Honorable Peter Schuyler Esq., President and the Rest of his Majesties Councill of the Province of New York and the Territories depending thereon in America.

The Humble Petition of Petrus van Driesen, Minister of the Reformed Protestant Dutch Congregation in the City of Albany, Joannis Cuyler, Joannis Roseboom, Hendrick van Renselaer, Willem Jacobse van Deusen present Elders for the same and Rutgert Bleecker Volkert van Veghten Myndert Roseboom and Dirk Ten Broek present Deacons of the said Church.

Most Humbly Sheweth

That the said Minister Elders and Deacons and other the members in Communion of the said Reformed Protestant Dutch Church have at their own charge built and erected a Church within the City of Albany and dedicated the same to the service of God, and have allso purchased Certain two Tenements and Lotts of ground for a poor or alms house and for a Minister's dwelling house; and sundry other small Tracts of Land within the said City and the Rents and incomes whereof are by them (as they were allso by their predecessors since they were Possessed of them) employed for the relief of the Poor and other Persons and charitable uses. And the Petitioners further say that they and their predecessors have for many years before this Province was under the Government of the Crown of Great Britain and ever since Peaceably and quietly had and enjoyed the full and free Exercise of the Protestant Religion in the Dutch Language according to the Cannons Rules Institucons and Church Government Established by the National Synod held and Assembled in the City of Dort in Holland in the year 1618 and 1619.

And the Petitioners humbly conceive and are advised that they and their Successors would be the better enabled to employ the Rents and incomes of the Lands and Tenements aforesaid for Pious and Charitable uses if they were incorporated as some other of the Protestant Reformed Dutch Churches in this Province are.

They therefore most Humbly Pray your Honours that the Petitioners and their Successors may be Incorporated by Letters Patent under the Great Seal of this Province with such or the like Priviledges and Liberties as are granted to the Minister Elders and Deacons of the Reformed Protestant Dutch Church in the City of New York and that the said Church and the aforesaid Tenements and Lotts of Ground and other the Tracts and Parcells of Land aforesaid may be Confirmed unto them and their Successors forever under such moderate Quitrent as unto your Honors shall seem meet.

And your Petitioners as in Duty bound shall ever Pray etc.

Petrus Van Driesen, V.D.M.
Nomine Synodij.

New York 3rd day of August 1720.

— Doc. Hist. N. Y. Vol. iii. pp. 547, 548.

SCHEDULE OR LIST OF LANDS AND TENEMENTS TO BE CONFIRMED UNTO THE MINISTERS ELDERS AND DEACONS OF ALBANY.

(1720)

The Dutch Church Scituate lying and being in the said City of Albany in the high street otherwise called the yonkers street nigh the bridge Containing in Length on the South side seaven Rodd three foot four inches on the North side seaven Rood three foot one inch Ryn land measure in breadth on the East and West Side Sixty one foot and five Inches wood measure — date 21st December, 1714.

As also a Certain Messuage or Tenement or Lot of ground Commonly Called the Dutch Ministers house scituate lying and being in the City aforesaid in the Brewers street on the East side thereof in the third Ward of the said City being in front from the South to the North five Rodd tenn Inches and behind towards the River six Rodd Fiveteen Inches Ryn land measure and in length from the said street to the City Stockadoes bounded on the South side by Jan Salomonz on the north side by that late of Hans Hendricks and the widdow of David Schuyler. — dated 15 July 1692.

As allso a Certain Messuage or Tenement and Lot of Ground scituate lying and being in the City aforesaid Commonly called the Poor or alms house being in the first Ward of the said City bounded to the South by the high street that leads to the burying place to the North of Rutters kill to the East by Harman Rutgers and to the West by Gerrit Banker Containing in breadth towards the Street that leads to the Lutheran Church by the said Rutters kill six rodd one Foot and the like breadth in the Rear in Length on the East side Eight Rodd wanting three Inches on the West side Eight rodd and Two Inches all Ryn land measure date 4th December 1685.

As allso all that Certain parcell of Land commonly called or known by ye name of ye Pasture scituate lying and being to the Southward of the said City near the place where the old Fort stood and extending along Hudsons River till it come over against the most northerly Point of the Island commonly Called and known by the name of Marten Gerritsens Island having to the East Hudsons River to the South the Mannor of Renslaerwyck to the west the highway that leads to the City aforesaid the pastures now or late in the Tenure and Occupation of Martin Gerrits and the Pasture now or Late in the Tenure and occupation of Kasper Jacobs to the north the severall Pastures late in the Tenure and Occupation of Robert Sanders Myndert Harmens and Evert Wendell and the Severall gardens late in the Tenure and Occupacon of Dirk Wessells Kiljan van Renselaer and Abraham Staats together with the old highway from the Beavers kill to the end of Schermerhoorns Pasture adjoining to the same on the West side thereof. date 4th December 1688.

As allso all that Certain Parcell of Pasture Land scituate lying and being to the South of the said City to the West of the Pasture last menconed near and about the Limitts of the said City on the mannor of Renselaarwyck Containing in breadth along the waggon way six and twenty Rodd in Length towards the woods Eight and Twenty Rodd & in Breadth towards ye woods twenty five Rod. and allso a Certain garden Lot of ground Scituate lying and being in the great Pasture Containing in breadth six rodd and five foot, in Length eight rodd and two foot and stretching backward with another small lot of three rodd two foot in length and in breadth one Rodd and two ffoot all Rynland measure — 31st December 1700.

New York 3rd day of August 1720.

— Doc. Hist. N. Y. Vol. iii. pp. 550-551.

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ANSWER TO A CAVEAT AGAINST SAID CHARTER. AUG. 6, 1720.

To the Honorable Peter Schuyler, Esq. President and the Rest of his Majesties Councill of the Province of New York and the Territories depending thereon in America. (1720)

The Humble Petition of Petrus van Driesen Minister of the Dutch Protestant Congregacon in the City of Albany Joannis Cuyler Joannis Roseboom Hendrik van Renselaer and Willem Jacobse van Driesen the present Elders, Rutger Bleecker Volckert van Veghten Myndert Roseboom and Dirk ten Broeck the present deacons of the same —

Most humbly Sheweth

That your petitioners did lately most humbly pray your Honors to grant unto them and their Successors Letters Patent under the Great Seal of this Province for incorporating them with such and the like Priviledges and Liberties as heretofore granted to the Reformed Protestant Dutch Church in the City of New York together with a Confirmation of all such Lands and Tenements as they now hold to and for the use of the said Congregacon —

But so it is may it please your Honors that one Mr. Hendrik Hansen of the City of Albany has entered a Caveat against the passing of the said Patent under pretence that the Dutch Church erected in the City of Albany is built on some part of the ground belonging to the said Mr. Hansen, and although your Petitioners can easily make appear that the said pretence is groundless and only made up of by the said Hansen to delay your Petitioners in the presenting and obtaining the said Patent.

They therefore most humbly pray that for the Removing of all difficulties and objections that may be raised against the passing of the said Patent a Clause may be inserted in the Same to save the right and Title of all manner of persons to the Lands and Tenements or any part thereof which the Petitioners by their former petition did Humbly pray to be Confirmed unto them and their Successors.

And your Petitioners as in Duty bound shall ever Pray etc.

Petrus Van Driesen V. D. M.
Nomine Sijnodeii.

New York,
6th August 1720.

— Doc. Hist. N. Y. Vol. iii. p. 548.

REPORT ON THE PETITION OF THE DUTCH CHURCH OF ALBANY FOR A CHARTER.

May it Please your Honor

In Obedience to your Honours order in Councill of the 6th of this instant Referring to us the Petition of Petrus Van Driessen Minister of the Dutch Protestant Congregation in the City of Albany; Johannis Cuyler, Johannis Roseboom, Hendrick Van Renselaer, Willem Jacobse Van Deursen the Present Elders, Rutgert Bleaker, Volkert Van Veghten Myndert Roseboom and Dirk Ten Broek the present Deacons of the same, We have not only Maturely considered of the Same, But likewise of their former Petition to the same purpose bearing date the 3rd of this instant and also of a Caveat against the Prayer of the Said Petitions Entred by Mr. Wileman in behalf of Hendrick Hansen bearing date the 4th instant.

And in regard of the said Congregation is one of the Longest Standing in this Government and that they have ever since Enjoyed the free Exercise of their Discipline and Worship, We do Judge the prayers of the said Petitions very reasonable, and therefore are of Opinion, that your Honour may Grant a Patent of Encorporation under the Broad Seal of this Province to the said Minister Elders and Deacons and their Successors forever for the free use and Exercise of their said Religion and Worship according to the Cannons Rules Institutions and Church Government Established by the National Synod held and Assembled in the City of Dort in Holland in the years 1618 and 1619 and also such and the like Libertyes and Priviledges as are Granted to the Ministers Elders and Deacons of the Dutch

Reformed Churches in the City of New York and of the Township of Kingston respectively with such variations and additions as may be proper and agreeable to the Present Circumstances of the said Congregacon and that a clause ought to be inserted that the Yearly Rents and incomes of the Lands and Tenements now held by them or hereafter to be holden by them, shall not exceed the Sume of three hundred pounds Current Money of this Province Per annum.

We are likewise of Opinion that not only the Said Dutch Church but also the several Lands and Tenements of which the said Congregation by Several mean Conveyances now stands seized and possessed of Scituate lyeing and being within the City and Corporation of Albany being particularly mentioned in a Schedule or list hereunto annexed, may in the said Patent of Incorporation be Confirmed unto the said Minister Elders and Deacons and to their Successors forever Under the Yearly Rent or acknowledgment of one Pepper Corn (if demanded) Saveing nevertheless the Right and Title of all manner of Persons Body Politick and Corporate to the aforesaid Lands and Tenements or any part or parcell thereof which is nevertheless humbly submitted by

Your Honours Most Obedient humble Servants,

A. D. Peyster, R. Walter, Gerard Beekman, John Barberie, A. Philipse.

New York,
August the 8th, 1720.

— Doc. Hist. N. Y. Vol. iii. p. 549.

Order to Prepare a Charter for Dutch Church of Albany.

(1720)

By the Honourable Peter Schuyler Esq. President of his Majesties Councill for the Province of New York in Councill.

You are hereby authorized and required to prepare the Draft of Letters Patent for Incorporating the Reformed Protestant Dutch Church in the City of Albany and making of them one body corporate and politick to them and their Successors forever by the name of the Ministers Elders and Deacons of the Reformed Protestant Dutch Church in the City of Albany the Reverend Petrus van Driesen being their present minister Johannes Cuyler, Johannes Roseboom Henry van Renselaer and William Jacobsen van Deursen being the present Elders Rutgert Bleecker Volkerst Veghten Myndert Roseboom and Dirck Ten Broeck being the present Deacons of the said Church for the ffree use and exercise of their religion and worship according to the Canons Rules Institutions & Church Government established by the National Synod of Dort in Holland in the years of our Lord Christ 1618 and 1619 with such and the liberties and priviledges as are granted to the minister Elders and Deacons of the Reformed Protestant Dutch Church in the City of New York or to the Ministers Elders & Deacons of the Reformed Protestant Dutch Church of the Town of Kingston in Ulster County with such variacons additions or omissions as they may have found most proper and agreeable to their present circumstances from the usage and presence of others. Provided always that the yearly income of their Demesnes whereof they are now or hereafter shall become seized and possessed shall not exceed the sum of three hundred pounds lawfull money of the Colony of New York and you are by the Draft of the said Letters Patent to Grant and confirm to them & their successors and assigns forever all the tenements & heridataments whatsoever whereof they are now seized and possessed to and for the sole and only proper use benefit and behoof of the aforesaid ministers elders and deacons of the reformed protestant Dutch Church in the City of Albany their successors and assigns forever saving nevertheless the right and title of any other person or persons, body corporate and politick whatsoever to any of the aforesaid tenements or hereditaments or to any part or parts of any of them yielding and paying therefor yearly and every year forever unto Our sovereign Lord the King his heirs and successors forever the annual rent of one peppercorn on the feast of the annunciacon of the blessed Virgin Mary commonly called Lady day in lieu & stead of all other rents services dues duties and demands whatsoever the particular description and limits and boundaryes of their present demesnes and conteind in a certain schedule here-

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unto annexed and for your so doing this shall be your sufficient Warrant Dated as above.

Given under my hand and seal at arms at fort George in New York this tenth day of August in the seaventh year the Reign of our sovereign Lord George by the Grace of God of Great Brittain ffrance and Ireland King Defender of the faith etc. annoq. Do. 1720.

To David Jamison Esq. Attorney Generall of the province of New York.

— Doc. Hist. N. Y. Vol. iii. p. 550.

CHARTER OF THE REFORMED PROTESTANT DUTCH CHURCH OF ALBANY, AUGUST 10, 1720.

I. Name and Title of King and Reference to Petition for a Charter.

George by the Grace of God King of Great Britain, France and Ireland, defender of the faith, etc., to all to whom these presents shall come or may concern, sendeth greeting: Whereas our loving subjects the Rev. Petrus Van Driessen, Johannes Cuyler, Johannes Rooseboom, Henrych Van Rensselaer, William Jacobse Van Deusen, Rutgert Bleecker, Volkert Van Veghten, Myndert Rooseboom and Dirck Tienbroock, the present ministers, elders and deacons of the Reformed Protestant Dutch Church in the city of Albany, in our Province of New York, by their humble petition presented to our trusty and well beloved Colonel Peter Schuyler, president of our council for our province of New York,

In council have set forth that the inhabitants of Albany, descended of Dutch ancestors, have from the first settlement of this province by Christians, hitherto held, used and enjoyed the free and undisturbed exercise of their religion and worship in the Dutch language, after the manner of the established Reformed Protestant religion in Holland, according to the common rules, institutions and church government of the National Synod of Dort, in Holland, in the year of our Lord Christ one thousand six hundred and eighteen, and one thousand six hundred and nineteen:

II. Pieces of Property belonging to said Dutch Church of Albany.

1. The Dutch have built a Church in Albany, etc.

And that said minister, elders and deacons, and their ancestors and predecessors, at their own charge and expense, erected, built and hitherto maintained a church within the city of Albany aforesaid, and have dedicated the same to the service and worship of Almighty God, situate, lying and being in the high street commonly called Yonkers street, nigh the bridge in the city of Albany, containing in length on the south side thereof seven rod, three foot four inches; on the north side seven rod, three foot one inch, Rynland measure, and in breadth on the east and west ends, sixty one foot and five inches, wood measure:

2. Parsonage plot, etc.

And are now not only quietly and peaceably seized and possessed of their said church, but are likewise seized of sundry other demesnes to and for their sole and only proper use and behoof of their said church and congregation, that is to say, one certain messuage or tenement and lot of ground in the aforesaid city of Albany commonly called the Dutch minister's house, situate, lying and being in the Brewer's street, on the east side thereof, in the third ward of the said city, being in front from the southward to the northward five rod ten inches, and behind toward Hudson's river, six rod fifteen inches, Rynland measure, and in length from the said street to the city stockadoes, bounded on the south side by Jan Solomons, and on the north side by that of the late Hans Hendrycks and the widow of David Schuyler.

3. The Poor-House.

Also one other certain messuage or tenement and lot of ground, situate, lying and being in the city aforesaid commonly called poor house or alms house, in the first ward of the said city,

bounded on the south by the high street that leads to the burying place to the north of Rutten kill, and to the east of Harman Rutgers, and to the west by the lot of Garryt Bancker, containing in breadth towards the street that leads to the Lutheran church by the said Rutten kill, six rod one foot, and the like breadth in the rear, and in length on the east side, eight rod and two inches, all Rynland (Rhineland) measure.

4. The Pasture.

Also that certain parcel of land commonly called and known Gerrytsen's island, having to the east Hudson's river, to the south ward of the city of Albany, near the place where the old fort stood extending along Hudson's river, till it comes over against the most northly point of the island commonly called Marten Gerrytsen's island, having to the east Hudson river, to the south the manor of Rensselaerswyck, to the west the highway that leads to the city aforesaid, the pastures now or late in the tenure and occupation of Martin Gerrytsen, and the pasture now or late in the tenure or occupation of Caspar Jacobs, to the north the several pastures late in the tenure and occupation of Robert Saunders, Myndert Harmans and Evert Wendell, and the several gardens late in the occupation of Dirck Wessells, Killian Van Rensselaer and Abraham Staats, together with the old highway from Beaver kill to the end of Schermerhorn's pasture, adjoining to the same on the west side thereof.

5. Another Pasture lot.

Also that certain parcel of pasture land situate, lying, and being to the southward of the said city, and to the westward of the before mentioned pasture, near and about the limits of the said city on the manor of Rensselaerswyck, containing in breadth along the wagon way, six and twenty rod, and in length towards the woods, eight and twenty rod, and in breadth towards the woods twenty five rod.

6. A Garden.

And also all that certain garden lot of ground situate, lying, and being in the great pasture, containing in the breadth six rod and five foot, and in length eight rod and two foot, and stretching backwards with another small lot of three rod and two foot in length, and in breadth one rod and two foot Rynland measure;

III. Request for their Incorporation as a Reformed Protestant Dutch Church, with free exercise of their religion, and privileges similar to other Dutch Churches, and confirmation of their property, etc.

Praying that they may by charter or patent under the great seal of the province of New York, be incorporated and made one body politic in fact and name, and that they and their successors forever hereafter, may not only be enabled to use, exercise and enjoy their aforesaid privileges, and the free use and exercise of their said religion and worship in manner aforesaid, by the name and style of the ministers, elders and deacons of the Reformed Protestant Dutch Church, in the city of Albany, with such other liberties and privileges as have been formerly granted to other Reformed Protestant Dutch churches within the province of New York, with variations, additions and commissions, as long usage and experience has taught them to be most agreeable to their well being and circumstances, but also the grant and confirmation of all those their said inheritances and demeans, to hold to them, the said ministers, elders and deacons of the Reformed Protestant Dutch Church in the city of Albany, and to their successors and assigns forever:

IV. Request granted.

1. Reasons.

We being willing to encourage and promote the said pious intentions and the free use and exercise of their said Reformed

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Protestant religion, to the same congregation and their successors forever, in the said city of Albany, know ye, that of our especial grace, certain knowledge, and meer motion, we have given, granted, ratified, and confirmed, and do by these presents for us, our heirs and successors forever, give, grant, ratify and confirm unto all the inhabitants of Albany, so as aforesaid descended of Dutch ancestors, and professing the said Reformed Protestant religion, and to their successors forever, the free use and exercise of their worship, doctrine, discipline and church government according to the canons, rules, institutions and directions of the Reformed Protestant Dutch Church in Holland, instituted and approved by the National Synod of Dort,

2. Perfect Religious Freedom granted.

And that no person nor persons whatsoever in communion of the said Reformed Protestant Dutch Church in Albany aforesaid, or at any time or times hereafter, shall be molested, disquieted, or disturbed in the free use and exercise of their said religion and worship, they behaving themselves peaceably, and not abusing this liberty to licentiousness, profaneness, and the civil injury or outward disturbance of the National Church of England, as by law established, or other Reformed Protestant churches in the aforesaid city of Albany.

3. Incorporation of said Minister with Elders and Deacons and Members. Name of Church.

And to the end the same liberties and privileges be hereafter forever supported, maintained, and continued to them and their successors forever, we of our especial grace, certain knowledge and meer motion, do likewise will and grant for us, our heirs and successors forever, unto the same Petrus Van Driessen, the present minister of the same congregation at Albany, Johannes Roseboom, Hendryck Van Rensselaer, and William Jacobse Van Deusen, the present elders of the same church, and unto Rutgert

Bleecker, Volkert Van Veghten, Myndert Roseboom, and Dirk Tienbroock, the present deacons of the same church, and the inhabitants of Albany communicants of the said church, that they be as they are hereby created and made one body corporate and politick in fact and name, by the name of the minister, elders and deacons of the Reformed Protestant Dutch Church in the city of Albany,

V. Rights and Privileges of said Corporation.

1. Rights in Law.

And that they and their successors forever, shall and may by that name have perpetual succession, and be able and capable in the law to sue and be sued, plead and be impleaded, answer and be answered unto, defend and be defended, in all and singular suits, quarrels, controversies, differences, strifes, matters and things whatsoever, and in all courts whatsoever, either in law or equity, of what kind soever,

2. Rights in Property and Income.

As also by the same name, to have, hold, take, receive, be seized of, possess and enjoy to them and their successors forever their said church, parsonage or minister's dwelling-house, almshouse, and other demesnes or inheritances, by fee simple, before mentioned, and such other demesnes or inheritances to purchase and acquire to them and their successors and assigns forever, and by the same name, the same lands, hereditaments and appurtenances, or any part of them (excepting only the same church); to alienate, bargain, sell, grant, demise, sell and to farm let to any other person, or persons, body corporate and politic, whatsoever at their will and pleasure, in fee simple for life, or lives, or for term of years, as to them shall seem most convenient and profitable, as any other person or persons, body corporate or politic, may or can do, not exceeding the yearly value of three hundred pounds over and above what they now stand seized and

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possessed, or for the common use and benefit of the same Dutch Church and of all the members of the same congregation.

3. Right to a Seal.

And we do further will and grant that the minister, elders and deacons of the same church, for the time being, forever hereafter, be the consistory of the same church, and shall and may have, keep and use a common seal to serve for all grants, matters and things, whatsoever belonging to the same corporation, with such device or contrivance thereon as they or their successors forever shall think fit to appoint, with full power to break, new make and alter the same at their will and discretion; and the same consistory shall have and enjoy the like power and privileges as a Dutch consistory in the Reformed Protestant Dutch Church in Holland do, or may or ought to use and enjoy.

VI. Regulations for said Corporation.

1. Names of First Minister, Elders and Deacons to be the Consistory. Their powers.

And we do will and grant that the same Petrus Van Driessen be the first minister of the said church at the time of this our grant, and the same Johannes Cuyler, Johannes Roseboom, Henryck Van Rensselaer and William Jacobse Van Deusen, be the first elders of the said church at the time of this our grant; and that the same Rutgert Bleecker, Volkert Van Veghten, Myndert Roseboom and Dirk Tienbroock, be the first deacons of the said church at the time of this our grant, to all intents and purposes; and that the said ministers, together with the said four elders and four deacons, or the ministers, elders and deacons for the time being, and the major numbers of them whereof the minister for the time being always to be one — be the consistory of the said church, and have and shall have full power and authority, at all time and times forever hereafter, to act in all their church affairs and business, by majority of voices, in as full and ample

manner as if the minister and all the said four elders and four deacons were personally present and did actually and severally give their votes.

2. Supplying vacancies. Term of office.

But in case of the death, absence or removal of their said minister, then, and in any of these cases, the elders and deacons of the same church, for the time being, or the major number of them, whereof the first elder in nomination we will always to be one, and shall preside, shall have, use and exercise all the power and authority of a consistory to all intents and purposes, and shall manage and order the church affairs in as full and ample manner as if their said minister were alive, present and consenting thereunto, anything in these presents to the contrary thereof in any wise notwithstanding.

3. May receive and pay out all moneys, gifts; keep accounts, etc.

And we will and grant that the same elders and deacons continue in their respective offices until the next anniversary election. And the said elders and their successors, forever hereafter, have and shall have the full power and authority of receiving and paying the moneys given for the maintenance of the minister or ministry of the same church, whether the same arise by legacy, donation or voluntary contributions or collection from the inhabitants or members of the same congregation, and are to keep exact and true accounts to the consistory, when thereunto by them required. And that the said deacons and their successors forever hereafter, have and shall have the sole power and authority of receiving and paying all the moneys collected and offered at the administration of the Holy Sacrament of our Lord's Supper, and in church in the times of divine service of preaching, for the maintenance of the poor, and are to keep and render exact and true accounts thereof to the consistory aforesaid, when thereunto by them required.

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4. Time of their election.

Which election of the same elders and deacons of the same church is to be at Albany on every second Saturday of December, annually, forever, by majority of voices, of the consistory, in the manner following: That is to say, on each second Saturday of December, annually forever at Albany, shall be chosen two new elders and two new deacons, who, together with the two elders and two deacons last in nomination in this our charter, shall serve for the year ensuing in their respective offices, and forever thereafter, the two new ones shall be chosen and added to the younger two elders and deacons of the preceding year, so always as to preserve the number of four elders and four deacons of the said church.

5. Election of Church-masters and their duties.

And moreover we do will and grant unto the said minister, elders and deacons of the Reformed Protestant Dutch Church, in the city of Albany, and to their successors forever, that on the second Saturday of December next, and on every second Saturday of December annually forever hereafter at Albany, shall be elected and chosen four discreet persons by the majority of voices of the consistory aforesaid, to be kirkmasters of the said church, whose office and charge is and shall be to build and repair the same church and cemetery, parsonage, alms-house, and all other the hereditaments and appurtenances to the said church belonging, and to have the ordering and direction of the pews and seats in the said church, and the breaking of the ground in the cemetery for burying the dead, and shall have and receive all the rents and revenues of the said church, coming therefrom or from any other of the said church's inheritances; also, the payments of all sum and sums of money laid out and expended, in such necessary buildings, and reparations of all which the said kirkmasters are likewise to keep and surrender exact and true accounts to the said consistory aforesaid, two of which four kirk-

masters last nominated, at the next election shall continue in the same office for two years and two new ones yearly forever hereafter, to be elected and chosen to serve with two predecessors in like manner as with the elders and deacons aforesaid and not otherwise.

6. Transfer of books and property to official successors.

And it is our will and desire that the two elders, two deacons and two kirkmasters, who shall be superseded by a new annual election of two others to succeed in their respective places, shall account and deliver up their several respective charges and moneys to their successors respectively, if any thereof be in their hands and possession, respectively in public manner.

7. Relation of Church Masters to the Consistory. Funds.

And we do likewise will and grant that the said kirkmasters shall be under the direction of the said consistory for the time being. And in case there shall not be enough in the hands either of the elders, deacons or kirkmasters, for the performing and finishing of any of their respective charges and trust of their particular respective funds before mention, which they be hereby respectively impowered to receive and manage. That then it shall and may be lawful to and for the consistory aforesaid, to order and direct the lending of what sum shall be necessary out of any of the aforesaid funds towards deficiency of any other of the said funds, so that there be no failure of any of the same three several charges or trusts upon an unforeseen contingency or emergency.

8. Rule in tie-votes.

And we do likewise will and grant that in all elections of officers or other acts or orders of the consistory the minister or president of the consistory shall have but one vote. And if it shall happen there be an equal division of the voices and votes,

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so that the matter, or thing in dispute cannot receive the determination of a majority of voices, that then it shall and may be lawful to determine the same by lot, leaving it to the sole wisdom of God to determine the same as he shall think fit.

9. Calling of Meetings.

And we do likewise will and grant that it shall be in the power of the minister of the said church, for the time being, by himself or in case of his death, absence or removal, in the president or the first elder who shall preside for the time being, or in the power of the major number of the whole consistory for the time being, to call a meeting of the consistory for the good and service of the said church, and the affairs of the said corporation, whensoever they shall meet within the said city of Albany; and in case it shall please God that any of the said elders, deacons or kirkmasters, for the time being, shall happen to die, remove, or otherwise be disabled from serving and officiating in their respective offices, within the year for which they are so chosen or appointed to serve; we do will and grant that it shall and may be lawful to the consistory, for the time being, to assemble and meet together at Albany, at any other time of the year than the time of anniversary election, and so often as there shall be occasion to elect and choose other elders, deacons and kirkmasters in their respective rooms and stead, to officiate for the remaining part of the year until the next anniversary election; which person or persons so chosen as aforesaid into any one of the aforesaid offices of elders, deacons or kirkmasters, shall have like power and authority to act in their respective offices as if they had been elected and confirmed at the aforesaid time of the anniversary election aforesaid, or as if the same persons so dying, being absent or otherwise disabled, were alive, present and capable to do the same.

10. How Ministers are to be appointed. Right vested in the Elders and Deacons.

And we do will and grant unto the said minister, elders and deacons of the Reformed Protestant Dutch Church in the City of Albany, and to their successors forever, the advowson and patronage of the said church; (that is to say) that after the decease of the aforesaid Petrus Van Driessen, or next and all other avoidances thereof, that it shall and may be lawful to and for the elders and deacons of the aforesaid church or the consistory of the aforesaid church and their successors forever, to present and call another minister to succeed in the cure of souls in the aforesaid church and congregation of the Reformed Protestant Dutch Church in the City of Albany, provided always such minister, so called or presented by them to the said living, be always a person amenable to the laws of Great Britain and this Province, and pay due obedience and allegiance unto us and our royal heirs and successors, the kings and queens of Great Britain.

11. Rights of the Minister, etc.

And that it shall and may be lawful to and for the present minister or incumbent of the said church and his successors, or any of them to have, take, receive and keep for his end and their own use and support, that maintenance that now is or shall be agreed upon between him or them and the said consistory from time to time, and at all times hereafter.

12. Rights and duties of the Elders, as to salary of Ministers.

And it shall and may be lawful to and for the said elders of the same church, and their successors forever, to collect and receive the voluntary subscriptions of the inhabitants of Albany, belonging to the said congregation, for and towards the payment of their said minister, or their minister for the time being, and to pay and cause to be paid unto the said minister and his successor, the minister of the said church, for the time being, his

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yearly stipend or salary, according to agreement, by quarterly even payments thereof, or otherwise, as it shall be agreed upon by and between them, the said minister of the said church and the aforesaid consistory.

13. Rights and Duties of the Deacons.

And we do will and grant that the said deacons of the said church, and their successors forever, shall and may lawfully and peaceably, from time to time, and at all times hereafter, at the meeting of the said congregation for the public service and worship of Almighty God, to collect and receive the free and voluntary alms and oblations of the members of the said congregation, and the free and voluntary offerings made by the communicants at their receiving of the holy sacrament of the Lord's Supper for the uses aforesaid, and to dispose thereof for the pious and charitable uses aforesaid.

14. Rights and Duties of the Church-Masters.

And we do will and grant that the kirkmasters aforesaid, and their successors forever, shall and may from time to time, and at all times hereafter, and so often as it shall be necessary, shall and may demise, grant, and to farm let, of the demesnes of the said church, demisable and grantable to and for the profit and advantage of the said church, and receive and collect the rents and revenues arising therefrom, or otherwise, and apply the same for and towards the buildings and reparations of the said church and parsonage, and other the hereditaments belonging to the said minister, elders and deacons of the Reformed Protestant Dutch Church in the City of Albany, and such other uses as are proper and necessary, provided always that the said elders, deacons and kirkmasters in their separate offices, be always accountable to and under the direction of the consistory of the said church for the time being, and not otherwise.

15. Privilege of calling an Assistant Minister.

And we do further will and grant that it shall and may be in the power of the consistory of the said church, and their successors forever, if they shall agree thereupon, and find themselves able and capable of maintaining him at any time or times hereafter, to nominate and call one or more able and sufficient minister, lawfully ordained according to the constitution aforesaid, in all things to assist and officiate in the ministry which doth belong to the sacred office and function of a minister of the gospel in the said church, provided always that there be no preheminency or superiority in that office, and not otherwise.

16. Right of Consistory to appoint a Chorister, Schoolmaster, Sexton.

And we do likewise will and grant to the said minister, elders, and deacons of the Reformed Protestant Dutch Church in the City of Albany, and their successors forever, that it shall and may be lawfull to and for the consistory of the said church, to nominate and appoint a clerk or precentor, schoolmaster, sexton, bellringer, and such and so many other officers and servants of the same church, as they shall think convenient and necessary, and to call them by the same or what other names they shall think fit.

17. Right to make Rules, Orders and Ordinances.

And we do will and grant that it shall and may be lawfull to and for the consistory of the said church, and their successors from time to time, and at all times hereafter, to make rules, orders, and ordinances for the better discipline and government of the said church, provided always that such rules, orders, and ordinances shall not be binding, nor effect any other of our Reformed Protestant subjects within the same city, than the voluntary members of their said congregation, and be no ways repugnant to our laws of Great Britain and of this colony, but

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agreeable to the Articles of Faith and worship agreed upon and instituted by the National Synod of Dort, aforesaid.

VII. Final Ratification of their Title. Duties of the Corporation.

1. Right to their Real Estate.

And further of our especial grace, certain knowledge and meer motion, we have given, granted, ratified, and confirmed unto the aforesaid minister, elders and deacons of the Reformed Protestant Dutch Church, in the City of Albany, and to their successors and assigns forever, all that their said church and ground whereon it standeth, their said parsonage or minister's dwelling house, with its hereditaments and appurtenances thereunto belonging or any ways appertaining, and all the alms house or poor house aforesaid, all that the pasture or pastures, and all other the premises aforesaid, together with all and singular edifices, buildings, gardens, orchards, backsides, wells, ways, hollows, cellars, passages, privileges, liberties, profits, advantages, hereditaments, and appurtenances whatsoever, to all and every of them belonging, or in any ways appertaining.

2. Right to their private income.

And all that our estate, right, title, interest, property and demand of, into or out of the same or any part of any of them, and the revertions, remainders, and the yearly rents and profits of the same, saving only the right and title of any other person or persons, body corporate and politick whatsoever, to any of the premises hereby granted, or meant, mentioned, and intended to be hereby granted, or to any of them.

3. All to be held for sole use of said Church.

To have and to hold, all that their said church and ground parsonage or minister's dwelling house, alms house or poor house, pasture or pastures, and all and singular other the premises with their and every of their hereditaments and appurtenances unto

the aforesaid minister, elders and deacons of the Reformed Protestant Dutch Church, in the City of Albany, their successors and assigns forever, to the sole and only proper use, benefit and behoof of the aforesaid minister, elders and deacons of the Reformed Protestant Dutch Church, in the City of Albany, and their successors and assigns forever, (save only as before is saved and expressed).

4. Ownership of most honorable kind.

To be holden of us, our heirs and successors forever, free and common soccage as of our manor of East Greenwich, in the county of Kent, within our realm of Great Britain.

5. For a nominal rent.

Yielding, rendering and paying therefore, yearly and every year, forever unto us, our heirs and successors forever, at our custom house in New York, unto our and their receiver general for the time being, on the feast day of the Annunciation of the Blessed Virgin Mary, commonly called Lady Day, the annual rent of one pepper corn, if the same be lawfully demanded, in lieu and stead of all other rents, services, dues and duties and demands whatsoever, for the same church parsonage, alms house, pastures, and all other the above granted premises, with the heriditaments and appurtenances.

6. Sure validity of said Charter.

And we do hereby will and grant unto the aforesaid minister, elders, and deacons of the Reformed Protestant Dutch Church, in the City of Albany, and to their successors forever, that these our letters shall be made patent, and that they and the record of them remaining in our secretary's office of our province of New York, shall be good and effectual in the law to all intents and purposes whatsoever, according to the true intent and meaning of them.

7. Always to be construed most favorably for said Church.

And shall be construed, reputed, esteemed and adjudged in all cases most favorable for the benefit and behoof of the aforesand minister, elders and deacons of the Reformed Protestant Dutch Church in the City of Albany and of their successors forever, notwithstanding the not true and well reciting of the premises, or of the limits and bounds of any of them, or any part of them, any law or other restraint, incertainty or imperfection whatsoever to the contrary thereof in any way notwithstanding.

8. Signed and sealed.

In testimony whereof we have caused the great seal of our province of New York to be affixed to these presents, and the same to be entered of record in one of the books of patents in our said secretary's office remaining. Witness our said trusty and well beloved Colonel Peter Schuyler, president of our council at Fort George, the 10th day of August, in the 7th year of our reign, anno domini 1720.

THE CONDITION, GRIEVANCES AND OPPRESSIONS OF THE GERMANS IN HIS MAJESTY'S PROVINCE OF NEW YORK IN AMERICA, AUG. 20, 1720.

In the year 1709 was her late Majesty Queen Anne most graciously pleased to send a body of between three and four thousand Germans to New York under the Inspection and Care of Robert Hunter, then Governour there, with particular orders and Instructions to settle them on lands belonging to the Crown, and such as were most proper for raising pitch, tair, and other Naval stores.

Before they left England, they were promised five pounds in money per head, of which they have received nothing att all.

It was likewise promised, that on their arrival there, each of them should receive Cloaths, utencils, tools and other Conveniency's belonging to Husbandry, all of which were sent with them from England for their use; but of these they received but very little.

They were moreover to have a grant of forty acres of land to each person, but it was never performed.

On their landing at New York they were quartered in tents on the Comon and divided in six Compaynies, over each of which was a Captain appointed to Command them; (of which number John Conrad Weiser arrived here in London 1718:) with an allowance of fivteen pounds per annum each; but not one farthing has been hitherto paid them.

About the same time took the said Governor, without and against their Consent, many children from them, and bound them to severall of the Inhabitants of that

Province till they should arrive to the age of twenty one years; particularly two Sons from Captain Weiser, one of twelve and another of thirteen years of age; by which means they were deprived of the comfort of their Children's Company and education, as well as the assistance and Support they might in a small time have reasonably expected from them.

In the fall of that year those that were living, (Then it must be observed that during their voiage thither, and after their landing a great number of them were dead;) were removed to a tract of land belonging to one Mr. Livingston, where they lived in houses erected by themselves till the Spring following, when they were ordered to the woods to make pitch and tair, and continued there near two years; but as the land was improper to raise any sort of naval stores in any Considerable quantity, their labours turned to a different account, and the profits of building and improving the lands fell to a private person, they being not able to make more than near two hundred barrils of pitch and tair.

The small prospect they had of being in a Capacity to serve the nation, who had so generously and Charitably advanced very great sums of money for their relief and Support and the Impossibility there was of raising Corn, Cattell, and other provisions for their subsistence on such ordinary and almost barren land, obliged them to petition the aforesaid Governour, that they might be put in Possession, and settle on the land Called Schorie which the Indians had given to the late Queen Ann for their use: he answered, that though the land was theirs, he could nor would not take it from them, neither could he settle them there, because it would oblige him to maintain too many Garrisons.

The second year after their arrival were orders sent to them to detach three hundred able men to serve on the late unfortunate expedition against Canada, which they willingly and Chearfully did; and on their return, were their arms taken from them, though all that went on the Expedition should have kept them by her late Majesty's particular order, without paying them any wages or sallary, (notwithstanding they were put on the Establishment of New York and New Jersey or both, and the money received by the said Governor;) they marched home, where they found their familyes allmost starved, no provision having been given them during their absence.

The winter following did the Inhabitants of the frontier Town of Albany desire the Governour, that they might have, (being fearfull), the assistance of some of them to strengthen ye Garrison of that town from an Invasion of the Indians in Conjunction with the French of Canady, which the Governor agreeing to, they went accordingly, but were never paid.

In the second year of their abode at Livingston, on the pitch wood, three of their people were sent down to Coll. Hunter, Petitioning that he would be pleased to order them their full allowance of provision, which they never hitherto had; to which he answered, that they should return home, and he would send orders after them; and about eight days after, came this surprising message from him, that he had not received any subsistance for them from England, and therefore every one of them must shift for himself, but not out of the Province.

This was the latter end of the year and winter just at hand, which is very severe; there being no provision to be had, and the people bare of Cloaths, which occasioned a terrible Consternation among them, and particularly from the women and Children, the most pityfull and dolerous Cryes and lamentations that have perhaps ever been heard from any persons under the most wretched and miserable Circumstances; so that they were at last much against their wills put under the hard and grating necessity of seeking relief from the Indians; upon which some of their Chiefs were suddenly dispatched away to the Indians by whom they were kindly received, and to whom they opened their miserable Condition, and that being wholly Cast off by the said Governor, and left distituted of the means of living elsewhere, they intreated them to give them permission to settle on the tract of land called Schorie; which they immediately granted, saying, they had formerly given that said land to Queen Anne for them to possess, and that no body else should hinder them of it, and they would assist them as farr as they were able; Whereupon these Chiefs returned to the people, acquainting them of the Indians Favorable disposition.

This put the people in some heart, and finding it absolutely necessary to embrace

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that opportunity so providently bestowed on them, all hands fell to work, and in two weeks time Cleared a way through the woods of fifteen miles long with the utmost toyle and labour, though allmost starved and without bread. Which being effected, fifty familyes were immediately sent to Schorie, when being arrived and allmost settled, they there received orders from the Governour, not to goe upon that land; and he who did so, should be declared a Rebell.

This message sounded like thunder in their ears, and surprised them beyond expression; but having seriously weighed matters amongst themselves, and finding no manner of likelyhood of subsisting elsewhere, but a Certainty of perishing by hunger, Cold, etc., if they returned; they found themselves under the fatall necessity of hazarding the Governour's Resentments, that being to all more Eligible than Starving.

In the same year in March, did the remainder of the people (though treated by the Governour as Pharao treated the Israelites) proceed on their journey, and by God's Assistance, travelled in fourtnight with sledges through the snow which there Covered the ground above three foot deep, Cold and hunger, Joyned their friends and Countrymen in the promised land of Schorie.

The number of Germans who came hither to search for bread for themselves, their Wifes and Children, were more then the land allready granted them by the Indians Could supply with settlements; and some of the people of Albany endeavouring to purchase the land around them from the Indians on purpose to Close them up, and deprive them of any range for their Cattle, they were obliged to solicit all the Indian Kings there adjoyning for more land, which they willingly granted them & sold them the rest of the land at Schorie, being woods, Rocks and pastaridg for three hundred pieces of Eight.

No sooner had Governor Hunter notice of their settlement and Agreement with the Indians, but he ordered one Adam Vromen to endeavour to persuade the Indians to break the Agreement made.

Upon the first settlement of this land the miserys those poor and allmost famished Creatures underwent were incredible; and had it not been for the Charity of the Indians, who shewed them where to gather some eatable roots and herbs, must inevitably have perished every soul of them; but what God said in anger to Adam was in mercy fulfilled, viz. thou shall eat the herbs of the fields; when they Continued about one year on this land, built small houses and huts, and made other Improvements thereon with their blody sweat and labour, and under the most grievous hardships, and dayly hazard of their lives from the French and Indian Ennemys, as well as from those more dreadful ones, hunger and Cold, severall Gentlemen Came to them from Albany, declaring they had bought that land of Governour Hunter, and if they intentioned to live thereon, they must agree with them: to which demand these poor people answered, that the land was the King's, and that they were the King's subjects, and had no power to agree to anything about his Majesty's lands without his special order; upon which these Gentlemen said, Wee are Kings of this Land; but the Germans replyed that their King was in England, and that the land should not be taken from them without his Majesty's particular order.

Some time after did these Gentlemen send the Sheriff, with some others upon the land, and to take the said Captain by force, dead or alive; but he having timely notice of it was on his guard, so they were prevented.

These Gentlemen finding the Inhabitants resolute in keeping possession of the lands they had thus improved, and from whence they drew the only support to themselves and family's fell on another project; which was Clandestinely and basely to endeavour to sew Enmity betwixt them and the Indians, and if possible to persuade them, (for money or Rumm), to put them in possession of the land and declare them rightfull owners thereof; but in this also they failed, though not without great troubles and Charge to those poor people, who were forced to put themselves on the mercy of the Indians, by giving them out of their nothing, and begg of them, that since they had so long sukled them at their breast, not to wean them so soon and Cast them off.

In the Spring, 1715, the Gentlemen from Albany sent a man to affix some papers on the land, Containing in substance that whosoever of the Inhabitants should see those papers, must either agree with them, or leave the land.

This was their Threatnings, being done in the Spring, the best planting time for Indian Corn, (the Chief of their subsistance), damped the spirits of these poor people, slackened their Industry and did them great damage.

In the year 1717 Came the Governour to Albany, and sent orders to the Inhabitants of the land Schorie, that three men of every village should appear before him on a day appointed, and particularly the abovenamed Captain Weiser.

When they appeared before him, he said, that he would hang John Conrad Weiser, and ordered them to answer him in the three following questions viz.

1. Why they went to inhabit the land Schorie without his order.
2. Why they would not agree with the Gentlemen at Albany.
3. Why they concerned themselves so much with the Indians.

Their answer to the first question was, that His Excellency had ordered them to shift for themselves, and denied them further subsistance; the utmost necessity and poverty forced them to remove thither to earn their bread for the maintenance of their Wives and Children; and that they continued their settlement on the same motives in expectation of His Majesty's Grace and His Excellency's favour.

When they mentioned His Majesty, the Governour in a great passion said, What, Great Britain! and Mr. Lewingston added, here is your King, meaning the Governor; Whereupon they begged his pardon, and that he would forgive them their Ignorance and Inadvertency.

To the second question they returned this answer; that the people were so many, the land so small, and the wages so bad, that it was impossible to agree with the Gentlemen on their extravagant terms, especially after the vast expence and labour they had had; not mentioning, that the Indians had given it to the Crown for their use, and that there was no direction immediately from his Majesty to confirm it to them, they being sent over with a promise of so much land per head; and if they served anybody, it must be the King and not a private person.

They answered to the third point, that because they lived on the borders of the French as a frontier, and were liable to their dayly insults, against whom they could scarcely stand, they were obliged to keep fair with the friendly Indians amongst Whom, they dwelt, which was the only way to be protected and live in peace.

Governour Hunter then ordered, that those who would not agree with, or turn tenants to those Gentlemen of Albany, to whom he had sold the land for one thousand five hundred pistoles, should remove from their habitations and Improvements; and that they should make two lists; one, of those that would agree; the other, of those that would not agree with the Gentlemen; and that he soon expected an order from England to transplant them to another place; but no such thing was performed.

They then most submissively remonstrated to the said Governor, how hard it would be to leave and abandon their houses, lands and improvements for nothing; besides that they were indebted for other necessarys; thereupon Govnour Hunter answered, that he would send twelve men to examine their works and improvements and give them money to pay their debts; but it was never performed.

The winter following they sent three men to New York to the Governour, humbly beseeching him to grant them liberty to plough the lands, or he would otherwise take care of them; but he answered, What is said, is said; meaning the Prohibition of plowing at Albany.

This was a thunder Clap in the ears of their Wives and Children, and the lamentation of all the people increased to such a hight, and their necessitys grew so great, that they were forced for their own preservation to transgress those orders and sew some Summer Corn and fruits, or else they must have starved.

These Gentlemen have thrown one of their women in prison at Albany, who still continues there; as also a man for plowing the land, and will not release him till he gives one hundred Crowns security; the same has also happened to others.

The Governor sent orders, that all the Germans should take their oath of being faithfull, and withall to pay eight shillings per head; which they willingly

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agreed to, in hopes of a settlement, but this with all the promisses formerly made unto them, was in vain.

(Endorsed) Grievances of the
Palatines in New York.
Rd. August 20th, 1722.
— Doc. Hist. N. Y. Vol. iii. pp. 423-427.

CONFERENCE BETWEEN COLONEL SCHUYLER AND THE INDIANS.

Proposition made by the Mahikanders or River Indians to ye honourable Coll. Peter Schuyler, Esq., president of his Majesties Council for the province of New York etc., in Albany ye 25th of August, 1720.

Present — The Honourable Peter Schuyler, Esq., etc.

Coll. John Riggs	Mr. Robt. Livingston, Jr.	Commrs.
Mr. Hendrick Henson	Mr. Cuyler	Indian
Lt. Coll. John Schuyler	Capt. Peter Van Brugh	Affairs.
Majr. Myndert Schuyler		

Robt. Livingston, Sec. of ye Indian Affairs.

Father

Wee are very Glad to see You, but are very poor, haveing not been out a hunting, and therefore have not much to present you with all, or make proposition according to Custom; we had some presents from you Last Year, but they are all wore out, and we are Naked and bare. Give a Belt of Wampum.

Wee were here before the Christians Came, Being the antient Inhabitants of these parts; and when the Christians first Came, we made a Covenant with them, which was but of bark; but afterwards the English Comeing to have the Government of those Countries, we made a Covenant Chain of Silver, that the thunder itself could not break it; and we are now Come to Renew as skour, that antient Covenant Chain; in token thereof wee Give a belt of Wampum.

Wee have Done; only we must acquaint you, we are heartily Sorry we have not the Language to understand the Minister, haveing a Great Inclination to be Christians, and turn from the heathenish Life wee are bred up in, and wish that the minister Could speak & understand your [our] Language, we would come to him for instruction.— Col. Hist. N. Y. Vol. v. p. 562.

MINUTE OF THE BOARD OF TRADE RESPECTING THE PALATINES.

Whitehall, Tuesday 6th Sept. 1720.

At a meeting of his Majesty's Commissioners for Trade & Plantations.

Present — Earl of Westmorland,	Mr. Doeminique,
Sir Charles Cooke,	Mr. Bladen.

General Nicholson attending as desired, as also Mr. Jeremy Long, who appears in behalf of the Palatines & other Germans at New York; whose Petition & case, as also a letter from Brigadier Hunter on the same subject are mentioned in the Minutes of the 21st of July and 2nd of August last; the said case and Letter were again read; And General Nicholson being asked what he knew of the Allegations set forth in behalf of the said Palatines; he said that he understood the Number of the Palatines first sent over to New York, was about thirty two thousand;—That he knew nothing of any promises made to them; That he had about three hundred of the said Palatines with him in the expedition to Montreal, who were subsisted during that Expedition, but that he knows of no Engagements concerning their Pay; — That he is a stranger to their settlement at Schories — That as to the Arms made use of in the Expedition, he knows of no direction for leaving what the Palatines had in their possession, but that

there was an Order for leaving some of them in the Plantations as Stores for the Magazines there — And Mr. Long above mentioned being unable to make proof of any of the Particulars set forth in the said case of the Palatines; he was acquainted that Copies of the several Papers relating to their Petition, should be transmitted to Mr. Burnet, Governor of New York; and the settlement of such of them as desire to remove to proper places, recommended to him, though it was observed to Mr. Long that it seemed several of the said Palatines had behaved themselves very undutifully to His Majesty, and his late Governor of that Province.

Charles Cooke.
— Col. Hist. N. Y. Vol. v. p. 570.

PETITION OF THE PRESBYTERIANS OF NEW YORK TO BE INCORPORATED. [SEPT. 19, 1720.]

To His Excellency William Burnett Esq., Captain Generall & Commander in Chief of the Province of New York New Jersey and the Territories thereupon Depending and Vice Admirall of the Same; In Councill.

The Humble Petition of the Rev. James Anderson Presbyterian Minister, Patrick Macknight, John Nicoll, Joseph Leddel, John Blake & Thomas Ingles in behalf of themselves and the Rest of the Presbyterian Congregation in the City of New York:

Sheweth unto your Excellency, That by the Countinance and Encouragement of the Government of this Province, They are soe far advanced in the Carrying on of the Service and Worship of Almighty God Within this City by a voluntary Contribution, and Assistance given by and Expected from well Disposed Persons, That they have adventured to Purchase a Piece of Ground for a Church* and Cemitry, & have Erected thereon a Convenient Meeting House to Worship in, after the manner of the Presbyterian Church of North Britain; and that some particular persons for want of their being incorporated for that and the Like purposes have obliged themselves, their Heirs, Executors & Administrators for the payment of the Consideration money of the said Ground, and the Matterials and Workmanship of Building thereupon; and in Consideration thereof for their private Security, have taken the Grant of the said Land to them their Heirs and Assigns forever, but have entered into Bonds, in the Penall Sume of Two Thousand pounds, unto Certain Trustees in the same Bond Mentioned, upon condition that when soever it shall please God, the said Grantees & Obligors and Heirs, Executors & Administrators, shall be fully reimbursed all their Just and Reasonable Charges, Engagements and Disbursements made and contracted, by the building of the said Church, Cemetry, Pulpit, pews, and other Necessaries and Conveniences. That the same Grantees of the same Ground shall at the speciall instance and Request of the aforesaid Trustees, and at the Cost and Charge in the Law of the Same Trustees, for and on the behalf of the said congregation, and the Executors and Administrators of the same Trustees, Sign Seal and Deliver perfect and Execute such Deed or Deeds, Declaration of Trust or other Conveyance or Conveyances for the same Ground & Apurtenances, Church and Cemitry, to such person or persons, Body Politick or Corporat, for the use of the same Presbyterian Congregation, as the same Trustees shall think fitt to Nominate and appoint; and in Case the Same Congregation should be Incorporated, then To and for The use of the same Congregation & their Successors forever, being Presbyterians, to the End and purpose that the Same Congregation may be Incorporated and made one Body Politick in fact

* This was the earliest Presbyterian Church in the City of New York. It stood on what was Stoutenburgh's garden, in Wall Street, between that and Pine Street; originally called Van Tienhoven St., after C. Van Tienhoven, Secretary to the Province under the Dutch.

[This church stood on the north side of Wall st. nearly opposite the northerly end of New st., not far from Broadway. It was taken down in 1844, every stone being marked or numbered, and rebuilt on exactly the same plan, in Washington st. corner of Sussex, in Jersey City. The writer well remembers both buildings, and the removal.— E. T. C.]

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and name for the carrying on of their said Pious intentions, and the free use and Exercise of there said Religion, in its true Doctrine, Discipline & Worship, according to the Rules and Methods of the established Presbyterian Church of North Britain, to Them and their Successors forever, by a free and voluntary Contribution, & not Compulsory or Otherwise, in Derogation of the Rights & Privileges of the National Church of England, by Law Established. They therefore Humbly Pray —

May it Please Your Excellency,

By Letters Patent under the Great Seal of This Province to Incorporate them by the Name of the Minister Elders and Deacons of the Presbyterian Church in the City of New York to make them One Body Politick & Corporat in fact and name Capable and able in the Law of sueing and being sued answering and being answered unto Defending and being Defended in all Courts of Law and Equity in all matters and Causes whatsoever of taking and receiving holding and Enjoying to them and their Successors forever their said Church and Ground and Cemitry where the same now Standeth with such other necessarie powers and Authority for the Preservation and Continuation of there succession The Management of their Affairs and the free use and Exercise of their said Religion in the said City of New York as your Excellency with the advice of His Majesties Councill shall see meet and Reasonable and the Petitioners As in Duty Bound shall Ever pray etc.

James Anderson
Patrick Macknight
John Nicoll
Joseph Leddel
John Blake
Thomas Ingles

New York,
September 19, 1720.

— Doc. Hist. N. Y. Vol. iii. pp. 278, 279.

OBJECTIONS TO THE CHARTER FOR THE PRESBYTERIANS.

To the Honourable Peter Schuyler Esq., President of his Majesties Councill Convened in Councill.

The Memoriall of Gilbert Livingston and Thomas Smith in Relation to the Grant of a Charter to the Presbyterian Congregation in New York — (1720)

Very Honourable

We cannot but express, (as We are in Duty bound), the Gratefull sense We have of your good affection to the Presbyterian Society in this City, and your Readiness to Confirm the priviledges thereof in the Grant of a Charter. But yet We, being most nearly Concerned, and who have all along been deeply engaged in the Carrying on the said Work, but apprehending ourselves likely to be drawn into some Uneasy and Difficult Circumstances by the present Grant of a Charter upon the Terms desired, beg Leave humbly to offer our Objections against it promising ourselves a favourable Audience therein.

We conceive that the present Grant of a Charter to these persons who Desire it, will Confirm the Meeting house now building to the actuall possession of the Rev. Mr. James Anderson as Sole minister therein, and wholly bring it under the Command of these that adhere to him.

Much Honoured, we cannot but esteem this a very great Greivance We always have exerted ourselves in person and Estate according to our Abilities for advancing this Work, but now believe it under very Languishing Circumstances during Mr. Andersons Aboad among Us, Whom We cannot but think after more than two years triall, very Unsuitable for advancing our Interest in New York because severall that joyned with Us at first have for saken the Congregation upon his Account and we are also fully perswaded he has not been Established among us by very iust and honorable Methods, as we are able if the Honourable Councill pleases to give a particular information. And the Grant of a Charter upon the Terms desired will We Conceive Expose Us to the Temper of these men, who

probably will plead their priviledge in Opposition to the bringing in of another Minister that may be more acceptable than Mr. Anderson, and if by virtue of such a Grant they can exclude Us, we have no reason to expect any favour from their hands.

Therefore We humbly beg your Honours to Consider how great a Hardship this will be upon Us who have born the Burden and Heat of the Day, to be turned off without so much as the priviledge of bringing in a Minister whom we may Sit with pleasure and Delight especially Considering we think ourselves (notwithstanding all the Advantages that have been taken against us) very little inferiour either in number or Quality to them who by their Unfair proceedings have brought in Mr. Anderson.

Again we are jointly and severally bound in the Sum of three hundred and fifty pounds to Coll. Depeyster and Mr. Bayard, in payment for the land on which the aforesaid Meeting house is founded, which added to the other obligations we are under, together with what we are in advance makes the Congregation in Debt to us near six hundred dollars which under the present Circumstances are not likely to be soon Discharged, and probably will Continue as a long Incumbrance upon us and perhaps to posterity. Mr. Macknight who is bound with us is going for Europe, which will leave us the persons accomptable for payment of these Debts, together with Doctor Nicols whose unsteadiness and unfaithfulness has been frequently experienced in Divers Instances formerly, and who is likely to be a Companion of the same nature, and we are not easy to remain Accomptable for Debts only Entailed upon us, for the Gratifying the Humours of Some men, to the hindering the prosperity of the Interest in Generall.

Therefore we humbly Crave the priviledge of the Grant of a Charter, to have the Meeting house Confirmed to us, and to the Minister procured by us, at least on equall terms with those who first Desired it, but if this cannot be granted we desire that we may be acquitted, and Discharged from all the Debts and Encumbrances and we shall promise to Resign up our whole property in the premises only Reserving two pews, or we Intreat that the Charter may be conferred upon us only for the use Designed, and we promise to Discharge them granting them the Same priviledge we desire of them.

Thus Very Honorable we have as briefly as may be given in some Hints of the Matters of our Grievances Entreating that they may have a candid Reception and Due Consideration with your Honour and the Honourable Councells.

And your Memorialists shall ever pray etc.

Gil. Livingston
Tho. Smith.

(Endorsed)

The Memoriall of Gilbert Livingston and Thos. Smith in Relation to a Grant of a Charter to the Presbyterian Congregation in the City of New York.— Doc. Hist. N. Y. Vol. iii. pp. 279, 280.

REPORT OF COUNCIL ON THE PRECEDING.

(1720)

May it please your Excellency.

In Obedience to your Excellency's order in Council of this day Referring to us the Petition of the Rev. James Anderson, Presbyterian Minister, Patrick Macknight, John Nicolls, Joseph Leddel, John Blake, Thomas Inglis, in behalf of themselves and the Rest of the Presbyterian Congregation in the City of New York, praying to be Incorporated by Letters Patents under the Broad Seal of this Province; Wee have heard Council in behalf of the Petitioners, and Council, in behalf of Rector and Church Wardens of Trinity Church of New York aforesaid against the Petition; and the matter appearing to us to be of very great moment, and no instance given us of any such Patent of Incorporation hitherto Granted, either in Great Britain or the Plantations; We humbly crave leave to offer Our advice to your Excellency, And Wee do accordingly advise and desire your Excellency to transmit to the Right Honorable, the Lords of Trade and Plantations, a Coppy of the said Petition and the Proceedings thereupon, desiring their Lord-

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ships to obtain the opinion of his Majesties Learned Council on the subject matter of the said Petition, and to Transmit the same to your Excellency; all which is nevertheless humbly submitted by

Your Excellency's Most obedient humble Servants,

A. Philipse	R. Walter
Geo. Clarke	Caleb Heathcote
Fra. Harison	John Barberie

New York,
September 17th, [19?] 1720. — Doc. Hist. N. Y. Vol. iii. p. 281.

ACTS OF THE CLASSIS OF AMSTERDAM.

John (Van) Driessen.

1720. Oct. 7th. Inasmuch as one John (Van) Driessen has tried to deceive the Classis in an artful manner, by the showing of false certificates, pretending that they had been granted him by certain Professors of Theology; and inasmuch as he has asked more than once, on the confession of his misdeed, that the Classis would forgive him, and grant him liberty to apply himself to the study of Theology, that in proper season he might be recognized as a Candidate: The Classis did absolutely refuse his request, and inform him that he must never appear again before them with another such request, and expressed their wish that he would show a genuine repentance unto life. x. 129.

PETITION OF JOHANNES WILHELM SCHEFS, AGENT FOR THE PALATINES.

Nov. 1, 1720.

To the Right Honorable the Lords Commissioners of Trade & Plantations.

The humble Petition of William Scheef, in behalf of himself & the Germans commonly called Palatines Dwelling in Schorie in New York

Sheweth That there are at present about one Hundred & sixty Families, consisting of about One Thousand Souls, in that part of New York, called Schorie, in which they have built Hutts, Houses & some mills for grinding of Corn, where also they have improved the Ground; & have cleared away, (besides another mentioned in their Case), (a road), that runs down from their Habitations as far as Albany, being about twenty four Miles in Length, for a free communication with Albany.

That there are also about five Hundred German Families, consisting of about Three thousand Souls dwelling in dispersed habitations in the said Province of New York.

That the said German families have impowered your Petitioner, as also John Conrad Weiser, to implore the Kings gracious favor for granting the free possession of the said Valley of Schorie to the said one hundred and sixty Families, or as many others as should find room to settle therein; And to pray that his Majesty

would be pleased to extend His bounty to the remaining five hundred families, by securing a settlement for them, either above, below or round about, the valley of Schorie in those parts, formerly in the possession of Mr. Godfrey Dellius, or in Mackworth* Land.

But your Petitioner, (hearing with grief that John Conrad Weiser has petitioned your Lordships, for obtaining a tract of land called Chettery†) most humbly entreats your Lordships, to dismiss the said Weiser's Petition as being directly contrary to our instructions & the inclinations of our people who earnestly desire to lead a quiett & peaceable life and are utterly averse to expose their tender Children, and child bearing Women, to another Transportation by Water, as still remembering the loss of most of their young children at their going from home to America; all of which may appear in our case, Now laying before your Lordships, which is signed by Mr. Weiser himself.

If your Lordships should think fit to remove the said one hundred and sixty families to any other part of the said Province of New York, They hope their houses, their Mills, & their labour in clearing the Ground and making the said way of twenty four Miles shall be appraised by impartial persons to be chosen by each party, & the value thereof made good unto them before their Removal from thence.

And considering, that the grant of the valley of Schorie supposed to be given to some Gentlemen of Albany, being made some time after the said Germans had seated themselves therein, at first to one & afterwards to two other persons, was, as they humbly conceive, against the Plantation Laws, for the truth of which they humbly appeal to the proceedings of the Assembly of the Province, and those of the Governor and Council; In case they shall be maintained in the said valley of Schorie they will cheerfully pay all such charges for the support of the Government as other subjects there are used to do.

Therefore your Petitioner humbly prays your Lordships will be pleased to confirm the said one hundred and sixty Families in the Possession of the Valley of Schorie & the mountainous parts thereof, & allot to the other five hundred Families such Lands somewhere near about the valley of Schorie as your Lordship in your wisdom shall think fit.

And that your Lordships would further vouchsafe to grant a Coppy of Colonel Hunters Memorial relating to our case that the underwritten may have an opportunity to vindicate his principals from any mismanagement alledged against his Colleague Mr. Weiser.

And Your Petitioner as in duty bound shall ever pray etc.

(signed) Johan Whilm. Schefs.

November 1, 1720. — Col. Hist. N. Y. Vol. v. pp. 574-576.

The Old Parsonage at Albany.

1720–1846.

The parsonage, or as it is termed in the charter, the minister's house, which belonged to the congregation, and was occupied by Mr. Westerlo, during the last six years of his life, was the building more recently known as the Bleecker House; and was taken down about 1846, to make room for Bleecker Hall. The first preaching in English was by Mr. Livingston, about 1776; in 1782 Mr. Westerlo began to preach in English; and Mr. Bassett,

* Mackwaa, i. e., Mohawk.

† Swatara, Penn.

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his colleague, was the first settled English pastor.— Munsell's Annals, Vol. 1. p. 121.

FRELINGHUYSEN'S SERMONS.

June 15, 1721.

These sermons (of which the preface only is here given, with a recommendation), produced a great discussion for many years after, and are frequently referred to in subsequent documents.

Author's Preface.

Impartial and truth-loving reader; you may possibly inquire why, in an age so learned, and abounding in illustrious works, issued by learned and renowned men on the very subject here treated of, I should give to the public the following discourses: be pleased, then, to know that I have been influenced by the following considerations. In the first place, I have for some time been solicited to it by several of my friends. I know not, however, whether this would have been a sufficient inducement, since I make no pretensions to superior skill in composition. The second, and principal reason then is, that necessity has compelled me: for if you be not a stranger in our New Netherlands Jerusalem, you are aware that I have been slanderously charged as a schismatic, and a teacher of false doctrines. That I am thus accused is too manifest to require proof. You will allow that it were the duty of those who thus accuse me, to establish what they say, either by word of mouth or by pen; but since hitherto, this has not been done, let no one imagine that it is here my intention to vindicate myself. The trifling stories, the notorious falsehoods, that are circulated concerning me, and are by some so greedily received, are not deserving of mention, much less of refutation. It is true, there is much said of my manner in relation to the Lord's Supper; but that I teach nothing else concerning this ordinance, but what has in every age been taught by the Reformed Church, can, in the following discourses,

be readily discerned by any impartial person. Since, now, the charges made against me are serious in their nature, and affect not my person, but my office; and that I may give no one reason to entertain suspicion in relation to the doctrines which I teach, I cheerfully permit these sermons to be published, and hesitate not to acknowledge them mine; being assured that I have written nothing that is inconsistent with the rule of faith, and the genuine doctrines of the Reformed Church; for I have followed the steps of numerous orthodox, faithful and godly men, whose writings I have also employed, since I felt unable to make any improvement upon them.

If you be sanctified through the truth, and understand the truth as it is in Christ, you will also know his voice, and follow him; and maintain the truth in love. In fine, my desire and prayer is, that the Lord Jesus will come and cleanse and purify his Church; and do good unto Zion, and build the walls of Jerusalem.

I am, and remain your devoted servant in Christ,

Theodorus Jacobus Frelinghuysen.

Written at New York, June 15, 1721.

Recommendation by the Rev. Messrs. Freeman and Bartholf.

We, the undersigned, ministers of the Word of God, by virtue of the commission received from our respective Classes, and to prove ourselves faithful to the trust committed to us by our superiors; namely, that in accordance with our office and bounden duty, we faithfully labor to promote the orthodox and scriptural doctrines of our Church, and oppose those which are contrary in their nature — we have, by request, attentively read, and with the utmost care examined, three learned, well-digested, and thrilling sermons, heretofore preached, and now for sufficient reasons published, by the reverend and learned, our brother in the ministry of the Gospel, Theodorus Jacobus Frelinghuysen, faithful minister of the Gospel in the Church of Jesus Christ at Raritan.

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The first sermon is upon Isaiah 66:2.

The second sermon is upon the words of Paul, 1 Cor. 11:29; and the 30th Lord's Day: 81st and 82nd Question and Answer of our Heidelberg Catechism.

The third sermon is upon the words of Christ, Matt. 16:19; and the 31st Lord's Day: 83rd, 84th, 85th Question and Answer.

We have also found the contents of the forementioned sermons highly sound and scriptural, and agreeing in the smallest particulars not only with the written Word of God, but also with the teachings of our Heidelberg Catechism, adopted as a rule of doctrine, as well as with the forms employed in our Dutch churches. We cannot, therefore doubt, that all who hold the Reformed faith in its purity; all the pious and lovers of the truth as it is in Christ, will acquiesce in and readily accept this our recommendation. We also sincerely wish that the principles set forth in these sermons could and might, consistently with the peace and welfare of our churches, be put in practice by ourselves and all our ministers.

Your servants in Christ,

Guilm. Bartholf,

Bernardus Freeman.

Three Sermons.

1. The Poor and Contrite, God's Temple. Isaiah 66:2. "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

The Second: The Acceptable Communicant. 1 Cor. 11:29. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."— In connection with the 30th Lord's Day of the Heidelberg Catechism, Questions 81, 82.

The Third: The Church's Duty to her Members. Matt. 16:19. "And I will give unto you the Keys of the Kingdom of Heaven."— In connection with the 31st Lord's Day of the Heidelbergh Catechism. Questions 83, 84, 85.

Preached by Theodorus Jacobus Frelinghuysen, Minister of the Reformed Dutch Church on the Raritan. Published by Some of his Friends. Printed at New York by Wm. Bradford 1721.

(Reprinted with other Sermons of his, by the Board of Publication of the Reformed Church in America, 1856.)

REV. THOMAS POYER TO DEPUTY SECRETARY BOBIN.

Jamaica, June 16th, 1721.

Mr. Bobin Sir — Here in my Parish is a Gentleman, under such circumstances at present, that he can't come to New York, and has now a mind to alter his condition of Life, or to marry, which he would have kept very secret for Reasons best known to himself.

Now since he can't go to you to give in security according to Law, &, for privacy sake, will be married by License, these are to desire you to send me per Bearer, a blank License & Bond inclosed, & I will take care to have a Bond executed before I fill up ye Licence; and engage to send you your money for it. I beg ye favour of you if it may be to comply with this Request of, Sir

Your most humble Servant,
Thomas Poyer.

— Doc. Hist. N. Y. Vol. iii. p. 185.

DUTCH CHURCH ON LIVINGSTON MANOR.

A Brief Allowing Robert Livingston to make a Collection in aid of Building a Church on his Manor. [June 21, 1721.]

William Burnet Esq. Captain Generall and Governor in Chief of the Provinces of New York New Jersey and Territories thereon Depending in America and Vice Admirall of the same etc.

To all Christian and Charitable people within the Provinces of New York and New Jersey, in America sendeth Greeting —

Whereas Robert Livingston Esq. Sole Proprietor of the Manor of Livingston hath proposed and doth propose to Establish a Church or Meeting House and to send for and Call some able and Pious Dutch Reformed Protestant Minister from Holland according to the Constitution and Direction of the Reformed Church in Holland Agreeable to the Discipline And Government of the Dutch Church as is established by the Synod at Dort in the year 1618 and 1619 to Officiate therein for the Inhabitants and Sojourners within the same Manor Agreeable and suitable to the Vulgar Language and Education of the said Inhabitants, which pious work and the Building of Such Church or Meeting House will require a larger Sum of Money than Can reasonably be expected to be advanced by any one particular person. I being willing and Desireous to promote and Encourage so pious an undertaking Have Therefore thought fitt to grant unto the same Robert Livingston Leave & Lycence to Collect & Receive the free and Voluntary Charity and Contribution of any of the Inhabitants within the said Province toward the Carrying on and Finishing of the same: And for his so doing this shall be to him a sufficient Warrant. Given under my hand & seal this Twenty first day of June Anno Domini 1721 Annoq Regni Rs Georgij Magn. Brittan. Franc. et Hib. fid. Defensoris Septimo.

W. Burnet.

By his Excellency's Command
Is Robin
Dy Secry.

— Doc. Hist. N. Y. Vol. iii. pp. 427, 428.

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CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Henry Boel's testimony, as to certain statements of Captain Goelet, about Frelinghuysen, July 25, 1721.

1721, July 25. Tuesday afternoon. Capt. Jacob Goelet related to me and my brother, that Rev. Frilinghuysen, at Amsterdam, contended in opposition to Mr. W. Banker, that his nephew, Christopher Banker, was in a bad condition spiritually. He did this because Mr. Bancker praised him, saying that every one took pleasure in his person and conduct. This, said Rev. Frelinghuysen, is a very bad sign; because God's children are hated by most people, and will be loved only by a few, namely, by those who are God's children, themselves.

That also while on the sea, Rev. Frelinghuysen condemned most of the preachers in Holland as not regenerated men, and he said the same about those in Amsterdam; but he added, that he had kept silent while there, so that they might not prevent his getting the call hither; but he would come out boldly when in this country, according to the promise made to his Brotherhood, whose motto was, "Be steadfast unto death." Then, whoever might come against him, he would just keep silent; but meanwhile he would quietly proceed, and try to make fast his rope in this country; and when this had been done, he would be powerful enough before any; and if he should succeed, he would become more powerful, because immediately many more would come from Holland to his support, and would push their sect here, generally.

Capt. Goelet also stated that both Rev. Frilinghuysen and Schuurman constantly used such language as this. In such language, Schuurman held forth to me and my brother; and Capt. Goelet, therefore, naturally had to conclude that Rev. Frilinghuysen was fully convinced of the truth of that incident, (voorval;) and thus against his better knowledge ascribed it to that (?),

and defended Schuurman; that Capt. Goelet as soon as he had heard it from me, thought it was the same he had said at sea.(?)

That Capt. Goelet related the above to me and my brother, I affirm with this my signature; also that I noted it down in the same year and day, as above dated.

Henricus Boel.

Addenda on the Raritan Dispute.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Testimony of Rev. G. Du Bois as to certain statements of Capt. Goelet, in the Frelinghuysen case. 1721.

To the Rev. Classis of Amsterdam:

[Portfolio "New York" Vol. i.]

Addenda about the Raritan (affair) Nos. 1–6. To the High Rev. Classis of Amsterdam.

No. 6.

Copy of what Capt. Goelet reported to me, and what I wrote down in his presence, at a certain time, so far as I can recollect, Anno, 1721; for I did not take accurate note of the time.

Memorandum:

Capt. Goelet related that Mr. William Banker, in Holland, highly praised his nephew, Christopher Banker, to Rev. Frelinghuysen, as a beautiful Christian, because he had secured for himself in Holland and New York a good name among both great and small. In opposition to this, the Rev. Frilinghuysen contended, that young Banker was then in a bad condition, spiritually, because God's children are hated by most people, and will be loved only by those few who are God's own children. Rev. Frilinghuysen was so vehement in his contention with Mr. Banker, that the latter said to him more than once — Hold, hold; you go too far; or something like that.

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While at sea, the Rev. Frilinghuysen had condemned most of the preachers in Holland; and he also declared that he thought but little of the most of those at Amsterdam. He had, however, kept silent there so that they should not stand in the way of his call hither; saying that when here in this country, he would come out boldly, in accordance with the maxim of his brotherhood, "Go on steadfastly even to the death." Therefore whatever might be done against him, he would keep quiet, but try in the meantime to secure a following in this country; and if he should succeed in this, then many would at once come from Holland to aid him, and to push their following here, generally.

That Capt Goelet related the above to me, I affirm by this my signature.

G. Du Bois.

JOURNAL OF THE NEW YORK COUNCIL.

1721, July 26. William Burnet, Governor.

The House of Representatives sent a Bill, dated, July 22nd, to the Council, entitled, "An Act for the more equal and impartial assessing the Ministers' and Poors' tax, to be raised within the city and county of New York, Queens County, Westchester County and the County of Richmond," and desiring the concurrence of this Board thereto. Council Journal, 474. Read first time; ordered to a second reading, committed, 474. Not amended; read third time; passed. Assembly informed, 475. Enacted, 476.

An Act for the more Equal and Impartial Assessing the Minister and Poores Tax to be raised within the City and County of New York, Queens County, West Chester County, and the County of Richmond.

(Passed, July 27, 1721.)

FOR the more Orderly Equally and Impartially Assessing the Minister and Poores Tax Annually to be raised within the City and County of Richmond pursuant to an Act of Generall Assembly of the Colony of New York passed in the fifth Year of the reign of their late Majesties King William and Queen Mary Intituled an Act for Settling a Ministry and raising a Maintenance for them in the City of New York, County of Richmond, Westchester and Queens Counties.

BE IT THEREFORE ENACTED by his Excellency the Governour Council and General Assembly and by the Authority of the Same that the Severall Vestrey Men Annually Chosen by Vertue of the Act before Mentioned for the City and County of New York and Precincts of Queens County and the County of Richmond and the County of West Chester Shall before he or they take upon him or them the Execution of said Office take an Oath to be Administered in these Words following (Viz).

YOU do Sware on the holy Evangelist that you and every of you Shall wel and truly Execute the Duty of an Assessor and Equally and Impartially Assess the

Severall FREEHOLDERS and Inhabitants according to the Value of their Respective Estates in an Equal proportion in every of your Respective City Counties & precincts for which you are Chose Vestrey Men and According to your best Skill and knowledge therein you Shall Spare Noe Person for favour or affection or grieve any Person for hatred or Ill will so help you God. Which Oath any one Justice for the City of New York and any one Justice for the Precinct of Queens County and any one Justice for the County of Richmond and West Chester County are hereby Impowered and Directed to Administer the Same unto the Said Vestry Men so Yearly and every Year Chose any thing therein Contained to the Contrary hereof in any wise Notwithstanding.

— Laws of the Colony of New York Vol. II, pp. 62, 63.

Journal of Society for Propagating the Gospel.

Rev. J. F. Haegar and the Palatines.

Aug. 18, 1721. Vol. iv. p. 167. § 1.

It was reported from the Committee that they had taken into consideration the petition of Jeremiah Long in behalf of the Rev. Mr. Haeger, late the Society's Missionary among the Palatines to them referred, and being informed that the said Mr. Haeger has constantly officiated among the Palatines ever since he has been obliged to travel several miles by water to a settlement of the Palatines at Schohary, where there are about 160 families, and that he has a very good character, they agreed as their opinion that fifty pounds be given him for his past services, and that a letter be sent to his excellency the Governor of New York, desiring him to inform the Society in what manner the said Palatines are settled and whether Mr. Haeger has officiated and does officiate among them as usual before his being discharged from the service of the Society.

Agreed that this matter be considered when a sufficient number of members are present, and that 50 copies of the Common Prayer in the German language be sent him in the meantime.

1721

STATE OF THE BRITISH PLANTATIONS IN AMERICA, IN 1721.

Copy of a Representation of the Lords Commissioners for Trade and Plantations to the King upon the State of His Majesties Colonies & Plantations on the Continent of North America, dated September the 8th 1721.

To the King's most Excellent Majesty.
May it please your Majesty:

.....

It is likewise much to be lamented, that our zeal for propagating of the Christian Faith in parts beyond the seas, hath not hitherto much enlarged the pale of the British Church amongst those poor infidels, or in any sort contributed to promote the interest of the State in America; but as it is not so immediately our province to propose anything particular upon this head, we can only wish, that the same may be hereafter put upon a better foot.

.....

— Col. Hist. N. Y. Vol. v. pp. 591, 626.

ACTS OF THE CLASSIS OF AMSTERDAM.

..... of the ..... of Rev. Vas.

1721, Sept. 21. Rev. Quaestor van der Helst handed in to the Classis a statement of what Rev. Peter Vas was still owing to this Classis upon the balancing of accounts. It appeared from the signed acknowledgment of May 5th, 1710, with the receipts thereon, that the Rev. Vas then still owed f. 157. 1. For these moneys, which had been received by him, the Rev. Quaestor has accounted to Classis. Therewith the debt of the Rev. Vas to the Classis has been liquidated, and the moneys received had been paid out to the several members to whom they were due. x. 144.

CONSISTORY OF THE DUTCH CHURCH OF ALBANY.

Borrow from Poor Fund to Rebuild Domine's House.

Know all men by these present that we the undersigned elders of the Reformed Dutch Church of Albany, in consideration of the sum of one hundred and forty eight pounds one shilling and fourpence current money of New York received from Messrs. Myndert Roseboom and Dirck Ten Broeck, deacons of the aforesaid church, being the money collected for the poor, which sum we borrow to pay the expenses of rebuilding the house of our Minister; we therefore promise to pay the said sum in three years out of the income of the church pasture to the said Myndert Roseboom and Dirck Ten Broeck or their successors and we also bind thereto our successors.

Witness our hand Albany this 9th October Anno 1721.

Hendr. Van Rensselaer
Willem Van Deusen.

In presence of Abraham Cuyler, Anthony Coster.

— Munsell's Annals of Albany, Vol. vii. p. 238.

JOURNAL OF SOCIETY FOR PROPAGATING THE GOSPEL.

Rev. John F. Haeger.

Nov. 17, 1721. Vol. ix. p. 179. § 14.

The Society took into consideration the report of the Committee, relating to Mr. Haeger mentioned in the minutes of the 18th of August last and agreed that 50 pounds be given him for his past services and that a letter be wrote to the Governor of New York desiring his Excellency to inform the Society in what manner the said Palatines are settled and whether Mr. Haeger has officiated and does officiate among them as usual before his being discharged from the service of the Society.

BAPTISTS.

To his Excellency William Burnet Esquire Captain Generall & Governor in chief of the province of New York & New Jersey and the Territories depending on them in America and Vice Admirall of the same.

The humble peticon of Nicholas Eyers brewer, a baptist teacher in the City of New York.

Sheweth unto your Excellency that on the first Tuesday of ffebry 1715 At a Geueral quarter sessions of the peace held at the city of New York, the hired house of your peticoner scituate in the broad street of this City between the house of John Michel Eyers and Mr. John Spratt, was registered for an anabaptist meeting house within this City. That the peticoner has it certifyed under the hands of sixteen inhabitants of good faith and credit, that he had been a public preacher, to a baptist congregacon within this city for four years and some of them for less. That (he) has it certifiëd by the Honorable Rip Van Dam Esq. one of his Majestyes Council for the province of New York to have hired a house in this City from him January first 1720 only to be a public meeting house for the Baptists, which he still keeps and as he has obtained from the Mayor and Recorder of this City an ample Certificate of his good behaviour and innocent conversation. He therefore humbly prays

May it please Your Excellency

To grant and permitt this petitioner to Execute the ministeriall function of a minister within this City to a baptist congregation and to give him proteccon therein according to His Majesty's gracious indulgence extended towards the protestants dissenting from the established church, he being willing to comply with all what is required by the Act of toleracon from dissenters of that perswasion in great Britain & being owned for a reverend brother by other baptist teachers. And as in duty bound the peticoner shall ever pray etc.

Nicholas Eyers.

1721

Those may Certify all whom it may Concern, that Nicholas Eyres of this City of New York Brewer hired a House of me January ye 1st 1720 Only to be a public Meeting Place of the Baptists therein to worship Almighty God and the said Nicholas Eyers was their Preacher. In Testimony whereof I have hereunto set my Hand January 19, 1721 In the Eight Year of his Majesties Reign King George etc.

Rip Van Dam.

City of New York.

These are to certify unto all whom it shall or may concern that Nicholas Eyers, brewer, an Inhabitant of the City of New York during all the time of his residence in the said City, hath behaved himself well as becometh a good subject And that to the best of our Knowledge and understanding he is blamless and free from any notorious and publick slander and vice, has gained himself the good name and reputation of his neighbours of being a sober just and honest man, And is said to be an anabaptist as to his profession in religion. In testimony whereof We the Mayor Recorder & Aldermen of the City of New York whose names are hereunto subscribed have signed to those presents this 13th day of January in the eighth year of the reign of Our Sovereign Lord George by the grace of God of Great Britain ffrance and Ireland Defender of the faith etc. annoq Domini 1721/2

R. Walter, David Jamison.

— Doc. Hist. N. Y. Vol. iii. pp. 290, 291.

WILLIAM BURNET, ESQ., ETC.

To all whom these presents shall come or may concern.

Whereas Mr. Nich. Eyers Brewer a Freeman and Inhabitant of ye City of New York pretending to be at present a Teacher or preacher of a Congregation of Anabaptists which has had its beginning about five Years ago within this City and has so continued hitherto, and that at a quarter sessions of the Peace their House or Place of Meeting within this City has been Registred having a Certificate of his past good behaviour I have thought fitt to grant unto the said Nicholas Eyers that he may enjoy the Priviledge, benefits and advantages which dissenting Ministers may enjoy in Great Brittain by virtue of a Statute made an enacted at Westminster Ent. an Act for Exempting their Majesties Protestant Subjects dissenting from the Church of England from the Penaltys of Certain Laws in ye first Year of King William and Queen Mary Provided always that he shall comply with all the Rules and orders or directions mentioned & Expressed in the same statute with Regard to Anabaptists or such Dissenting Protestants who scruples the Baptizing Infants as far as can be and so long as he shall continue of the good be-

haviour towards (our) Lord the King and all his Lege People In Witness etc. date ye 23rd of January, 1721/2.

W. Burnet.

By his Excellency's Command
Is. Bobin D. Sec'ry.

—Doc. Hist. N. Y. Vol. iii, p. 291.

Dutch Church of Albany.

Att a Comon Council held in the City Hall of Albany this 26th day of February 1721/2.

The Mayor, Aldermen & Comonalty have this day nominated and appointed Barent Brat of this city to be Sexton in the room of Teunis Bradt deceased — that half of ye perquisites and advantages shall be for ye behoof of Williampie Brat his mother.

The Rev. Petrus Van Driesen minister of ye Nether Dutch Reformed Congregation of this city with ye elders & deacons of ye said congregation appearing in Comon Council, desire that ye mayor, aldermen & comonalty of ye said city will be pleased to release unto them and their successors ye Church yard or burying place scituate & being to ye south of ye said city, which is granted shall be released when ye same shall have first measurd.
—Munsell's Annals of Albany, vol. viii. 274.

Dutch Church of New York.

Manor of Fordham.

April 16, 1722.

In Great Consistory.

1. The friends formerly in office were informed by Do. du Bois, in the name of the Consistory, that Janus Termeur had told the Consistory this morning, that last Saturday, the son of Mr. L. Marus, had, in the presence of the son of Termeur, taken away a portion of the enclosure, etc.

2. That Mr. Marus claimed a large piece of ground, being the most southerly portion of the Manor, or in case we would not

willingly give up that to him, he then would see what right he had to the whole Manor.

3. Therefore the acting Consistory asked the advice of the former members now present, whether we should give up the land which Mr. Marus claimed, or, judging that we had a right to it, should maintain our right, by law.

4. It was unanimously resolved that we should maintain our right, and that it should be left to the Ruling Consistory to act in the matter as they saw proper.

CHURCH LOT IN RYE.

To his Excellency William Burnet Esq. Captain General and Governor in Chief in and over his Majestys Provinces of New York and New Jersey and Territories Depending thereon in America and Vice Admiral of the same etc.

The Humble petition of the Church Wardens of the Parish of Rye in ye Province of New York.

May it please your Excellency:

Whereas there is a parcell of Land in this town which for many years has been in the possession of the Minister of our parish for the time being, but now by Reason of our Long want of a settled Minister to possess it, is Encroached upon and very much Lessened by the Inhabitants that Bound upon it; We therefore the Church Wardens of the parish of Rye aforesaid believing Ourselves in Duty Bound to secure and Defend the Rights of our parish Church, Do humbly pray your Excellency to Grant your Warrant, to the Surveyor Generall to survey the said Parcell, and adjust the true bounds thereof to prevent any such Encroachments for the future and your Petitioners be in Duty Bound Shall Ever Pray.

Samuel Purdy
Henry Ffowler, Jr.

1722. To the Secretary
Let a warrant be prepared accordingly

W. Burnet.

— Doc. Hist. N. Y. Vol. iii. p. 574.

REV. MR. VESEY TO SOCIETY FOR PROPAGATING THE GOSPEL, 1722.

Extracts.

..... "The extent of my parish is fourteen miles in length, and in it are supposed to be sixteen hundred families, of English, Dutch, and Jews". There were also "one thousand three hundred and sixty two Indian and Negroe slaves; and for their conversion the Honorable Society appointed a Catechist to instruct them in the principles of Christianity". ..... "Many of them frequent our Church and have been baptised, and some of them admitted to the Lord's Table". Services were held "every Sunday, Holiday, Wednesday and Friday in the year. Divine service is performed in the Church, and the members of the Church ordinarily attend it, and on Sundays there is a great congregation". "The Sacrament of the Lord's Supper" is administered "once in six weeks, and the usual number of Communicants is One hundred and upward; but on the

three great festivals, Christmas, Easter and Whitsuntide more than two hundred". He gave his personal attention to catechising the youth in Church on Sundays, until the Society appointed a Catechist, Mr. Wetmore, whose labors were "attended with great success". All things were duly provided for the decent and orderly performance of Divine service, while the value of the living was one hundred and sixty pounds of New York money, "lev'd by Act of the Assembly on the inhabitants of this city, and put in the hands of the Church-Wardens, who pay the same to me, by warrant, quarterly, and it amounts to near one hundred pounds sterling". He had no house or glebe, but the rental of the farm afforded a sum of twenty six pounds annually, which was to be made a special payment until the parish could provide him "a convenient dwelling house". He also gives a brief account of the parish school under Mr. Huddlestone, who taught forty poor children; while he reports as under his care "a small parochial library".— Dix's Hist. Trinity Church, i. 199.

JOURNAL OF SOCIETY FOR PROPAGATING THE GOSPEL.

Rev. Haeger dead. More Palatines coming.

July 20, 1722. Vol. iv. p. 225.

The Treasurer laid before the Board a Bill drawn by Mrs. Haeger, widow of Mr. Haeger late Missionary among the Palatines deceased, for fifty pounds given her said Husband by minutes of the 17th of November 1721 and prayed the direction of the Society therein. Ordered that the Treasurer pay the same.

Aug. 17, 1722. Vol. iv. p. 227. § 5.

Ordered that his Excellency (the Governor of New York) be also acquainted that there is a number of Palatines in their passage to New York and that a German minister will soon follow them.

PETITION OF THE REV. MR. VAN DRIESEN.

To his Excellency William Burnet Esq. Captain Generall and Governor in Chief of the Provinces of New York and New Jersey and the Territories thereon depending in America and Vice Admirall of the same etc. in Councill.

Excellt. Sir and Gentn.

The Petitioner Petrus van Driesen minister of the Word of God at Albany with all Respect takes the Liberty to shew unto your Excellency and your Honors the Councellors the station wherein Divine Providence had made use of him for upon entring into his ministry in his Congregation since the year 1712 he has been desired by the Mohawks to continue in the same services towards them As his Reverend Predecessors Godefridus Dellius and Johannis Lydius had done whereupon with the advice of the Consistory the same has been agreed to and performed to them untill now Excepting the time that Mr. Andrews ministered to them.

The Petitioner finding himself in Conscience thronged and moved to continue with them in the doctrine of the true knowledge of God if yet at some time the Lord might give them Repentance as by meanes of the same ministracon through the blessing of the most high has been done to Our fore Fathers —

Wherefore the Petitioner in all Dutyfull manner Turns himself to your Excellency and Your Honors with Request to hold his person as Recommended and to assist him in his services which are both heavy and chargeable according to the nature of the Indians as allso the Interpreter he makes use of at his own Cost.

He praying the supream being that he make your Honorable persons and manner of Governing more and more prosperous for the best of the Country and Religion.

This being the wish of your Excellency's & Honorable Councills dutyfull Servant & Subject,

(signed) Petrus van Driesen.

Albany the 13 7ber, 1722.

— Doc. Hist. N. Y. Vol. iii. pp. 551, 552.

LICENSE TO BUILD A CHURCH FOR THE MOHAWKS.

By His Excellency Etc.

Whereas the Reverend Mr. Petrus Van Driesen of the County of Albany having represented unto me the necessity of erecting and building a publick meeting house for the Indians in the Mohawk Country in the County of Albany in order for the more commodious and frequent assembling of themselves together for the Solem worship of God which might be a means of bringing over as well the Indians there as those in ye adjacent parts to ye knowledge of the principles of the Christian religion & has therefore made application to me for my Lycence & for that purpose now for the furtherance of which good Design I do by virtues of the powers and authoritys unto me granted by virtue of his Majestys Letters Patent under the Great Seal of Great Britain Give and grant unto the said Petrus Van Driessen full power liberty leave & Lycence to Erect & build a meeting house for the Indians in the Mohawks Country in order to ye assembling of themselves together for ye solem worship of God and that on any part of the Lands to them belonging as shall be most Convenient for the Purpose aforesaid.

Given etc.— Doc. Hist. N. Y. iii. 552. Munsell's Annals of Albany, Vol. vi. p. 94.

LORDS OF TRADE TO LORD CARTERET.

[Landgrants to domine Dellius, etc.]

To the Right Honorable the Lord Carteret

My Lord:

The enclosed Report containing an account of several ill practices in the Province of New York whereby his Majesty is defrauded of his Lands and Quit Rents there which seemed to us worthy of animadversion, We must desire your Lordship would be pleased to lay the same before his Majesty for his orders thereupon. We are,

My Lord,

Your Lordships most obedient & most humble Servants,

J. Chetwynd
T. Pelham
M. Bladen
R. Plumer

Whitehall
Sept. 26, 1722.

Representation of the Lords of Trade to the King.

To the Kings most Excellent Majesty.

May it please your Majesty:

William Burnet Esq. your Majesty's Governor of the Province of New York & New Jersey in America, transmitted to us some time since the Draught of a Bill prepared by the Assembly of New York, to which he refused his assent, Entituled an Act for facilitating the Partition of Lands in joint Tenancy, promoting the settling and improving thereof & rendering ye payment of the Quit Rents due thereupon certain & easy; together with his own observations on the said Bill: and likewise two Memorials of Cadwallader Colden Esq., your Majesty's Surveyor General of the said Province, relating thereunto, whereby it doth plainly appear to us, that the intention of ye Assembly was not really what ye Title of the Bill pretended, but a manifest design to defraud your Majesty of great Tracts of Land at present possessed by divers persons, in the said Province, under colour of certain exhorbitant and illegal grants, to the great detriment of your Majesty's Title and Revenue there.

The consideration of this attempt, naturally led us, to inquire into the true State of this Province, with respect to your Majesty's Quit Rents, and the proportion the same bear to the vast Tracts of Land possessed under colour of the aforesaid grants for the more perfect understanding whereof we humbly beg leave to inform your Majesty.

That from the first settling of the British Colony's in America, the Governors of such of them as were immediately under the Government of the Crown have been always impowered with the advice & Assent of their respective Councils to make grants of Lands there to such persons as should be willing to settle and cultivate the same, under the reservation of reasonable Quit Rents & Services which were left to the discretion of the said Governors and Council who certainly ought to have proportion'd the same to the Value and Quantity of the Land granted, neither can it be presumed that it ever was, or could be, the intention of the Crown to grant larger Tracts of Land, than in all probability could ever be cultivated by the persons to whom they were granted.

New York till King James the Second's Accession to the Throne, was a proprietary Government Col. Dungan was the first Governor of this Province appointed by the Crown and the powers given him by his Commission for the disposal of Lands, were in the following terms;

"And we do hereby likewise give & grant unto You full power & authority by and with the Advice & Consent of our said Council, to agree with the Planters & Inhabitants of our Province & Territory aforesaid, concerning such lands tenements & hereditaments as now are or hereafter shall be in your power to dispose of.

And them to grant to any person or persons for such term & under such moderate Quit Rents, Services and Acknowledgments to be thereupon reserved to us as you by and with the advice aforesaid shall think fit.

Which said grants are to pass and be sealed by our seal of New York and being entered on Record by such officer or officers as you shall appoint thereunto shall be good & effectual in law against Us our heirs & Successors."

The same powers verbatim were given to all succeeding Governors, and there is but too much reason to be convinced that a very great abuse was made of this trust, though no formal complaint of it till the Administration of Colonel Fletcher, whose Conduct in this particular, was so very extravagant, that the Earl of Bellomont, who succeeded him found himself obliged to represent the same to this Board, and we find in our Books the following account from the Crown Surveyor of that Province of several exorbitant and irregular Grants made by the said Col. Fletcher.

"To Godfrey Dellius, Minister of Albany a tract of land being eighty six miles in length & twelve more or less in breadth another tract to the said Godfrey Dellius and four others being fifty miles in length, and two on each side the Moquase or Mohacks River, in breadth including in the said Grant the three Moquase Castles.

A Tract of Land to Col. Peter Schuyler & Herme Ganesvoor four miles in breadth along Hudsons River on ye East side thereof & twenty in length.

To Col. Henry Beekman a Tract of Land on ye East Side of Hudsons River aforesaid being in breadth along the said River about four miles, and in length twenty.

To Col. Caleb Heathcote, etc., a tract of land on ye East side of Hudson's River, five miles in breadth and twenty in length.

To Capt. John Evans a Tract of Land on the West side of Hudson's River forty five miles in length along the said River the breadth being computed in some places thirty in some sixteen miles, it being bounded by certain hills on ye West Side thereof.

To Col. Nicholas Bayard, certain Tract of land called Skohaare beginning at the mouth of Skohaare River & runs to the head of said River, which by computation of those that have travelled those parts, is about forty miles in length, the breadth is uncertain, being bounded by hills lying on the East and West of the said River, which said tract of Land includes part of the Moquase or Mohacks land."

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The Board had this matter under consideration in ye year 1698; and a true state thereof, in King Williams absence being laid before the then Lords Justices of England they directed the Earl of Bellomont, to put in practice all methods whatsoever allowed by law, for the breaking and annulling of the said grants as will appear by the following Extracts of their Excellencies letter for this purpose, being dated the 10th day of November, 1698.

.....

This order though not without some difficulty produced the desired effect and an Act was passed at New York in the year 1698 by the Governor Council and Assembly there, entituled an Act for the vacating breaking & annulling several extravagant Grants of Land made by Col. Fletcher late Governor of this Province under his Majesty.

This Act lay by several years unconfirmed and the inhabitants of New York, were so far encouraged by this delay that they passed another in the year 1702, to repeal the same and many other laws & Ordinances which last Act being duely considered by this board they did by their report of the 29th day of July 1707, humbly propose that the same might be disallowed, and that the first Act for vacating Grants might be confirmed and accordingly the same was confirmed by her late Majesty in Council the 26th of June 1708, But the Queen was graciously pleased at the same time to direct that Grants should be made to each of the proprietors affected by this resumption not exceeding two thousand acres of the lands resumed under a Quit Rent of two shillings and six pence for every hundred acres and on express condition that they should cultivate the same, within the space of three years from the date of their respective Grants.

My Lord Lovelace about this time being appointed Governor of New York, her Majesty's orders upon this head were reduced into the form of an instruction in the following terms.

Whereas we have thought fit by our order in Council of the 26th of June 1708, to repeal an Act past at New York the 27th of November, 1702 Entituled an Act for repealing several Acts of Assembly and declaring other ordenances published as Acts of Assembly to be void; and whereas by the said order; We have likewise thought fit to confirm and approve an Act past at New York the 2nd of March 1698/9 entituled an Act for vacating breaking and annulling several extravagant Grants of Land made by Col. Benjamin Fletcher late Governor of this Province under his Majesty by the confirmation of which Act several large Tracts of Land (as by the said Act will more fully appear) are resumed to us, and are in our disposal to regrant as we shall see occasion: Our will & pleasure therefore is, that you may regrant to the late Patentees of such resumed Grants a suitable number of Acres not exceeding two thousand to any one person, And that in such Grants as in all future Grants there be a reservation to us, Our Heirs & Successors of an yearly Quit Rent of two shillings & six pence for every hundred acres with a Covenant to plant, settle and effectually cultivate at least three Acres of Land for every fifty Acres within three years after the same shall be so granted upon forfeiture of every such Grant."— Col. Hist. N. Y. Vol. v. pp. 650-653.

.....

THIRD IMMIGRATION OF PALATINES.

In Council, October ye 27, 1722.

Present His Excellency William Burnet Esq. etc., etc., etc.

This Board being informed that a ship was arrived here with Palatines from Holland which had touched in England, and which had lost many of its passengers in the Voyage & upon Examination of Doctor Braine, Doctor Nicholas and Doctor Cobus who had been ordered to go on Board and Visit the said Vessell and the Surgeon thereof,

It does not appear to this Board there was any Contagious Distemper on Board the said Vessell but upon consideration of the Number of Persons who have been sick in the Voyage, and the quantity of Cloaths which may have Contracted Noisome Smells through the Length of the Voyage

It is ordered by his Excellency with the advice of the Council that the Commander of the said Ship do not Suffer any Person to come on Shoar on this Island with any Cloaths Chests or other furniture till the same have been thoroughly aired upon Nutton Island during the space of six hours at least as the said Commander shall Answer the Contrary at his Peril.— Doc. Hist. N. Y. Vol. iii. p. 428.

GOV. BURNET TO THE BOARD.— THE PALATINES.

New York 21st November 1722.

My Lords

..... When I was at Albany I expected to have fixed the Palatines in their new Settlement which I had obtained of the Indians for them at a very easy purchase, but I found them very much divided into Parties, and the cunningest among them fomenting their Divisions, on purpose that the greatest number might leave the Province; and then the great Tract of Land lately purchased would make so many considerable estates to the Few Familys that should remain, and with this view they told me that they found the Land was far short of what the Indians had represented it to them, and that not above twenty familyes could subsist there, which I shewed them was a mere pretence by naming a Tract where one hundred and thirty Familys live and flourish; which by their own confession was less and no better soil than theirs; however since, I found it was their humour to undervalue what had been done for them, I thought it best to wait till they should of themselves be forward to settle this new Tract, rather than to show too much earnestness in pressing them to it. But as about sixty familys desired to be in a distinct Tract from the rest, & were those who had all along been most hearty for the

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Government, I have given them leave to purchase land from the Indians, between the present English settlements near Fort Hunter, & part of Canada, on a Creek called Canada Creek, where they will be still more Immediately a Barrier against the sudden incursions of the French, who made this their Road when they last attacked & burned the Frontier Town called Schonectady.— The other Palatines have since my return to New York, sent some of their body to desire a warrant of Survey for ye New Tract already purchased, which convinces me that I had done right, in not being too earnest in that affair when I was at Albany. And indeed my dealings with those people I find very little gratitude for favors done them, & particularly that those who were best taken care of & settled on good Lands by my Predecessor, are the most apt to misrepresent him, and this is managed by a few cunning persons among them that lead the rest as they please, who are for the generality a laborious and honest but a headstrong ignorant people.— Doc. Hist. N. Y. Vol. iii, pp. 428, 429

CENSUS OF THE PROVINCE OF NEW YORK, ANNO 1723.

An Account of the Number of People in the Province of New York. A D. 1723.

White

NAMES OF THE COUNTY.	Men	Women	Male Children	Female Children	Totall of White Persons	
New York	1460	1726	1352	1348	5886	
Richmond	335	320	305	291	1251	
Kings	490	476	414	394	1774	
Queens	1568	1599	1530	1371	6068	
Suffolk	1441	1348	1321	1156	5266	
West Chester	1050	951	1048	912	3961	
Orange	309	245	304	239	1097	
Dutchess	276	237	259	268	1040	
Ulster	642	453	563	699	2357	
Albany	1512	1408	1404	1369	5693	
Totall	9083	8763	8500	8047	34393	

Negroes and other Slaves.

NAMES OF THE COUNTY.	Men	Women	Male Children	Female Children	Totall of Negroes and other Slaves	Total of Persons.
New York	408	476	220	258	1362	7248
Richmond	101	63	49	42	255	1506
Kings	171	123	83	67	444	2218
Queens	393	294	228	208	1123	7191
Suffolk	357	267	197	54	975	6241
West Chester	155	118	92	83	448	4409
Orange	45	29	42	31	147	1244
Dutchess	22	14	2	5	43	1083
Ulster	227	126	119	94	566	2923
Albany	307	200	146	155	808	6501
Totall	2186	1810	1178	997	6171	40564

—Col. Hist. N. Y. Vol. v. p. 702.

TRADE BETWEEN GREAT BRITAIN AND NEW YORK FROM 1723 TO 1728.

An Account of the Annual Amount of the Imports and exports from and to New York, from Christmas 1723 to Christmas 1728.

THE SEVERAL YEARS.			Imports.			Exports.		
From Christmas 1723	To Christmas	1724	21.191	2	3	63.030	....	9
From Christmas 1724	To Christmas	1725	25.316	18	9	70.650	8	....
From Christmas 1725	To Christmas	1726	38.307	17	10	84.850	18	....
From Christmas 1726	To Christmas	1727	31.617	8	1	67.373	6	3
From Christmas 1727	To Christmas	1728	21.005	12	11	78.561	6	4

Custom House (London) John Oxenford, A. I. General.
Inspector General's Office
17 November, 1729.

—Col. Hist. N. Y. Vol. v. p. 897.

REV. FREEMAN'S ACCOUNT OF A VISIT OF SOME OF THE MEMBERS OF FRELINGHUYSEN'S CHURCH, TO HIM, MAKING CHARGES AGAINST THEIR PASTOR.

1. On the 12th of March, 1723, at Midwoud, (Flatbush,) Messrs. Pieter Dumon, Simon Wyckoff and Hendrick Vroom, residents of Raritan and belonging to the Dutch Reformed Con-

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gregation there, came to my house and told me that their object was to lay against their pastor, Rev. Frelinghuysen, the charge that he did not teach correct doctrine. I said to them, Brethren, be careful that you do not unjustly accuse your pastor, for he is abundantly certified by the Synod of Emberland, as also by the Rev. Classis of Amsterdam, which declared him to be orthodox, and sent him to you.

2. Dumon replied to this, that he had taught at Raritan, that there was no one in the congregation that had exhibited true sorrow for sin; at another time that they had eaten judgment to themselves at the Lord's table; and at another again, that they were still unrenewed. Also that he had refused to baptize a child.

3. I answered, That is not heresy, nor soul-destroying doctrine. You separate his utterances from their foundations, the text from the context. If you come indeed to accuse him of errors in the fundamentals of the faith, you are under obligation to furnish the proof.

4. Simon Wyckoff asked, What are the fundamentals of the faith? To this I replied, Do you not know? How then can you so boldly accuse your pastor?

5. The principal doctrines of the faith are; There is one God, Father, Son and Holy Spirit, one divine being in three persons; who made the world out of nothing and supports it. He created man. Man has sinned. God, through grace in his Son, delivers man. The Son of God is both divine and human. His offices, his sufferings, his resurrection, his glorification, (are fundamental.) He will come again for judgment. God has his church on earth. There are two sacraments. The remission of sin is proclaimed in the church. The dead shall rise. There is an eternal life. These are fundamentals of the faith.

6. Well, said Peter Dumon, although we could not prove anything against him in reference to these points, yet we could show him to be untrue; and such a man is a teacher of false doctrine.

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I replied, Mr. Dumon, now do I perceive that you are all affected by the spirit of hatred and revenge. Because he sharply exposes sin, you try to help the devil, and to cause the devil to trample upon the Church of Christ. Even your inference is not correct. David said in his haste, All men are liars. Did the prophet Samuel or others, who had their imperfections, teach false doctrine? Hendrick Vroom related that Rev. Frilinghuysen had performed pastoral visitations, but he not being at home, the minister had not asked for his wife, who is a member, and so on. I answered, These are circumstances of the kind of which you adduce many. I also said, These are faults, but not false doctrines. I remarked, Simon Wyckoff, if any one, in your house, should strike your son on the head, or rebuke him for some misconduct, he should receive this in love, and interpret it in the best manner. Even so should you love your spiritual father, who earnestly reproves you, and accepting it in love, apply it to your improvement.

7. But Simon Wyckoff said, Domine Freeman, we desire you to advise us what is proper for us to do in this affair. I replied, I can advise you if you are disposed for peace. Simon Wyckoff and Hendrick Vroom said, Yes, we are for peace; but Dumon answered, There is no peace in his teaching false doctrine. I replied, if you can prove that he teaches soul-destroying errors, there certainly is no peace in that, but I will join you in opposing him. We (will) have it in writing and signed. I said, all that you have brought forward so far are only circumstances. Hear what the advice is that I give you. Draw up in writing a list of your grievances; subscribe it with your own hand, and give it to your Consistory. They, and they only, are obliged, according to their office, to give heed to the doctrine of their pastor, and also to the doctrine and conduct of the congregation. If you should do differently, and come to New York, or to this place, you and all who join with you, will be regarded by all honest people, as creators of schism in your church at Raritan.

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They replied, But the elders will not listen to us. I said to them, They must listen to your complaint in accordance with their office. Suppose there were members here, in our congregation, who had a grievance against their pastor, would they go to New York or to Raritan, to offer their complaints? No; every church has its own Consistory. Wyckoff replied, Every minister gives his own kind of advice.

8. Simon Wyckoff asked, Would you convoke all the ministers and summon Rev. Frelinghuysen and us? I replied, I will think of it. Why? they asked. I answered, Because Rev. Frelinghuysen would not come, but you must appear before his Consistory, and there dispose of the affair. Simon Wyckoff said, Well, if Rev. Frelinghuysen should not come, you can easily pass judgment upon our grievances. I said, not if he had no hearing; for this would be against the Order of the Church; for the Rev. Frelinghuysen was certainly examined and qualified by the Classis of Amsterdam, the members of which are his proper judges. Therefore I will have nothing to do with you except for the establishment of peace; and that you follow the advice to appear with your complaints before your Consistory; and that you receive a written answer, by which it shall be shown whether your pastor teaches true or false doctrine.

Mr. Frelinghuysen requested me to give him a written account of the statements made by the above mentioned members, in reference to his office. I certify, as appears from my signature, that the above occurred.

Signed, B. Freeman.

Date as above.

Done at Midwoud.

CITATION OF CERTAIN PARTIES IN THE CHURCHES ON THE RARITAN TO ANSWER BEFORE REV. T. J. FRELINGHUYSEN AND HIS CONSISTORIES FOR CERTAIN EVIL REPORTS CONCERNING THE SAID FRELINGHUYSEN. MARCH 28, 1723.

The Superscription on the wrapper was:

To Mr. Pieter Du Mont, Symon Wyckoff and Hendrick From (Vroom), the Heads and Leaders of the Separate Congregation.

Messrs. Heads and Leaders of the Seceded Congregations:

We, the Consistories of the Four Congregations, being Overseers of the same, are obliged by our office, to give heed to the doctrine and conduct of our minister, as well as of our congregations.

Accordingly we, now in session, lay to heart the evil report which is dogging our minister, that he teaches false doctrine. And although Mr. (Rev. Henricus) Boel, and his brother, the lawyer, have not been appointed as Popes or Bishops over us, yet you correspond and consult with the said gentlemen, because they assert that our minister teaches false doctrine; yet they, in three years time, have not been able to prove this, and, indeed, never will be able. But this has become an occasion of strife and discord among our congregations, while the ignorant and the malicious fancy these things to be true. But such things we hear with grief, and we abhor them.

Therefore after due consultation, we concluded to take up this affair for investigation, and also, if possible, to restore you who are wandering from the right way. For your course tends only to discord and mutiny in church and civil life, and to stiffen many in their evil lives.

Our pastor during his three years ministry here, has shown himself to be an active and earnest antagonist against the evil lives of many persons. He has exhorted them out of the Word

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of God, and warned them in the Name of God, that the wrath of God and eternal damnation are abiding upon them; and that unless they repent, they are bringing everlasting punishment upon themselves. He has faithfully pointed out to them their sins, and their false grounds of hope.

But instead of repenting, they harden themselves and resist him, accusing him of all kinds of iniquity, and also charging him with unorthodxy. Thus, in one way or the other, they lead astray the ignorant, and flatter themselves that truth and piety are with them. Nevertheless, hatred, envy, anger, revenge, calumny, falsehood, ignorance and irreligion prevail among the members of your (seceded) congregation. From all this, it appears to our great sorrow, that the seed of God's Word, which is faithfully sown among us, remains unfruitful with many; and that He who has been set for the rising again (of many in Israel) is to others set for a fall, namely to those who stumble at the word, being disobedient.

Accordingly we, having submitted to these things for a long time in silence, are compelled to make an exhibition of them, to all those whom they concern; but especially to you, the Heads, and Leaders, and Inciters of such sins, which all honorable men hold in aversion; and more particularly do we do this, because it is your purpose to render fruitless the doctrine of truth which is advancing among us, by means of all kinds of false and lying rumors. Therefore we unanimously resolve to beseech and to exhort you to cease to pervert the right ways of the Lord.

You know what you have done. Consider your ways, and what the end shall be; and what account you can render at the Great Day of Judgement. Although the Lord in his infinite compassion, bears with you for a while, and permits you to go unpunished; yet at some time, he will certainly take account of, and avenge the wrong that is done to his servant, who sufficiently shows that his aim is the winning of souls; for what is done to his servant is done to his own person. For said the Lord Jesus,

He that heareth you, heareth Me; and he that rejecteth you rejecteth Me. Wherefore, having laid aside all vileness, and the overflow of wickedness, receive with meekness the word which is planted in you, and which can save your souls.

And furthermore we inform you, the Heads and Leaders of the opposition, and all your (seceded) congregation, that we hereby cite you to appear before us, the Consistory of the four congregations, and that you inform us what you have against our minister. We will then investigate the charges and seek to satisfy you out of the Word of God. We also request you to present the points in writing, which you have against him. These we will lay before our minister, and we will return you a written reply. Far be it from us to refuse to listen to you, as you have falsely charged us to Rev. Vreman (Freeman).

Know ye also, that if you are disobedient, and refuse to appear before us, that we shall then, according to our office and obligations publicly proceed against you with the Christian excommunication, according to the eighty-fifth Question of our Catechism.*

We have delayed until now, because you said that before you went to New York you would call upon our minister, which, however, you have not done. From this can be inferred how little dependence can be placed upon your words. We are not sorry, however, that we have exercised so much patience, and permitted you to show your rage. For now is our long-suffering known, and your folly is more fully revealed. We were sure that your counsel was not from God, and therefore knew that He would not establish it. We expect, therefore, through the gracious aid of God, to use against you the power of the Keys, which the Lord Jesus has given to us. Oh! that this may tend

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* Q. 85. How is the Kingdom of Heaven shut and opened by Christian discipline?

Ans. In this way, that, according to the command of Christ those who under the Christian name maintain unchristian doctrine or life, and, after several brotherly admonitions, do not desist from their errors or vices, are complained of to the Church, or to those who are thereunto appointed by the Church, and if they repent not at this admonition, are by them, through prohibition of the Holy Sacraments shut out from the Christian community and by God himself from the Kingdom of Christ; and when they promise and show real amendment, they are again received as members of Christ and His Church.

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to your repentance; even as it is our wish and prayer that the Lord may open your eyes, and grant you repentance unto Life.

Done in our Church Meeting, the 28th of March, 1723.

Signed by,

Joris van Nest, O. D. (Oud Diaken?) ex-deacon?
Johannes Sebryng, Deacon.
In the name of the Consistory at Raritan.

Barent de Wit, Elder.
Dirck van Aarsdaalen, Deacon.
In the name of the Consistory of Six Mile Run.

Roeloff Nefius, Elder.
Minnen van Voorhes, Deacon.
In the name of the Consistory of Three Mile Run.

Cornelis Bogaart, Elder.
Anderies Ten Yck, Deacon.
In the name of the Consistory of the North Branch (Readington).

This was added: P. S. We request that you will communicate with one another, as is proper, as to the contents of this letter, and that you lay it before your entire (seceded) congregation.

We shall meet again, the Lord willing, on the Thursday after Easter, April 18, (1723) at the house of Mr. Pieter Broecka, where we will expect you.

Elbert Stoothoff, Secretary.

There still further follows: N. B. The charges which you have against our minister, must not be mere lies, false rumors, trifles or indifferent matters, but must relate to the Articles of Faith. For he is a heretic or false teacher, who leads astray in reference to the fundamental Articles of Faith. Now it is your duty to show in what particular point of the Faith, our minister has led astray.

This document was sent to us, the Defendants, on March 29, 1723.

ANSWER OF THE PARTIES CITED BY THE CONSISTORY OF RARITAN, ETC. APRIL 16, 1723.

To Mr. Elbert Stoothoff and his congregation:*

In consideration of a certain document received by us, signed by you and others (ulieden) containing a citation to appear before you, and threats of excommunication against us, in case we should not come, as well as other weighty matters and grave charges, which require time and mature consideration:

This serves to inform you, that so soon as it can be properly done, we shall respond in detail to your written Citation, not indeed with words of scandal and false accusations, but with lawful reasons and clear proofs.

We also inform you, that at the proper time it shall be shown, whether or not you had the power to cite us in this manner, and whether or not we are compelled to reply to your written citations; so that every one may judge of the contents of your written citation, and to whom they (the parties cited) are responsible.

We also inform you, hereby, that we notice that you call us the Heads and Leaders of the seceded congregation. Hence we understand, that you acknowledge us a seceded congregation, and that by your communication, you release us from all further payments to your minister. For a congregation, acknowledged by you over your own signature, to be a seceded congregation, and no longer belonging to your congregation, has no longer anything to do with the payment of your minister, as even the civil law, according to your own showing, will allow. We therefore declare to you that we accept of this interpretation from you and will avail ourselves thereof, whenever it may be demanded. Meanwhile we also, at the proper time will give further reasons therefor.

You may, in the meantime, acquaint your minister and your entire congregation with this, our written communication. But

* It is remarkable that this is not addressed more officially, viz., to him, as Secretary of the Consistory, etc. But see "Reply," 1725, under "Division of the Citations."

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be assured that our sincere desire, with God's help, remains in behalf of the pure doctrine and discipline of the true Reformed Dutch Church, established by the Synod of Dort, and other Church-ordinances of Holland.

Signed by us on this 16th day of April, 1723.

This answer signed by all of our number who were present at the time, was delivered on April 18, 1723.

RESOLUTION OF THE RARITAN CONSISTORY, AGAINST THE ATTEMPT OF OTHER CONSISTORIES TO LORD IT OVER THEM, APRIL 18, 1723. UNANIMOUSLY ADOPTED.

Whereas the Church-Order, Article 84, says: "No church shall lord it over other churches, and no minister over other ministers," etc. Therefore

Resolved, That we will never permit any church or pastor in this land to exercise dominion over us.* We recognize only the Rev. Classis of Amsterdam, by which our minister was sent to us, as our Competent Judge.

That I shall always maintain this, let my signature attest.

Theodorus Jacobus Frilinghuysen,

May 18, 1723. Minister of the Gospel at Raritan.

A copy of the above was subsequently delivered by Elbert Stoothoff and Jan Stryker to Simon Wyckoff. A copy of a letter from Rev. Freeman accompanied it.

SECOND CITATION BY THE CONSISTORY OF RARITAN OF CERTAIN PARTIES FOR SPEAKING AGAINST THEIR MINISTER, REV. T. J. FRELINGHUYSEN, MAY 9, 1723.

Second Citation.

To Messrs. P. Du Mon, Symen Wyckoff, and Hendrick From (Vroom), together with their congregation:

We, the Consistory of the Four United Congregations at Raritan, convened on April 18, (1723) received from you a document,

* It is well known from other documents that this referred to the Consistory of New York.

dated April 16, 1723, which we hereby acknowledge. We have read the said document, but find nothing therein pertaining to the business upon which we exhorted you in our communication, issued March 28, 1723. It was incumbent on you to reply to this communication, and to prove the charges which you have made against our minister, namely, that he preaches false and unorthodox doctrine. We also request you verbally, that you would personally present the grounds of your accusations against our minister. But you would not appear. Meanwhile, when you are among your own people, you know well enough how to boast that you can prove this and that; but when the time and place are fixed, for you to speak, then you are as dumb as a clam; then your head is not up. Thus you make evasions, in order, as far as possible, to lead still greater numbers astray. In the meantime, however, you are increasing your guilt in the sight of the Lord.

In your communication we find the following:—

1. You ask us what authority we have to cite you. Therein you show your ignorance of ecclesiastical authority. Possibly your lawyer, who drew up your reply, has some trifling technicality, but which will be found worthless, as are all the other reasonings in your communication — equal evidence all. He pleads powerfully before you and against us, about as Tertullus did for the Jews and against Paul; but this he does, not at all with such eloquence of speech, but in his feeblenees, he spouts out vain bravadoes.

You may know indeed, that we cannot cite you with the help of the Civil Power. Its influence is far from us. But we employ the authority of the Keys, which is an ecclesiastical authority. This is given to the Overseers, that they may rule the Church according to the teaching of the Reformed Church. This has been fixed in the Confession, in the Heidelberg Catechism, and in the Church Ordinances, and by which every church has such authority.

And although you dispute our authority, yet you cannot de-

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prive us of it. For our Domine, Frelinghuysen, is a lawful minister. He has passed through two examinations. He was unanimously called by us from Holland. He was installed over us by the Rev. Classis of Amsterdam; and he brought over such credentials of his faith, as are required of all Dutch Reformed ministers, and which we and our church must honor. At present, by virtue of his office, he convened us in lawful Consistory. At these sessions he always presides, and indeed, of necessity. Because, while you seek to rend our church, he endeavors to heal the breach, whether by means of exhortation, that you may be brought to repentance thereby; or, however reluctantly, to secure the same end by the several steps of ecclesiastical discipline.

2. You also remark that our communication of March 28, (1723) contains grave charges which demand time and careful consideration. Therein you speak the truth. They are, indeed, grave matters with which you burden us and our minister. We have now heard him preach for three years, but never heard a false or soul-destroying word from his lips. But the doctrine which he does present to us, sharply and earnestly, is soul-saving, and is, therefore, blessed.

For your accusations and slanders against him, you did not need careful consideration, although you have thus acted all these years. But when you are required to prove these things, then you seek loop-holes for escape — that you need time and careful consideration. But we want to ask you oue question: where is the document, in which you have a particular account of the errors our minister has preached; (misgepreeckt); by which statements you have led the people astray; which you have exhibited to the ministers in New York and elsewhere; and which document, finally, you left with Rev. Boel. It, therefore, cannot be difficult for you to bring in your proofs. But it is evident that you dare not produce your document. At the best, it can only contain perversions of words, disconnected sentences, or trifling matters. By your delays you are adding to your sins. You want to accuse our Domine of errors, when you yourselves do not

understand the fundamentals of the truth. Come, now, learn these first, that you may distinguish them; and go not to New York, to ask, as Pilate did, What is Truth?

3. You also promised to answer our citations, not with words of calumny, but with lawful reasons and clear proofs. Very well; but why do you delay so long? Where is your boasted document in which these charges are so clearly presented? All this talk is only braggadocio. Already, in the year 1721, did our minister publicly challenge your advisers and inciters. But where are their clear proofs and legitimate reasons? We have never seen nor heard one of them. But this is the fact: These persons only use you to accomplish that which they could not, or dared not, do. They want to use you, to keep their own door-steps clean, and finally, to lay the burden of the guilt upon you, exclaiming —"They are only stupid farmers," (domme boeren); they have brought to us false reports and trifles." Thus will they certainly do, when they perceive that they cannot gain their object. Therefore, we pray you, look out for yourselves. Say rather (liever), "We have been led astray, and are ashamed." Do not give any attention to these hostile persons; but return penitently to your church, that you may serve God in the unity of the Spirit, and may petition him for grace and pardon.

4. You further say that we have called you in our communication, Heads and Leaders of the Seceded congregation. Thereon you base the following argument:

You call us Heads and Leaders of the seceded congregation.

A seceded congregation no more belongs to you.

Therefore you acknowledge that we are released from further payments.

Really, (lit. This stands on its feet!) a fine discovery! The author of your document was so pleased with it, that he devoted to it the half of his composition. But, however agreeable this was to you, it is nevertheless false and wrong. For it is known to you, that there are those among you who refused to pay (minister's salary) before we had so called you. (Heads and Leaders.)

1723

Do you not know that Kors From, (Coers Vroom), having refused to pay, was cited before Justices Jacob Sebring and Hendrik Roseboom, and judgement was given that he must pay, even though he appealed to the ministers in New York. We leave it to all impartial people to decide, what kind of ministers they are, who stir up the hearers of our minister against him, urge them on, to do unrighteous deeds, and strengthen them therein.

For it is evident that you have left us voluntarily. We have not, up to this time yet, cut you off. But if you remain stiff-necked, we shall be compelled to do it. Are you not ashamed to refuse to lead a righteous life in the world? It is said that an honorable man will keep his word. Yet you will not respect your signature! For shame! You say that we have released you from your obligations to the minister. This is not the truth. We ask you whether you are released from making payment, when you owe us what you promised to pay yearly, over your own signature, because you are seeking occasion of schism and trouble against us, and we cite you accordingly to Church Order? Do such things free you from your obligations? Does it say in the call of our minister, that when you creat a schism, and we attempt to restore you by means of ecclesiastical discipline, that you need not pay the minister? And yet you talk as if you had already gained your case. You say — "Even the Civil Law would release us." But you will therein fail. Have you such extensive legal knowledge of yourself, or have you been taught it by others? You have already once served yourselves by means of our signature, and if you please, you may do so again, although one of your predecessors was condemned to pay. Our Justices are of a different character from your advisers as well as from yourselves. Just as soon as your inciters and yourselves become our judges, shall such a verdict be rendered.

5. Notwithstanding all, you assure us that your sincere desire remains in behalf of the pure doctrine and discipline of the true Reformed Dutch Church etc. Beautiful words, these! But how can this be true of all of you, when nearly the half of your num-

ber who signed that document, have never yet made a profession of religion. We could plainly show to what opinions, contrary to the doctrines of the Reformed Church Nicholas Hyman Kors From (Vroom), and others of your party have given expression. You may well allow Cornelis Teunnissen to have the precedence among you, even as you have his name among the first of the signatures to your document. In this we give you praise.

6. Finally, we stand by our communication of the 28th of March, (1723.) And we now cite you once more, by this communication, to appear before us, convened in Consistory, on May 21, at the house of Peter Van Nest, there to show us wherein our minister teaches false doctrine, or goes astray. We will try to satisfy you out of the Word of God. Oh! that that word might gain access to your hearts, to lead you to repentance. Should we be disappointed in this, we shall be compelled, however reluctantly to exercise Christian excommunication (ban), according to the Law of the Church.— You may bring this communication before your entire congregation.

Done at Raritan in our Ecclesiastical Meeting, 9 May, 1723.

Signed: Theodorus Jacobus Frilinghuysen,
Minister of the Raritan District.

Joris Van Neste, Elder.

Hendrick Bries, Deacon, by order of the Raritan Consistory.

Barent De Wit, Elder.

Jan Strycker, Deacon, by order of the Six Mile Run Consistory.

Thomas Bouman, Elder.

Hendrick Fisser, Deacon, by order of the Three Mile Run Consistory.

Eamaneuell Van Netten, Elder.

Anderis Ten Yck, Deacon, by order of the North Branch (Readington) Consistory.

Elbert Stoothoff, Secretary.

This second Citation was delivered to Simon Wyckoff by Elbert Stoothoff and Jan Strycker.

THIRD CITATION.

Addressed:

To Messrs. P. Du Mont, S. Wyckoff and Hendrick From (Vroom), Heads and Leaders of the Seceded Congregation at Raritan.

I, the undersigned, hereby inform you, that our Consistory was, yesterday, at the appointed time, on the way to the house of Mr. P. Van Nist, for the purpose of hearing your charges against the doctrine of our minister. But having heard that you had not arrived, and would not come; we resolved to meet again as a Consistory, on May 28th, at the house of Mr. P. Van Nist. There we will expect you to prove wherein our minister teaches false doctrine. We assure you we shall no longer allow ourselves to be delayed, by your variously contrived expedients. We have already given you ample time. You must therefore, then declare, whether you intend with stiff neck to persist in your wickedness, or whether you will return penitently to the church. We will stand by our writing of May 9th.

In the name of the Consistory of the Four United Congregations of the Raritan.

Signed, E. Stoothoff.

Raritan, May 22, 1723.

This Third Citation was delivered by William Williamson at the house of Simon Wyckoff.*

REV. MR. POYER TO THE SECRETARY.

Jamaica, May 24, 1723.

Honored Sir:

Yours of the 15th of June, by the Rev. Mr. Skinner, was sent me on the 9th of November, following at which time I was so very ill I had but little hopes of recovery; & this is the first opportunity that I have since had of writing to you; indeed I have been but in poor state of health for several years last past, yet according to my capacity, I have not neglected my duty to the people committed to my charge, nor to transmit to you an account of my proceedings here, which, because as I understand by the last, you have not received, I shall now, as 'tis my duty, again inform you of. I expected as I had great reason, that after I had obtained Judgment from the Honorable, the Chief Justice of the Province, Coll. Lewis Morris, for a part of my Salary, I should have met with no more trouble about the rest of it; but I found myself much mistaken; for the then Church War-

* See the Elaborate Reply to all these Citations, under 1725, in the form of a "Complaint."

dens two very obstinate men, and of the most rigid of their Sect, Independents, put me to as much, or more trouble, in suing for the forty five pounds, the Country money which was lodged in their hands, (as the law directs), for me; and for it also I had judgment, October last, was twelve months; some part of the arrears I have received and other I shall never get, cause some of the Collectors, that the said arrears was paid to, are dead, and left no effects behind them to pay it; & some of them living that have spent what they received, and now are so poor they are not able to repay. This Sir is a short and true account of that matter in general.

Honorable Sir etc.

Thos. Poyer.

— Doc. Hist. N. Y. Vol. iii. p. 185.

Acts of the Classis of Amsterdam.

Report on the Certificates for Examination in the Languages.

1723, July 19th. Mr. Houthof and the Messrs. Examiners, as a committee to look up the Synodical rules regarding the examination in the languages and the testimonia linguarum, whereof see in the previous Acta, reported:

That the Synod had resolved that thereafter any one requesting to be preparatorily examined, shall be required to bring with him, besides the Testimonia Ecclesiae, Senatus Academiae, et Professorum Theologiae, also certificates from the Professores Habraee et Graece linguae, that they can read the original texts of the Old and New Testaments, and understand them reasonably well. See Synod at Alckmaer, 1626, Art. 21; Synod at Harlem, 1627, Art. 26.

That among the five items decreed regarding the examina Preparatoria and Examina peremptoria, the third read as follows: that occasion shall be sought to ascertain, during the examinations, how far the students and candidates have advanced in Linguis. See Synod at Hoorn, 1659, Art. 76; Synod at Enckhuysen, 1660, Art. 63. Thereupon these gentlemen were thanked for their trouble. x. 179.

Note — Synods always went by the name of the cities in which they met, and these were in regular rotation:

1. Hoorn
2. Enckhuysen
3. Edam
4. Alckmaer
5. Haarlem
6. Amsterdam

Thus we can trace out the illegible words above. If Synod met at Enckhuisen in 1660 (and that word is clear tho abbreviated) then it met at Hoorn in 1659. In 1630 – exactly thirty years back, a multiple of six — the Synod must also have been at Enckhuisen, then at Hoorn in 1629, at Amsterdan in 1628, at Haarlem in 1627, and at Alckmaer in 1626.

Daniel Van Pelt, Translator.

DUTCH CHURCH OF NEW YORK.

Dec. 5, 1723.

1. In Consistory: After calling on God's name, it was unanimously Resolved, That the Elders, Deacons and Church Masters should take care that there is always one hundred pounds in the Treasury, which is not put out to interest, that there may always be something on hand, for necessary cases which may arise; and if the Consistory shall spend any of it, they shall see to it, that the first moneys coming in, are used to make good the sum of one hundred pounds.

2. It was also Resolved by a majority, That no money shall ever be put out on interest without the knowledge and approval of the Consistory, according to resolutions formerly made; and henceforth, no money above one hundred pounds shall ever be lent on interest to one person, whoever he may be.

GOVERNOR BURNET TO UNDER SECRETARY DELAFAYE.

New York, 16 Dec. 1723.

Sir:—

.....

There is nothing stirring of any moment here on the continent but the Indians war with Boston. There are two French Gentlemen lately come from Canada to Boston, some say to make peace between the Indians and English; others say to threaten war if the English continue the war against the Indians, whom the French call theirs. What the French are in my opinion most uneasy at, is that our Five nations have declared war against these Indians, and will ferret them out if they don't soon make peace with Boston; which breaks the Jesuits policy quite, who endeavor to keep fair with our Five Nations as well as their own Indians, but cant effect it.— These fathers, are the chief proprietors as I am informed of the soil of Canada, and are always instilling it into the Indians that adhere to the English, that they have been cheated out of their lands by the English of New England, and Dutch, who first possessed New York.— The Five Nations always were at war with the French, till King James's time; but then, the Jesuits got the assistance of King James' Governour to obtain peace between these Indians and the French, and since that time, they have been wavering and divided between the French and us; But now upon the war stirred up, first by the Jesuits among the Eastern Indians, called Algonkins, against Boston and Nova Scotia, and the war proclaimed by Boston against them, our Indians of the Five nations, by my persuasions, and the presents made them by the people of Boston, are become party to the war against these Algonkins, and will by that means grow Enemies to the French as formerly, which will ruin great part of their Beaver trade, and be the making of our trade into the heart of the continent — I wish I had anything better worth informing you of, and shall (be) very proud of continuing a correspondence when your business will suffer you — I am with great esteem —

Sir,

Your most obedient and humble servant.

(signed). W. Burnet.

— Col. Hist. N. Y. Vol. v. pp. 703-704.

GOVERNOR BURNET TO LORD CARTERET.

New York, 16 December, 1723.

My Lord:—

.....

I have heard from my agent that your Lordship has likewise been favourably pleased to order a commission to be prepared for a Chaplain* as I desired.— Col. Hist. N. Y. Vol. v. p. 704.

.....

SABBATH OBSERVANCE AT ALBANY.

An Ordinance, March 17, 1724.

Be it ordained by the mayor, recorder, aldermen and assistants of the city of Albany, convened in Common Council, and it is hereby ordained by the authority of the same: That no manner of servile work be done on the Lords day, (works of piety, charity or necessity excepted), nor any goods bought or sold on that day within the said City or Liberties thereof, under the penalty of ten shillings for the first offence, and for every offence thereafter double that sume.

And be it further ordained by the authority aforesaid, that no children, youth, maids or other persons whatsoever, do meet together on the Lord's day in any the streets or places within this city or Liberties thereof, and there sport, play, make noise or disturbance, under the penalty of one shilling for each offence, to be paid by the parents of all under age.

And be it further ordained by the authority aforesaid, that no publick houses tap houses or ordinaries within this city & Liberties thereof, do suffer their doors to be kept open, or do entertain or receive any company into their houses, and to them sell any kind of wine or other liquors on the Lords day in time of divine service or preaching (unless to strangers, travellers, or those that lodge in such houses, for their necessary refreshment) and no keeper of such publick house, tap house or ordinary is at any time to suffer any excessive drinking or persons to be drunk in their houses, under the penalty of ten shillings for each offence.

And be it further ordained by the authority aforesaid that no Negro or Indian slaves above the number of three do assemble to meet together on the Lord's Day or any other time, at any place from their masters service, within this city and the Liberties thereof, and that no such slave do go armed at any time with gun, sword, club or any other kind of weapon whatsoever, under the penalty of being wipt at the publick whipping post fifteen lashes, unless the master or owner of such slave will pay six shillings to excuse the same.

And be it further ordained by the authorities aforesaid that one of the constables of three wards in this city do by turns successively on each Lord's day, in time of divine service and preaching, walk through the several streets and lanes of this city with his staff and see the orders before written be duely observed and kept, and to that end he is likewise to enter into all or any publick houses, tap houses or ordinarys, and if any company or persons shall be found therein, or drink sold contrary to the orders aforesaid, he is to make complaint and presentment thereof to any magistrate within ye said city that ye penalty may be inflicted accordingly.— Munsell's Annals of Albany, Vol. viii. pp. 296-7.

MAR. 23, 1724. AQUACKANONCK. REV. G. BERTHOLF.

Whereas it has pleased the Almighty to afflict our reverend, godly and well learned pastor and teacher, Domine Guilliam Bertholf, (who for more than thirty years has faithfully proclaimed the Gospel, in his advanced age in such a manner that it is acknowledged that he can no longer continue in his office as preacher;

* Rev. James Orem, vice Robert Jenny. New York Commissions, iii., 237, 253.

1724

and since it is no more than reasonable and proper that we should make some acknowledgment to our venerable pastor in his old age:

Therefore the Consistory of Aquackononck on the 23d day of March, 1724 mutually covenant with Domine Guilliam Bertholf that the congregation of Aquackononck may at once resolve to make out a new call in a lawful manner, upon some young preacher from Holland, and pursuant to the constitution of the Low Dutch Reformed Church.

DUTCH CHURCH OF NEW YORK.

Manor of Fordham.

New York, April 14, 1723 (1724?)

In Consistory: After calling on God's name; Do. Boel had been invited to be present, but was absent on account of his studies. Mr. Bayard presented the following written request, which runs exactly thus:

The Consistory is hereby informed that Mr. John Cruger and Philip van Cortland have performed the request which the Consistory made to them, to wit: The Consistory having received a subpœna for the quitrents of the Manor, requested the aforesaid committee, Cruger and Cortland, to continue, as such, to present to the lawyer employed by the church the case of the church as to the said quitrents.

This, as has been said, Messrs. Cruger and Cortland have done, yet with the condition that the Consistory will do them the common justice (to say) that they in their previous action in sealing the answer delivered in chancery, have not acted against the Church Orders, but on the contrary, to the satisfaction of the Consistory. And that for what is still to be done, they may have a written Church Order, by which to regulate themselves for their justification, since they are not Ruling Members of the Consistory.

Reply to the Foregoing.

The Consistory having considered the request of Messrs. Cruger and Cortland, unanimously Resolved, That it is just and proper, that their request is agreed to, and that it shall be executed immediately. Upon this, Do. du Bois is directed to prepare

a writing in which he shall expressly say, that Messrs. Cruger and Cortland, in sealing the answer given in Chancerie, have done nothing against the Church Orders, but on the contrary, to the satisfaction of the Consistory.

DUTCH CHURCH OF NEW YORK.

Manor of Fordham.

Consistory held, May 7, 1724.

Mr. Lewis Morris, son of Col. Morris, was, at his request, admitted to a hearing in the meeting. He declared that he had this to say, in the name of his Father: He proposed to the Consistory to leave him in possession of the land, which, in the running of the last line, he had cut off from the Manor of Fordham, or he would oppose the Consistory, in law, for the whole Manor; nevertheless, he left it to the church, as he had plenty of defenders. Being asked if he had anything more to say, he replied No; but would await an answer. This was promised him by the President in the name of the Consistory. Having thus gone away, he requested of Mr. Philip Cortland, Elder, that the Consistory would please not to remove the fence, set by Col. Morris upon that piece of land.

Hereupon it was further Resolved, That since Col. Morris had thus taken in a piece of land on the Manor of Fordham, hitherto in possession of the church, the Consistory with the approval of the Great Consistory, finds itself compelled to maintain the church's rights. She therefore appoints Mr. Philip Cortland, Elder, Mr. Ab. Van Horne, Deacon, and Mr. Chs. Le Rous, Church Master, a committee, to advise with the lawyers Jameson and Morray, and to maintain to the end, the cause of the church, respecting this land. The commission was accepted by the three gentlemen named.

PETITION OF JACOB SHARP ETC., IN BEHALF OF THE PALATINES IN THE MANOR OF LIVINGSTON. (JUNE 13, 1724.)

[Germantown, N. Y.]

To his Excellency William Burnet Esq., Captain General & Governour in Chief of the Provinces of New York, New Jersey & Territories thereon Depending in America & Vice Admiral of the same etc. in Councill.

The petition of Jacob Sharp Christophel Hagatorn & Jacob Shoemaker in behalf of themselves & other Palatines inhabitants of that part of the mannour of Livingston formerly granted by Robert Livingston to Brigr. Hunter to the use of her late Majesty her heirs & Successors

Humbly Sheweth

That upon the Encouragement that has been heretofore given them of haveing a grant of the Said Lands they have settled upon the same and made considerable improvements which they would be glad to have secured to them and their heirs; That the said Lands have not been as yet of any use to His Majesty, but now they are willing to pay the usual quit rent for Lands in this province which will be a considerable increase of them.

That By indenture bearing date the 29th day of September 1710 made between Robert Livingston of the mannor of Livingston & Alida his wife of the one part, & Robert Hunter Esq., Late Governour of this Province of the other part, the said Robert Livingston & Alida his wife for the Consideration herein mentioned, did give grant & Enfeoff & Release unto the said Robert Hunter his heirs & assigns All that the said Tract of Land within the bounds following to witt all that certain tract of Land Situate Lying & being in the mannour or Reputed mannour of Livingston in Dutchess County in the said Colony of New York on the South Side of the river called Roeloff Jansons kill, and on the East Side of Hudsons river Beginning at a Landing place

called Point Robert which is about two English miles to the Southward of the said Robert Livingston's mannour house, and Runs South Sixty Seven Degrees thirty minutes east one hundred and fifty two chains till it come to a piece of Land Called the pott, and from thence South Eleven degrees Westerly one hundred fourty & five chains & Six tenths of a chain to the fflat Land from thence North fourty five Degrees Westerly twenty five chains & Six tenths of a Chain Thence South Eleven Degrees Westerly one hundred and four chains & Seven tenths of a chain from thence South fourty five Degrees Easterly fifty one chains & two tenths of a chain from thence South Eleven Degrees Westerly one hundred & one chains from thence due Northwest Three hundred & twenty chains to Hudsons river and from thence along the river to the place of the first Station called point Robert which said tract contains Six thousand acres, be the Same more or Less To have & to hold the Said tract to the Said Robert Hunter his heirs & assigns to the sole & only proper use of her late Majesty Queen Ann her heirs Successors & Assigns As by the same Indenture Containing therein Diverse other grants & priviledges within the mannour of Livingston & Diverse Covenants more fully may appear.

May it please your Excellency to grant to your Petitioners & their Heirs his Majesty's Letters Patent for the said tract of Land under such Quitrents conditions and Restrictions as are usual & agreeable to your Excellency's Instructions from his Majesty & your petitioners shall Ever pray

Jacob S. Sharp
Christophel Hagadorn.

June ye 13th 1724
Read and referred to the Gent.
of the Council or any five of them.

—Doc. Hist. N. Y. Vol. iii. pp. 430, 431.

1724

REPORT ON THE PRECEDING PETITION.

At a Committee of the Council Chamber in New York June ye 13th, 1724.

Present

Capt. Walter	Doctor Colden
Mr. Van Dam	Mr. Alexander
Mr. Barberie	Mr. Wm. Provoost
Mr. Harison	

May it please your Excellency

In obedience to your Excellency's order in Councill of this day in referring to us the Petition of Jacob Sharp Christopher Hagatorn and Jacob Shoemaker in behalf of themselves and others Palatines Inhabitants of that part of the mannour of Livingston formerly granted by Robert Livingston to Brigadier Hunter to the use of her late Majesty her heirs and successors We humbly Report that We have Considered of the same and are of opinion that the Surveyor General or his Deputy be ordered to Inquire of the number of families and Persons that are settled upon the said Land and that are willing to take his Majesty's grant and what quantity may be proper to grant to each of them, which is humbly submitted to your Excellency by

Your Excellency's most obedient humble Servants —

By order of the Committee,
Cadwallader Colden.

— Doc. Hist. N. Y. Vol. iii. pp. 431, 432.

DUTCH CHURCH OF NEW YORK.

Church Records.

July 2, 1724.

Consistory held, after calling on God's name. It was unanimously Resolved, That hereafter,

1. Nothing shall be held or recognized as a Church Order, but what is expressly noted down in the Church Book.

2. All Church-papers, which shall be considered of importance, shall be put in a roll, in order, and placed in the church-chest, at the house of Do. du Bois. The key of this chest shall remain in the church-room, and nothing shall be taken out of it but by direction of the Consistory. And in the chest shall be a book, in which, whoever takes anything out of the chest, shall record the fact. Likewise when anything is deposited, that also shall be noted therein.

3. It was also determined by the Consistory that Mr. Kip shall inform the widow von La Fontye, that she can no longer remain on the farm where she has thus far dwelt.

DUTCH CHURCH OF NEW YORK.

Manor of Fordham.

Aug. 9, 1724.

Consistory held, after calling on the Lord's name.

1. Mr. Samuel C. Bayard was unanimously requested, to take upon himself, in connection with Messrs. Cortland, Van Horne and Le Roux, the duty of maintaining the good cause of the church against Mr. L. Marus. To this he acceded.

2. To these four gentlemen the Consistory commits the recording of such papers concerning the Manor of Fordham, as they shall judge necessary.

Journal of Society for Propagating the Gospel.

Aug. 21, 1724. Vol. iv. p. 319.

A petition of Mr. James Ogilvie was read setting forth the several hardships he suffered in America, and that he is married to Mrs. Haeger, widow of the Rev. Haeger, formerly Missionary among the Palatines in New York. The Secretary now acquainting the Board that there is fifty shillings due to Mr. Haeger's widow from the Society, agreed that the Society will pay the said sum of fifty shillings to Mr. Ogilvie upon his embarking himself for America and that he be acquainted herewith.

1724

REPORT IN FAVOR OF ISSUING LETTERS PATENT TO THE PALATINES OF GERMANTOWN.

At a Committee of the Council held at Fort George in New York the twenty Seventh day of August 1724.

Present

Robert Walter — John Barbarie
Rip Van Dam — James Alexander
Abraham Vanhorn, Esqs.

May it please your Excellency:

We the Committee to which was referred the petition of Jacob Sharp, Christophel Hagatorn & Jacob Shumacker in behalf of themselves & others palatines inhabitants of that part of the mannour of Livingston formerly granted by Robert Livingston to Brigadier Hunter to the use of her Late Majesty her heirs & successors and to which was also referred the report of the Surveyor General pursuant to a Reference to him from the Councill Have Considered of the Same and are of opinion that your Excellency may grant to Jacob Sharpe Johannes Kolman & Christophel Hagendorn their heirs & assigns six thousand acres butted & bounded as in the petition fourty acres of land for a Glebe for the use of a palatine minister for the time being who is likewise to teach school which is by the trustees aforesaid to be Laid out of the unimproved Lands and the remainder in trust for themselves & the other palatine heads of familys inhabiting the said Six thousand acres To hold to Each of the said Inhabitants his & her heirs & assigns so much of the said Land as is improved & in every of their actuall possessions And to hold all the Lands unimproved within the bounds aforesaid in common to them their heirs & assigns to be divided amongst Every of the said inhabitants Share & Share alike and that with the usual Quitrents Clauses conditions and reservations which is nevertheless humbly submitted by

Your Excellency's most obedient & most humble servants,

By order of the Committee,
Ja. Alexander, Chairman.

— Doc. Hist. N. Y. Vol. iii. pp. 434, 435.

DUTCH CHURCH OF NEW YORK. ELDER JOHN HARPENDING.

John Harpending, although never in public life, was a well known and highly esteemed citizen. He acquired a respectable fortune by industrious application to his business of tanner and shoemaker; in 1676 he resided in High street. His probity and high moral principle was in such high esteem that he was frequently appointed, by some of the wealthiest inhabitants, as executor of their estates, and in the affairs of the Dutch Church he always enjoyed a prominent position. Mr. Harpending, in conjunction with five other persons of his own trade, purchased a tract of several acres, east of Broadway and north of Maiden lane, for many years known as the Shoemaker's Pasture. This property was divided in the year 1695, and a large number of lots fell to his share; out of this he bestowed on the Dutch Church the ground upon which the present "North Dutch Church," on William and Fulton streets, is situated. The present John street, it is said, was so named in compliment to Mr. Harpending. He died in this city, at an advanced age.— Valentine's New York, p. 235.

His will, giving his interest in the Shoemaker Farm to the Dutch Church of New York, is dated Feb. 7, 1723. He died in 1724 or 1725. This property was one of the principal sources of the wealth of the Collegiate Church.

History of Suits as to Title of Collegiate Reformed Dutch Church of New York to Their Property.

To James Phyfe, Esq., Treasurer of the Minister, Elders and Deacons of the Reformed Protestant Dutch Church of the City of New York.

My Dear Sir: In accordance with your suggestion, I have prepared a short memorandum relating to the title of the church to its real estate therein referred to, and the litigation had concerning the same. The result of that litigation seems to me fully and finally to determine that the church has unquestionable title in fee simple to the property, and holds the same for its own proper use as a religious corporation, under its charter, and subject to no trusts whatever, except such as pertain to any and every portion of the property which under its charter it holds for the purposes for which the church was incorporated.

Very respectfully yours,

New York, 1867. L. B. Woodruff.

MEMORANDUM Relating to the title of the Church to certain of its Real Estate, and the Litigation had concerning the same.

For more than a hundred years, it had been familiarly known, through tradition and otherwise, that Cornelius Steinwyck and John Harpendinck were among the early benefactors of this church. The former died in or about the year 1685, and the latter probably soon after 1724. In token of regard for Elder Harpendinck and as a memorial of his liberality, the coat of arms of his family was placed in the interior of the church building at the corner of William and Fulton streets, for a century known as the North Church.

The liberality of other of the early members of our communion was exhibited in donations for the erection of our church edifices, the constant support of our services and the school, established soon after the settlement of the colony, and ever since sustained for the education of the children of the church.

In the ordinary course of events, gifts of money so consumed in the use, lose to the superficial observer their seeming importance and by the greater number are forgotten, or in the lapse of time it may be are never heard of; while on the other hand, gifts of lands for the uses of the church are abiding memorials of the liberality of the donors, information of which is handed down through each succeeding generation. When made, the latter may involve no more sacrifice, and may not even exceed in magnitude, the liberal gifts of other brethren; and yet a result sometimes follows, unjust to the memory of the latter, which is wholly unwarranted and altogether mischievous. When one of the brethren gives land, and another gives an equivalent in money, both are alike to be gratefully remembered, and no reason can be assigned for regarding the one more than the other useful to the church; and yet the money contributed for the erection of the church edifice is lost sight of; the land remains.

If, in the growth of a large city, such land increases in value, the enhanced value becomes the object of contemplation, in forgetfulness that, if pecuniary gifts had been invested in like manner, the result would be the same; and when the heirs at law or devisees of some ancient church benefactor, after hundreds of years, find that land so bestowed has, by the progress of improvement, aided by constant contributions from others, the erection of buildings, the payment of taxes and other disbursements, grown in value to considerable amount, all regard for the pious generosity of the donor is lost in the eager cupidity which moves to an attack upon the gift itself.

To the accident in such cases that the devisor or ancestor made his gift in land, instead of in money, wherewith land of precisely the same value might be bought, has been owing much litigation and often asserted claims by heirs at law, who would never have for a moment suggested such claim in the latter case.

This church has passed through litigations of that description; not only so, under the idea that this church held a large portion of its property under some special and peculiar trusts, which, if valid, it was supposed rendered it liable to claims outside of our own organization, litigation has been prosecuted for the purpose of subjecting it to other administration than the duly constituted authority of our own corporation, and in order to divert our revenues from the uses for which our entire church property is held.

And in one instance, a suit was prosecuted by the representatives of one of our own ministers then deceased, for the purpose of enforcing his alleged special claim to a larger portion of the revenues of the church than he had received at the time of his death.

It may be a matter of importance, as it is clearly one of convenience, that a memorandum of these litigations should be placed among our archives for the information of those who will in the future be charged with the duty of protecting the interests of the church corporation, though it is believed that the nature and the validity of the title to the property, and of the uses to which it is devoted, are now definitely settled.

More than one hundred years after the death of Elder Harpendinck, Lawrence Van Kleeck (claiming to be an heir at law of one of the residuary devisees in the

alleged will of Elder Harpendinck) commenced and prosecuted two successive actions of ejectment to recover real estate in our possession. His averred right to recover rested upon the claim that by such will the real estate in question was devised to the church in trust for the support of its ministers, and that the devise was void.

In these suits he wholly failed. He was not able to produce proof of the facts upon which he relied. (See statement at the foot of page 602, in 6 Paige's Reports.) The date of the institution of these suits does not appear in the statement, but it is quite probable that the decision of the Court of Errors, in McCartee v. Orphan Asylum, in December, 1827, (9 Cow. 438,) wherein it was held that a devise to a corporation is void in this State under the statute of wills, first suggested the attack upon the title of this church to portions of its real estate.

Defeated in these actions of ejectment, Van Kleeck, prior to 1837, filed a bill in the Court of Chancery, to compel a discovery and production of the evidences of the title of the Church, and an account of the rents and profits, upon allegations that a large portion of its real estate was held under a devise by John Harpendinck, that such devise was void, and that Van Kleeeck, as an heir at law of the residuary devisee, was entitled. On demurrer to his bill, it was held by the chancellor, assuming that, since the decision in McCartee v. the Orphan Asylum, it must be deemed settled in this State, that such a devise as Van Kleeck alleged was void, still he had no title. That the property, if the devise could not take effect, descended to the heir at law, and did not pass to Van Kleeck's ancestor as residuary devisee. (See the case reported, 6 Paige's Rep. p. 600.)

From this decision Van Kleeck appealed to the Court of last resort, where the decision was affirmed in 1838. (See 20 Wendell, 458.) This seemed to dispose of any claim by residuary devisees of Harpendinck.

Meantime, and after the decease of the Rev. Dr. Kuypers in 1833, his representatives filed a bill in chancery for a discovery of the income of the church, upon allegations that such income had been more than sufficient to entitle the deceased to an increase of salary, which, as alleged, he was under the terms of his settlement to receive; and they also sought a discovery of the will of John Harpendinck and the trusts thereby created, for the purpose of establishing a title to a large salary.

The chancellor, on the appeal from the vice-chancellor, held that no discovery should be required of any such will or trusts. That it could not benefit the complainant, since such a devise as the complainant alleged was void in this State, and a Court of Equity would not compel the discovery of a void devise, which, after so great a lapse of time, might stimulate the heirs of Harpendinck or the people of this State to an attempt to deprive the defendants of their property. (6 Paige's Rep. 570.)

This seemed to dispose of any attempt by or on the behalf of the ministers of the church to allege or enforce any trust in the property of the church for their own benefit.

But the decision in one or both of these cases above mentioned, and the suggestion that if the land was held under a void devise the heirs at law (if any one) could impeach the title, aroused the attention of various persons claiming to be the heirs at law of John Harpendinck; and on the 25th of March, 1839, Smith Harpending and others filed a bill in the Circuit Court of the United States, alleging such a void devise, and as heirs at law claiming a discovery of the title, and account of its income, and of all matters relating thereto, and alleging that the income greatly exceeded the amount required to satisfy the alleged trusts, etc.

It was held that, even assuming the facts to be as alleged, lapse of time was an effectual bar to any such claim, and on appeal to the Supreme Court of the United States, the decree of the Circuit Court was affirmed in January, 1842. (See Harpending v. Dutch Church, 16 Peters' R. 445.) This decision seems to have disposed of any claim by the heirs at law of John Harpendinck.

In 1852, the Attorney-General of the State of New York was induced to permit an information to be filed in his name, upon the relation of a minister of another church of the same denomination in this city, alleging devises to this church by Cornelius Steinwyck and by John Harpendinck, upon trusts for the support of the ministers, and claiming in one alternative that the relator was within the terms of the trust and so entitled to share the income, and in another that the income greatly exceeded the amount required for the support of our own ministers, and that the surplus ought to be applied under the direction of the court to the support of other ministers of the same denomination, including the relator.

The proceedings in that suit are annexed hereto. The decision of the Supreme Court dismissing the information, with some other opinions in that court, are printed with these proceedings.

On appeal to the Court of Appeals at the March term, 1867, the history of the subject, so far as they appeared in the proofs, and the legal and equitable rights of the parties, were discussed by Mr. Lewis B. Woodruff, who argued the appeal as counsel for the church, and a brief of his argument is annexed hereto. The attorney-general was represented by the counsel for the relator, Mr. Peter Y. Cutler, whose brief is also annexed.

The decision of the Supreme Court was affirmed, and the opinion of the Court of Appeals is also hereto annexed.

It is believed that by these various decisions it is settled that the church has unquestionable title to the property in its possession and enjoyment, and that it holds the same for its proper use as a religious corporation under its charter, and

subject to no trusts except such as properly attach to any property which under its charter it holds for the purposes of its creation and existence as such corporation.

Note.— The decision in the Dutch Church in Garden street v. Mott, (7 Paige, 77,) though it forms no part of this narrative, is interesting in its bearing upon the title to lands long held in possession, and the presumption of due and formal grant in conformity with such possession.

SUPREME COURT.— Attorney-General v. Reformed Protestant Dutch Church. (New York, General Term, February 4th, 1861. Sutherland, Leonard, and Allen, Justices.)

By the Court, Leonard, J. The defendants have denied any knowledge of the Steinwyck trust. They assert that they have no lands derived from that fund. It thus became necessary that the relator, to sustain his case in this respect, should prove its existence at the present time in some form, or that the fund has been lost by the malfeasance or culpable neglect of the defendants as trustees thereof, within some period of time not barred by the statute of limitations; that defense having also been interposed.

If the fund were now actually in existence, and the construction of the will of Steinwyck claimed by the relator could be upheld, there would be a manifest justice in directing the account demanded. There is, however, an entire failure on the part of the relator to establish a right of action in any of these respects.

The terms of the devise are such, also, as to exclude any congregation or minister from participating in the benefit of this devise, except that particular one which is described in, and existed at the time of, the devise. When that congregation was incorporated in 1696, it must be assumed at this late day that the "elders or overseers" transmitted the Steinwyck property to the new corporation in a lawful manner, so that the corporation became vested with the title and charged with the trust.

The colonial act of 1753, confirming the charter, and authorizing the sale of the Steinwyck land, contemplates and recognizes the defendant's corporation as the then actual owner.

The evidence adduced on the part of the relator, as well as his own allegations, establish that he is a minister of another congregation, having a separate and distinct corporate existence from that of the defendants.

The defendants' corporation must now be considered as having legally succeeded to the congregation whose "elders and overseers" were entitled to and held the Steinwyck devise, and that the corporation, from the time of the charter in 1696, were lawfully empowered to administer the income of the said land at Fordham, for the "support and maintenance of their minister."

The colonial act of 1753 in no manner extends the application or benefit of this fund to congregations or ministers who are not organized or embraced within the corporation thereby confirmed.

Both trust funds by the colonial act received an enlarged character and application, according to the terms of which the corporation then confirmed have since administered them. It is insisted by the relator that the devise of Harpendinck was made for the benefit of the whole denomination of the Reformed Protestant Dutch Church in the city of New York, and not for the sole benefit of the congregation incorporated and known as the Minister, Elders, and Deacons of the Reformed Protestant Dutch Church in the city of New York, the defendants in this action.

When the testator made his will, he was an elder in the only church organization of the Reformed Protestant Church denomination in the city of New York. That organization had been incorporated more than twenty five years previously, under the same title and designation that the testator used when making the devise in question.

It is not unreasonable to suppose that his object was to insure a certain income for the minister or ministers of the church to which he was attached, and of which he was an elder, to relieve the brethren of the church with whom he was associated, and perhaps, by the generosity of his bequest, to found a memorial of himself, that would be more lasting than monuments of marble or brass. He names the congregation by its corporate title, as the devisee, and in describing the objects of the trust, he designates the ministers of the said church. The testator had in view the only church of that denomination then in existence in the city of New York. Had he designed to include the ministers of any other church or congregation of that denomination, more definite and comprehensive terms would have been used.

Would it have been insisted, at the death of the testator, that another congregation of the same denomination could have been incorporated in the city of New York, and have then successfully claimed, on behalf of the minister of such new church, one half or any portion of the income derived from the bequest of Harpendinck? The manifest answer would have been that such was not the intention of the testator.

Referring to the answer of the members of the congregation who had obtained an additional minister to preach to them in English at the "new Dutch Church," at the corner of Nassau and Cedar streets, in 1767, on the complaint of those who desired preaching in the Dutch language only, which has been produced in evidence, we find that the minister, Mr. Laidlie, who officiated in English, was main-

tained by voluntary subscriptions, and that it was not considered, by either the Dutch or English part of the congregation, that there was any claim or pretense of right that such minister should be paid his salary or stipend from the funds derived from either of the trusts in question. Mr. Laidlie was nevertheless a minister of one of the congregations, within the official and religious organization of the corporation of the defendants. It was then conceded, as the said answer proves, that the bequest was to maintain preaching in the Dutch language.

Had there been, at the time of the bequest, two church organizations of the denomination to which the relator and the defendants belong, no different language would have been required to designate the particular object of the testator's bounty than has here been used. The intent of the testator is still more clearly apparent when it is remembered that but one church of the Dutch Reformed denomination was then in existence in the city of New York.

The relator is not a minister of the congregation for whose benefit the bequest was made. He is a minister of another incorporated society or congregation.

It is, however, further insisted that the income of the trust fund is now very large, being four times as large as is required for paying the salaries of the ministers of the "collegiate churches" in the city of New York, and that the intent of the testator would be better administered by applying the surplus income to the payment of the salaries of other ministers of the same denomination in the said city, who do not belong to the "collegiate churches", rather than to apply such surplus to the erection of other churches, as has been heretofore done.— On reference to the colonial act of 1753, confirming the charter, etc., it will be found that the defendants are expressly authorized to purchase or build more churches, and convenient houses and gardens for their ministers and officers.— If it were ever necessary or proper to create a scheme for the application of the surplus funds arising under these trusts, none would seem more appropriate, or more in conformity with the benevolent designs of the testator, than has already been prepared by the colonial act already referred to.

Assuming that this court may in a proper case recognize and carry into effect the cypres principle, (which I am not prepared to affirm,) there is now no pretense for attempting it, since the scheme, authorized and enacted more than a hundred years ago by the highest authority in the land, the colonial act referred to.

The authority to frame a benevolent scheme for the application of the surplus income of the trust fund was fully exhausted by that act.

A trust which has been administered for more than one hundred years without question as to the right or the manner of its administration, ought not to be disturbed without clear and unequivocal evidence that the true terms of the trust have been disregarded, and that the just and legal rights of the party complaining have been infringed.

An examination of the provisions of the charter of 1696 affords conclusive evidence that it was a certain congregation then existing in the city of New York that was thereby incorporated, and neither that charter nor the colonial act of confirmation in 1753 afford any evidence that it was intended to incorporate, or confirm a charter to incorporate, a denomination of Christians in the city of New York. It was a certain congregation of the Reformed Protestant Dutch Church of the said city that the charter incorporated, and it was that same corporation that was afterward confirmed by colonial act; the objects to which the corporation might lawfully apply the income of their property were also by that act enlarged; nothing, however, was enacted diverting the application of its funds to the support or maintenance of the ministers or other corporations, or other congregations, not within the organization of the defendants' corporation. There is no reason to doubt that the trusts under the wills of Steinwyck (if that fund be now existing) and of Harpendinck have been managed in conformity with the directions of those testators, and of the charter of 1696, and the colonial act of 1753.

There is no principle upon which the court can now interfere to disturb the present application of the two funds in question.

The judgment of the special term must be affirmed with costs.

COURT OF APPEALS.— The Attorney-General ex rel. Nicholas J. Marselus v. The Minister and Elders of the Dutch Reformed Protestant Church of New York.

A devise made in 1684 "to the elders or overseers of the Nether Dutch Reformed Congregation within the city of New York, to the proper use and behoof of the minister of the Nether Dutch Reformed Congregation within the city of New York, for the support and maintenance of their minister, ordained according to the church orders of the Netherlands," is a devise to that particular church and congregation for the purposes specified, and not to the ministers of that denomination generally.

The charter granted by the king in 1696, upon the petition of this church and congregation for that purpose, whereby it was ordained "that the then minister, elders, and deacons, and all such others as then were, or thereafter should be, admitted to the communion of the Reformed Dutch Church in the said city of New York, should from that time, and at all times thereafter, be a body politic and corporate by the name of the minister, elders, and deacons of the Reformed Protestant Dutch Church of the city of New York, and their successors, in trust for the sole and only use, benefit, and behoof of them, etc., and other members in communion of the said Reformed Dutch Church of New York, and their successors forever," was an incorporation of the particular church petitioning only, and was not an incorporation of the denomination not members of said church.

Where, by the terms of the will, the legal title of the estate devised is vested in the defendants, who are the sole beneficiaries, if there remains a surplus after the trusts of the will are fully satisfied, such surplus follows the legal title, discharged of the trusts of the will.

P. Y. Cutler, for the Appellant.
D. Lord, for the Respondent.

Grover, J. This action was instituted by the relator in the name of the attorney-general, claiming that he, together with all other ministers of the Dutch Reformed Church engaged in ministering to churches in the city of New York, in communion with the Protestant Reformed Dutch Church, are entitled to payment of their salaries in whole or in part from the income of property in the hands of defendants, which property was derived by devise from one Steinwyck, by will dated 1684, and one Harpendinck, by will dated February 7th, 1723, and to enforce such claim by the judgment of the court. Several questions are presented by the case which must be considered in its determination. It is claimed on the part of the plaintiff that the trusts attached to the property by the devisors were to apply the income thereof to the payment of the stipends or salaries of all the ministers officiating in Protestant Dutch Reformed Churches in the city of New York. If this be so, the relator is entitled to the relief demanded, as he shows that in that case he belongs to that class of beneficiaries, I shall not discuss the question whether this relief could be obtained in this action prosecuted in the name of the attorney-general, or whether it could only be obtained in an action brought by the plaintiff in his own name, as cestui que trust. It is clear that in the latter mode the relator would be entitled, if this position be correct, to the relief prayed for. Although difficult to see how the attorney general can intervene and maintain an action to procure redress for the relator upon this ground; yet, for the purposes of the inquiry, I shall assume that the action in its present form can be maintained for that purpose.

The inquiry then is, whether the trusts created by the wills were in favor of one particular church now represented by the defendant, or whether in favor of all the officiating clergy of the denomination from time to time engaged in the city. At the time Steinwyck made his will, there was no church or congregation of the denomination incorporated in the city. There was but one such church and congregation in the city. That was unincorporated and known as the Nether Dutch Church or Congregation. Under this state of facts, Steinwyck devised the manor of Fordham to the elders or overseers of the Nether Dutch Reformed Congregation within the city of New York, to the proper use and behoof of the minister of the Nether Dutch Reformed Congregation within the city of New York, for the support and maintenance of their minister, ordained according to the church orders of the Netherlands, etc. It will be borne in mind that the question here is not whether the will is valid or any title acquired by any one under it, but to whom did Steinwyck intend to give the property, and upon what trusts? The fact above sated leaves no doubt upon this point. He gave it direct to the Nether Dutch Reformed Congregation, and there is no more reason to suppose he intended to include the minister of any other congregation of the same or any other denomination in the city of New York, than that he intended to include those of the mother country. It is clear that if the will, or the deed conveying the property made pursuant to the directions of the will, conveyed a title, that title and the trusts thereby created, was acquired by, and inured to, the benefit of this particular congregation. This fully answers the claim of the relator in this respect: for if no title was acquired by the will or deed, or both, no trust was created, and he has of course no claim upon the property or income.

In 1643, this church, still remaining unincorporated, presented a petition to the king for a charter of incorporation, reciting therein their ownership of the manor in question and certain other real estate, and praying for a confirmation of their title. Upon this petition the king, on the 11th of May of that year, granted to them a charter, whereby, among other things, it was ordained that the then minister, elders, and deacons, and all such others as then were, or thereafter should be, admitted to the communion of the Reformed Protestant Dutch Church in the said city of New York, should from time to time, and at all times forever thereafter, be a body politic and corporate by the name of the minister, elders and deacons of the Reformed Protestant Dutch Church of the city of New York, and by the same charter confirmed the title to the real estate unto them, the said minister, elders, and deacons of the Reformed Protestant Dutch Church of the city of New York, and their successors, in trust for the sole and only use, benefit and behoof of them, the minister, elders, and deacons, and other members in communion of the said Reformed Dutch Church of New York, and their successors forever. A question is made whether this charter incorporated the particular church petitioning for it, or whether it created a denominational corporation embracing all the churches and congregations of that denomination that might thereafter exist in the city of New York. This question is material, as its determination will also determine in whose favor the trust was created by Harpendinck's will.

At the time of presenting the petition of the mother church to the king, for an incorporation, there was no other church of that denomination in the city. The petition was for the incorporation of this church. There is nothing tending to show that at that time it was in the contemplation of any one that there would thereafter be in the city of New York any other organized and incorporated church of the denomination. This particular church desired to be incorporated to enable it to manage its temporalities. The language of the charter must be construed in

the light of the extrinsic facts. An important fact is the petition that asked for the incorporation of this particular church. This church was known as the only Protestant Dutch Reformed church in the city. It had an organization constructed upon the basis of churches of this description. Under this state of facts, the reasonable presumption is, that any general language used was intended to apply to this church, especially when, as in this case, there is nothing except such general language tending to show that anything more was contemplated. The general language of the charter, from which it is attempted to deduce a different conclusion, is, all such others as then were, or thereafter should be, admitted to the communion in the Reformed Protestant Dutch Church in the city of New York. It must be considered that this particular church, being at the time the only church of the denomination in the city, there was no way of being admitted to the communion of the church except by becoming a member of this particular church. Hence the language appropriately applies to this particular church. Again, it may be remarked that, if the design was to include, in the corporation created, separate churches and congregations, no mode for the exercise of the corporate powers by such bodies is provided. Upon all the facts my conclusion is, that this particular church alone was incorporated, and that by those in communion with the Protestant Reformed Dutch Church, was intended members of this church, as that at the time was the mode of being in communion there within the city of New York. In February, 1723, Harpendinck willed to the corporation by name his interest in the Shoemaker farm, for the payment and satisfying of the yearly stipend, salary, etc., of the respective minister or ministers, who from time to time and at all times thereafter, should be regularly and legally called to the ministry of the said church, and to no other use whatever. If right in the above conclusion, it follows that, if the will is valid, the title vested in, and the trust inured to, the benefit of this church. This renders it unnecessary to examine the various questions ably discussed in the opinion of the Special Term as we have seen that the only standing ground of the relator is that the title under the will, and the trust thereby created, is valid. This renders the question wholly immaterial whether the will is void under the statute of Elizabeth, or for any other reason, or not; because, if valid, the whole beneficial interest vested in this particular church. There is nothing conflicting with this view in any of the colonial legislative acts, if such acts were competent to modify the title. It will be seen that one of these acts in terms confers power upon the defendant to apply the income to building or repairing churches, etc. This is what, from time to time, it has done as the exigences of their congregation required. When that became too large to be accommodated in one edifice, they have, from time to time, erected others, governing all by the same officers as one church, preserving all in the same corporation.

It is not claimed but that it might lawfully do this with its own property; but it is claimed that it is a breach of trust to apply the income in question to any other purpose than the payment of ministers, and that therefore the court should interpose by restraining any such application, whether the relator and those similarly situated have any interest or not. This brings us to what I regard as the only remaining question in the case necessary to determine. The case shows that the income largely exceeds what is necessary to pay the ministers employed by defendant in full, and the question is, who shall determine what disposition shall be made of this surplus?

The plaintiff's counsel insists that it is the duty of the court to do this, that the property was by the devisors devoted to the payment of the salaries of ministers, and cannot, therefore, be appropriated by defendant to any other object. It is therefore insisted that, although it should be held that the trusts did not extend to the relator, yet the court should have proceeded to devise a scheme as near the presumed intention of the testators as possible, to which this surplus should be applied.

The counsel suggests that, as the testators made express provision for the support of preaching only of the particular denomination, it would accord with their intention to apply this surplus to the payment of the salaries of all the ministers of the denomination employed in the city of New York. Numerous authorities are cited by the counsel, which show that the Court of Chancery in England has in numerous instances acted upon the principle that, where charitable bequests were made, or provision for charity made in any other way, the court would supply almost any defect in the instrument making the provision or remove any other difficulty in carrying out the design of the donor. In many of the cases, the court has devised almost the entire scheme, and the donor would hardly be able to recognize in it any analogy to his design.

This doctrine had its origin in the strong desire of the ecclesiastical chancellors to uphold every gift to the church, and every act that subjected property to its control. At this day, I apprehend the courts of this State will content themselves with carrying into effect the intention of donors, when found intelligently expressed, and to accord with the rules of law. That if there is any substantial defect in the instrument, the court will not supply it; but the scheme will fail, and the property descend according to law. In this case, the property was devised to the defendant, and, so far as the parties here are concerned, it must be held that it was the legal title.

That title is charged with a trust of which the defendant is the sole beneficiary. That trust is fully discharged.

It turns out, doubtless, contrary to the expectation of the donors, that, by the rise in the value of real estate, after a great lapse of time, there is a large surplus.

When the property was given, it would hardly pay one minister. The income now pays four, and leaves an annual surplus of seventy thousand dollars. This surplus, after the entire satisfaction of the trust charged upon the property, I think, follows the legal title, and therefore belongs to the defendants, not charged with any special trust, but to be used for any of the purposes authorized by the corporation.

This is precisely what the defendants have done, and propose to do hereafter.

The judgment dismissing the complaint should be affirmed.

Porter, J., takes no part.

All concur.

Affirmed.

FRENCH CHURCH OF NEW YORK. AN ACT REPUDIATING THE ACT OF CONSISTORY, IN DISMISSING REV. LOUIS ROU ON SEPTEMBER 20, 1724.— SEPTEMBER 24, 1724.

An Act

Of Opposition to that which was past on Sunday last the 20th of September 1724 in the French Reformed Church of the City of New York, and signed afterwards by some members of the said Church.

We underwritten, Members of the French Church in the City of New York, do hereby freely and sincerely declare that we disallow and reject that rash Act which was past on Sunday last, the 20th of this month, in Church in the presence of some Heads of Families there met together, and afterwards signed by some others, by virtue whereof they have pretended to dismiss & exclude Mr. Lewis Rou, our Minister, out of his office; that is to say, as it was verbally intimated to him the next day, to acknowledge him no longer as a Minister of our Church; to discharge him of all functions, to suppress his Salary, and to pay him nothing thereof for the future etc. We also hereby declare that we in no ways whatsoever consent to those proceedings, which are contrary to the Rules of our Discipline, to the word of God, and Equity, etc.; that we oppose ourselves to the said Act, as much as lyes in our power, and that notwithstanding the same, we acknowledge always the said Mr. Rou for our true and lawful minister, who hath preached and officiated amongst us during more than fourteen years that he hath been here with edification, always leading an exemplary life. In witness whereof we have hereunto set our hands and names. Done in New York September the 24th 1724.

Signed by about one hundred names.— Doc. Hist. N. Y. iii. 282.

[See Jan. 14, 1725.]

REV. MR. POYER'S ANSWER TO THE QUERIES OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL. [1724.]

Jamaica on Long Island Province of N. Y.

Q. How long is it since you went over to the Plantations as a missionary?

A. I embarked for this place the last day of December 1709.

Q. Have you had any other Church before you came to that which you now possess: & if you had what Church was it, and how long have you been removed?

A. No.

Q. Have you been duly licensed by the Bishop of London to officiate as a Missionary, in the Government where you now are?

A. Yes.

Q. How long have you been Inducted into your Living?

A. July 18th 1710.

Q. Are you ordinarily resident in the Parish to which you have been inducted?

A. Yes.

1724

Q. Of what extent is your Parish, & how many families are there in it?
A. About fifteen miles long & six and a half broad & as near as I can find about four hundred and nine (409) families in it.

Q. Are there any Infidels, bond or free, within your Parish; & what means are used for their conversion?
A. Yes there are both, bond & free, but the number of them I can't learn & I take what pains I can to instruct those that I have opportunities of conversing with.

Q. How oft is Divine Service performed in your Church; and what proportion of the Parishioners attend it?
A. Every Lord's day & on the other days set apart by our Church but there are not above eighty families of the above mentioned four hundred and nine that come to it the rest being Dutch & English Dissenters of all Sorts.

Q. How oft is the Sacrament of the Lord's Supper administered And what is the usual number of Communicants?
A. Four or five times in the year & sometimes oftener as I have my health, but I have seldom above forty Communicants at a time.

Q. At what time do you Catechize the Youth of your Parish?
A. All sent twice a week in the Church, & as many as come to my house I catechize once a fortnight throughout the year.

Q. Are all things duly disposed & provided in the Church for the decent & orderly performance of Divine Worship?
A. Our furniture for the Communion Table are good but our pulpit Cloth & Surplice are very indifferent.

Q. Of what value is your Living in Sterling Money, and how does it arise?
A. About thirty nine pounds sterling money, this is paid me in money of this province & a tax raised on each inhabitant by two Acts of our General Assembly.

Q. Have you a House & Glebe? Is your Glebe in Lease or let by the year Or is it occupied by yourself?
A. There is a Parsonage House & Glebe here, but a Dissenting teacher is in it & I am obliged to pay hire for a house.

Q. Is due care taken to preserve your House in good repair? And at whose expense is it done?
A. My answer to your Lordship's former Query will I hope also suffice for this.

Q. Have you more cures than one? If you have what are they? And in what manner served?
A. Yes I have two besides Jamaica each of which I serve once a month.

Q. Have you in your Parish any Public School for the Instruction of Youth? If you have is it endowed? And who is the Master?
A. There are Schools in each Town in the Parish but the masters & mistresses of them are some of them Presbyterians and others Quakers.

Q Have you a Parochial Library? If you have are the books preserved & kept in good condition? Have you any particular rules and orders for the preserving of them? Are those rules & orders duly observed?
A. Yes I have and according to the Venerable Society's Order, I take great care of their books.

I am may it please etc.
Thos. Poyer, Rector of Jamaica.
— Doc. Hist. N. Y. Vol. iii. pp. 185-187.

REV. MR. POYER TO THE LORD BISHOP OF LONDON.

Jamaica, October 8th, 1724.

May it please your Lordship:

In obedience to your Lordships commands I have answered the Queries as well as I could and sent them to the Rev. Mr. Vesey.

And now my good Lord I humbly beg your patience and pardon while I give your Lordship a true and brief account of my great misfortunes since I had the honor of being employed by the Venerable Society.

I entered into their service on the 29th of September 1709 & according to their order I embarked with my family the last day of October following and was tossed about from one expensive harbour to another till the tenth day of April on which day we left England & were on our voyage till the 7th of July following when we were cast away about one hundred miles from this place.

And from that day to this my life has been one continual scene of trouble for not to mention a great many of my afflictions a bare relation of which would take up too much of your Lordships precious moments, besides my being many years kept out of my allowance from the Country a great (part) of which I shall never receive because some in whose hands part of the money was are dead & no effects left behind them to pay it and others run away & a great deal of sickness I had myself & in my family all of us being seldom in health at the same time, I have buried two wives & two children in less than five years and am now eleven in family the eldest of my family being little more than sixteen years of age, there is the expence of every other Sunday when I go to Newtown & Flushing to be borne for myself and those of the children I take with me, there are all necessaries to be bought sixteen pounds yearly to be paid for house rent & all this to come out of my stipend, no one of them being able to get & indeed too young to know how to save what is gotten this my Lord is too great burthen upon me.

But there is yet a great addition to my troubles by my Bills not being accepted of and paid by the Venerable Society's Treasurer for my one half year's Stipend due and payable September 9, 1718, and because this money was not paid to Mr. Elias Neau's order who was then the Catechist at New York and my then Correspondent he required of me my bond which his Executors since his death have prosecuted and put me to a great deal of trouble and charge besides the injury my character has sustained by it.

Here is another half year's Salary due to me & ending March 25, 1723 which the Treasurer refuses to pay on the Order of Messrs. John & Joseph Reid I have this day drawn on the said Treasurer for the last mentioned half years stipend & hope that he will pay it that I might not lose my credit and suffer so much in my character.

I humbly beg your Lordships interest in my good patrons for if this money be not allowed I expect greater troubles than I have as yet known and I am persuaded my Lord that your Lordship will easily prevail on them when I have assured your Lordship that I have not that I know of ever drawn on them for any more than my Salary and that never until it was due without their order. I drew on them indeed for thirty pounds but this was to defray expenses I was at in the prosecution of the suit at law for the recovery of my Salary for which I have their order of the 7th of ..... 1715 and as I take it on account of the many troubles & difficulties I met with here & complained of to the Honorable Society by their Secretary in another letter dated Xber 17, 1716 they gave me leave to draw on them for thirty pounds as they have been always patrons to the distressed so I thought this bounty of theirs was to enable me to bear up under more and greater difficulties than all the Missionaries that I know from that great and good body of men have met with (the Rev. Mr. Thomas only excepted.)

I have often written to the Honorable Society by their Secretary of these things & never have had any answer but I now beg humbly of your Lordship that you will be pleased to stand my friend that I may be thereby enabled to pay the Gentleman I am indebted to for that money and that I may clear of the disturbances which have almost crazed me.

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That God Almᵗ may long continue your Lordp an Honor & ornament to that part of his Church which is under the indulgent & vigilant government & that you may for all the pious labours receive an ample but a late reward in the regions of Eternal Glory is and shall be the incessant and earnest prayer of, Right Reverend Father in God etc., etc.

Thomas Poyer.

By letter dated 7th April 1715 Mr. Poyer was ordered to proceed at law for recovery of his Salary at the charge of the Society & by his letter of the 1st of October, 1715 desires orders to take up money which he says Mr. Bayeaux (sic) New York would supply him with the Society upon considering that letter ordered him to draw on their Treasurer for thirty pounds sterling and at the same time ordered him to send an account of the expence he should be at in the law suit as will appear by a copy of the Secretary's letter of the 17th of December 1716 so that he could not be mistaken & think that the Society intended him two sums of thirty pounds they having made him a present of a Gown & Cassock in the month of September & of ten pounds in October following his Salary has been regularly paid as it became due & if any of his Bills were protested 'twas because he drew when nothing was due to him.— Doc. Hist. N. Y. Vol. iii. pp. 187, 188.

DUTCH CHURCH OF NEW YORK.

Oct. 15, 1724.

Consistory held, after calling on God's name. Resolved,

1. In reference to Jan Montagne, that with his consent, his present of a beaver, yearly, for which he is liable to the Elders, shall be dispensed with.

2. And for the doing away, henceforth, of his present of a beaver, yearly,— instead thereof, and the one hundred guilders yearly, there shall be paid yearly, by him, three pounds, New York currency.

JOURNAL OF SOCIETY FOR PROPAGATING THE GOSPEL. REV. JOHN JAMES EHLIG, [EHLE, OEHL.]

Oct. 16, 1724. Vol. v. p. 10. § 11.

A letter from John James Ehlig a Palatine Minister in New York to the Lord Bishop of London dated 29th of June 1724 was laid before the board and referred to the Committee.

Nov. 20, 1724. Vol. v. p. 13. § 7.

Also that they had a letter from John James Ehlig to the Lord Bishop of London dated Schohara 29th of June 1724 advising that it is about two years since he went over from Germany to

New York with a great congregation of Palatines, since which time he has officiated as pastor and minister among his countrymen the Palatines in the room of the late Mr. Haeger and lived first near Sowengen as his predecessor had done, who built him a house there, but the people being spread widely up and down and poor and unable to support a minister he (Mr. Ehlig) removed to Schohare near Albany where there was a large number of Palatines and where he has officiated since. Gives an account of the manner of his performing divine service which is according to the rites of the Church of England, that he constantly every Lord's day reads the liturgy of the Church of England, but that sometimes in baptising infants and administering the Sacrament, he has used some forms which are used among the Germans and Dutch, but for the future will entirely conform himself to the rites of the Church of England and prays the Society to allow him the salary formerly allowed Mr. Haeger.

Whereupon the Committee agreed as their opinion that considering the present circumstances of the Society and the new expenses they have agreed to engage in, that it will not be proper to settle a salary upon Mr. Ehlig, but upon his transmitting from New York certificates of his officiating as he acquaints, the Society may make him a gratuity. Agreed to, by the Society and ordered that the Secretary acquaint Mr. Ehlig with the said resolution of the Society.

Mr. Colden's Memoir on the Fur Trade. French Missions. Destruction of Schenectady.

A Memorial concerning the Fur Trade of the Province of New York, presented to His Excellency William Burnet Esq., Captain General & Governor etc. By Cadwallader Colden, Surveyor General of the said Province November 10th 1724.

.....

When this country (the Province of New York) came first under the Crown of Great Britain, Our Five Nations were mortal ennemies of the French at Canada, and were in a continental war with them, and all the Nations of the Indians round the Lakes so that then it was not safe for the English to travel further than the Country of the Five Nations, nor would our Indians permit the Far Indians, with whom they had constant War, to pass through their countrys to Albany.— Besides ye Five Nations of Indians were at that time so numerous, (consisting of

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ten times the number of fighting men they now do), that the Trade with them alone was very considerable for so young and small a Colony.

In the latter end of King Charles's Reign, when the Duke of York and Popish Councils prevailed, the Governor of New York, (who was likewise a Papist,) had orders to use all his endeavors to make up a Peace between our Nations, (the Iroquois) and the French: that he should persuade the five Nations to admit French Priests among them in order to civilize them. The consequence of which was that the French thereby obtained a free commerce upon the Lakes, and obtained leave to build Cataracqui Fort upon the North side of Cataracqui Lake, and (have) two vessels of force upon the same Lake. From this time during all King James' Reign, the French, when ever they had any differences with our Five Nations, threatened that the English of New York would join with them and destroy the Five Nations; by which, and the Practises of the French Priests, our Five Nations became very much alienated in their affections from the English, and looked upon them as a people depending on the French.— The consequences of this seemed so dangerous to Coll. Dongan, the Governor of New York, (tho' as I said a Papist), that he again and again complained to his Master of the ill offices the French Priests did the English among our Nations.— When the English had thus procured a peace for the French they thought they may justly reap some advantage from it, and its hardly to be doubted but that they had promises of that kind; they were therefore encouraged to send forty men with great quantitys of Goods into the Lakes under the command of Major Gregory, to trade with the Far Nations. At this time Mr. Denonville Governor of Canada was gathering together all the force of Canada and of the Indians ennemies of the Five Nations, in order to surprise the five Nations, and destroy them at the time they thought themselves secure by the Peace so lately made; Major Mc Gregory & his company were met by a French officer on Lake Erie coming with a Great number of men to the General Rendezvous of the French, and he with all the English were all made Prisoners.

They were used with such severity as has never been practised between Christian Nations in open war, though the two crowns at that time were not only at Peace but under the strictest Tyes of mutual Friendship; for the French used these people as Slaves, in building Cataracqui Fort and a poor French man that had conducted them was publickly shot dead as if he had brought an enemy into their country.— Such was their apprehensions then of the English getting any footing among the Indians.

The French Governor surprized a village of the Five Nations, who on the French Faith lived in great security but seven or eight leagues from the French Fort, and sent these miserable people to the Galleys in France. He afterwards fell upon the Sinnekes and burnt their villages, but without any advantage to the French, they having lost more men than the Indians did.— This renewed the war with greater Fury than ever, between the French and our Indians for some time afterwards: our Indians in a great body fell upon the Island of Montreal; was* Mr. Denonville was in the town, they burnt & destroyed all the villages & houses round Montreal, and killed some hundreds of Men, Women & Children. Afterwards they came into the open fields before Montreal and there defied the French Governor, who did not think it proper to fight them, and when they had done all the mischief they could, they retired without any Loss.

About this time the Revolution happened in Britain, which was succeeded by a War between Britain & France. In February 1689/90 a Party of three hundred men, consisting of equal numbers of French and Indians surprized Schonectade in the night time when the poor people were in their beds, in the greatest security, where they barbarously murdered sixty three men, Women & Children in cold blood, laid the village in Ashes & then retired without reaping any other advantage besides this cruel Revenge on innocent people for the mischief our Indians had done them.— Col. Hist. N. Y. Vol. v. pp. 726, 730, 731, 732.

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* While Mr. Denonville, etc. Colden's Five Nations, Part iii., 37.

DUTCH CHURCH OF NEW YORK.

Dec. 10, 1724.

After calling on God's name, The church accounts having been presented and approved with the full consent of the Deacons, it was Resolved, by the whole Consistory, that the management and revenues of the church-ground, lying opposite our church, and paid for out of the Deacons' Treasury, be committed to the Church Masters for the better support of their treasury.

And that the proposal to have a "plaats" in the church done away, and to be paid therefor by those who sit in the pew, now made to the Church Masters and brought before the Consistory, shall always be altogether denied by the Church Masters, unless this or like requests be brought before the Consistory, on account of the evil consequences of the same.

And that the Deacons deny the request of Philip van Borssem and his wife for support by the church, as both are under censure for their evil lives, and in which they persist, despite all warnings. But the Consistory is disposed to care for the children, but only on condition that, by an Indenture before the magistrate, they are committed to the Deacons, in order to receive a Christian education.

FRENCH CHURCH OF NEW YORK, JANUARY 14, 1725.

To his Excellency William Burnet Esq. Captain General and Governour in Chiefe of the Provinces of New York New Jersey and Territories Thereon Depending in America and Vice Admiral of the same etc. In Council.—

The humble Petition of Several of the members of the French Reformed Protestant Church in the City of New York in Behalf of themselves and others of their Brethren.—

Sheweth

That the said Church is unhappily divided by the fatal consequences of a certain Instrument or writing, made and agreed

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upon the 20th of September last, by the present Consistory thereof, who upon groundless assertions therein set forth, have discharged our worthy Minister Mr. Louis Rou, from the Exercise of his Ministerial function in the said Church and deprived him of all the benefits he should reap thereby.

That your Petitioners and several others of their Brethren never consented to such their Proceedings, though some few were led into it by surprise, being told by the said Consistory that the Act they offered them to sign was for the Peace of the said Church; and indeed they know no otherwise the contents thereof, not being read to them; but on the reverse, we look upon all the steps they have taken against the said Mr. Rou to be without the least Colour of Justice whatsoever, and contrary to the Rules and Discipline of the said Church, of which your Petitioners don't doubt but to make appear to your Excellency, when the same shall have the happiness To fall under your Excellency's consideration.

That your Petitioners are too sencebly touched with the disadvantages they lye under from the Misfortunes of their want of his Pastoral care over them, whose Exemplary Piety and Instruction for upwards of fourteen years, have rendered him exceedingly estimable to all who know him; and which can't but be acknowledged even by those who are now the occasion of your Petitioners giving your Excellency this Trouble, and who aside with his Assistant, Mr. Moulinar; from whom, both as a Brother and a Christian, better offices might have been expected than to have found him the Pen man of such Instrument, which are the Present motive of all our troubles, that your Petitioners begg leiuve to (say) to your Excellency that (if occasion should require) they can make appear to your Excellency that the first right to the ministry of the said Church, and even to the Church itself, is wholy lodged in the said Mr. Rou, as well as from the call of the said Consistory, by the Act of General Assembly, as by the Majority of the members of the said Church; as appears

by the Act of opposition and protestation made in that behalf, whereof a Copy is hereunto annexed.

That in order to put an end to these unhappy Differences and that your Petitioners may enjoy those Spiritual Comforts they have hitherto received from the Doctrine of the said Mr. Rou your Petitioners apply to your Excellency for relief in the premises and —

Therefore they most Humbly pray your Excellency, In your great Wisdom to take such measures for the protecting and re-establishing the said Mr. Rou to the free and peaceable Exercise of his ministerial function in the said Church, and to the benefit thereof, as may seem most Expedient to your Excellency; and that your Excellency Endeavours therein may be successfull and your administration long and prosperous, is the Earnest prayers of your Excellency Petitioners

James You	Daniel Crommelin
	Jean ba Chan
John Rastier	Andrew Foucault
	James Ballereau
Elias Pelletreau, Jr.	Elias Pelletreau
	Jacque Bobin
	N. Cazalet
	Samuell Bourdet
	David Le Telier
	Francois Basset
	Peter Morgat

[See under date of Sept. 24, 1724, for Act of Opposition.]

I the underwritten Lewis Rou, Minister of ye holy Gospel in ye City of New York, do also protest in my particular against the Act of the Consistory here mentioned, as being an unjust, violent and irregular proceeding, done against all manner of form, without any lawful reason, without a sufficient and competent Authority, and even without having heard me; in short as

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being contrary to our discipline, and to the Word of God and equity. Done at New York the 31st of December 1724.

Lewis Rou

Minister of ye French Church.

January 14th, 1724/5

—Doc. Hist. N. Y. iii. 281.

FRENCH CHURCH OF NEW YORK, JANUARY 28, 1725. ORDER OF COUNCIL ON THE PRECEDING.

Read and ordered ye Consistory of this French Church be served with a copy and to make answer to the allegations this day fortnight.

Answer of Mr. Moulinar

and the rest of the French Consistory of the French Protestant Church in the City of New York in the Province of New York in America.

May it Please Your Excellency and Honourable the Gent of his Majesties Council for the same Province.

We, the Minister and Consistory of the French Reformed Protestant Church in the City of New York, being deeply sensible of the favour which Your Excellency and the Honourable Councel have been pleased to confer on us, in ordering that Mr. Moulinar and the rest of the Consistory of said Church should be served with a copy of the Peticon of severall of the Members of the said Church in behalf of themselves and others of their brethren, as also a Certain instrument in writing under the hands of some French inhabitants Termed an act of opposition, to which is subjoined a Protestacon under the hand of the Reverend Mr. Lewis Rou, against the act of the Consistory therein menconed, as being an unjust, violent and irregular proceeding, Done against all manner of form without any Lawfull reason, without a sufficient and Competent authority, and even without having heard him; in short as being contrary to their Discipline, and Word of God, and Equity. Done at New York the 31st of December 1724; signed Lewis Rou Minister of the French Church.

Whereupon a fortnights time is granted to make answer to the allegacons thereof by the order of this Honourable Board. We, being now and at all times willing and Ready to give all dutiful respect and obedience to your Excellencys orders in Council, in return to this favour, have perused and Considered of your Excellencys said order, and the Copys thereunto prefixed, by protestacon saving and Reserving to ourselves now and at all times the free use and Exercise of that liberty of Conscience belonging and appertaining to the French Reformed Protestant Church, under the protection of the Crown of Great Britain, and the Dominions thereunto belonging: And the advantage and benefit of Exception to the manifold untruths, uncertaintys, Errours and imperfections in the same Peticon, act of opposition, and protestacon of the same Lewis Rou Conteined; and not acknowledging any Jurisdiction in any Civil Court within this Province, in and over the private affairs of our Church, meerly Consistoriall, and amongst ourselves; in answer thereunto or unto so much thereof as we are advised is material for us to answer, We do answer and Say, That we are very heartily sorry for the unhappy differences which have lately happened amongst our Congregation which is made up of Members altogether free and voluntary, and under no manner of Compulsion or Restraint; And we are humbly of Opinion that the measures We have lately taken to remove the Cause thereof has in a great measure given occasion of this Complaint now laid before Your Excellency in Council.

It is not unknown to your Excellency that the French Protestants in the Kingdom of France, now a considerable body of people, who for many years have subsisted in that Kingdom and have had, used and enjoyed, amongst themselves a particular and peculiar form of worship, doctrine, discipline and Church Government, without being maintained and Supported therein, as the national Church, which in France is Roman Catholick, but by way of Dispensation or toleracon, so that it was not in their power even to compell any of the French Subjects to Submitt unto their discipline, and Government, nor to restrain or punish any of their number who had submitted to their form of worship, Doctrine, Discipline, & Government who were minded to forsake them and alter their Profession untill Their King was pleased to Revoak the Edict commonly called the Edict of Nantz;

And those French Protestants were by all nationall Protestant Churches in Europe received and treated, as if they had been a nationall Protestant Sister Church, however depressed or oppressed by the Violent Counsels and practices of the Roman Catholics, In the Enjoyment of that liberty or rather dispensation or toleracon: their method and rule was to make an agreement with their pastors and ministers, (that is to say), each Consistory for every particular Congregation voluntarily and freely united together and entered into an agreement with their Pastor & Minister, upon a Certain speciall mutuall Contract, which when either party failed in performance of their part of the Contract, the other was at liberty and freed therefrom on the other part; and this no ways regarded by the Civil Government, who took care only to preserve and Support the National Church, and that the protestants as well as others should submitt to and pay all Parochial Duties.

Such a Special Contract We made with Mr. Rou before he came over from England to us; and since he has been amongst us whilst he behaved himself Conformable to his agreement, and for his encouragement so to continue, did come to a second agreement with him, and did considerably enlarge his annual Salary, from what it was by our first agreement, to be paid him in Quarterly payments; and as our Congregacon increased, We did likewise send for another minister, and provide for his support & Maintenance, without diminishing or impairing Mr. Rou's Stipend; And this lasted untill We come to find Mr. Rou to Flagg in his Duty, and broach innovacons amongst us Contrary to the said Contract and the Constitution of our Church; and altho We often in a friendly manner Requested him to return to his Duty and perform his Contract with the Consistory, he still persisted, notwithstanding, to pursue his own humour and put us to Defiance with many opprobrious and vile expressions not fit to be Repeated.

Whereupon We thought ourselves Desolved & discharged from our part of the Contract with respect to him, to provide for himself, If Mr. Rou will desert the Consistory when met, and refuse or neglect to come when sent for; how are we to blame that he has not heard, (as he is pleased to say) We are not unsensible of the methods which Mr. Rou has taken to get a number of Subscriptions in his favour, and his Contrivances to remove the Jurisdictions of this matter to another Judicature, nor of the heat and violence of his temper; our foundacon is laid upon freedom and liberty of Conscience, and is of such sort that if Mr. Rou and his Subscribers are minded to sett up another French Congregacon in New York by themselves or to go over to the Church of England, as by Law established, or the Presbyterian Profession, We do not pretend to have, use, or Exercise any Coersive power to restrain or punish them for it, much less to Compell them to Return to us; We should be much better pleased the peticoners should return to and Continue in our Commission and Christian fellowship of their own free will and Choice. The French Protestants in this City have for the Term and Space of upward fourty years, held, used and enjoyed this freedom and liberty by the indulgency and favour of the Succeeding Governours, Grounded upon their instructions for that purpose, (as We have reason to believe).— They also passed the like Censure formerly against other French Protestant Ministers for their offences, which being particular to themselves, the Government, (for the time being), was never made privy to it by either party; and although no doubt the then Governours Might have heard thereof yet did they never interpose nor meddle therein. We find that in St. Peters time, such Corruption of manners had crept into that set of mankind devoted to the

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preaching of the Gospel of Jesus Christ, that in his first Epistle the 5th; 2nd & 3rd v. Caution was given by this Apostle against this evil, as it was likewise reproved under the law by the holy Prophet; see the 34th of the Prophet Ezekiel v. 4.

We do not mean to affirm the act of Toleracon, made in the first year of King William the 3rd, in favour of Dissenters in England, to be in force in this Colony, being advised to the Contrary: however We begg leave humbly to offer that as we cannot be called dissenters from the Church of England as by Law Established; Yet as we contribute and pay towards the maintenance and Support of the Minister of Trinity Church which is Established in this City for the nationall worship of the Church of England as by law, and are in all other respects ameanable to the laws of this province, We humbly presume We are in great measure, (from a parity of reason), intituled to all that favour here, which is granted by that law to the dissenters in England. We cannot be forgetfull of that most gracious Declaracon or saying of our most Gracious Sovereign Lord, King George, upon his accession to the Throne of Great Britain, "that the indulgence and Toleracon Granted by law to Scrupulous Consciences was by no ways inconsistant with the civil and Religious Constitution of the Kingdom." We are not indebted unto Mr. Rou one farthing for all the time he hath served us; And if any person or persons amongst us have done him any personall Injury the laws of England and of this Colony are open; there are Courts of law and Justice, and there are Deputies who may call them to account. We therefore in all humble manner do presume that your Excellency and the honourable Board will reject the Peticoners said Peticon and Complaint, and retain a favourable Opinion of these Respondents who most humbly Pray etc.

J. J. Moulinars, Minister.
John Barberie, Elder
Louis Carré Ansien
Abraham Gouneau ans.
Pr. Vallete ans.
Thomas Bayeux ans.
Fran Cazaly ans.
Rene Het ans.

January 28, 1724/5.

Endorsed — The answer of the Consistory of the French Church of the City of New York to the Peticon of several Members of the said Church Jan. 28, 1724-5 read and referred, as likewise the said Petition.

This Committee to meet in the Council Chamber Thursday next, partyes to attend.

FRENCH CHURCH OF NEW YORK, FEBRUARY 18, 1725.

At a Committee of the Council held at the Council Chamber in New York February ye 18, 1724-5.

Present

Capt. Walter
Mr. Van Dam
Mr. Harrison
Doctor Colden
Mr. Abr. Van Horn
Mr. Pr. Provoost

May it please your Excellency

In Obedience to your Excellencys Commands, in Council, referring to us the Petition of several members of the French congregation, praying relief against a Power or authority which they say the present Consistory of the said Congregation have Illegally and unwarrantablie usurped over them, and exercised against all Equity and Justice, in depriving them of their Minister; As likewise the answer of the said Consistory to the said Petition!

We have considered of the same, that Whereas the Respondents do not in their answer deny the Facts complained of, but justify them, by their being done by the Authority of their Consistory, and decline the Jurisdiction of any Civil Power over them; and the Council for the said Respondents did in their pleadings, before us, call the said Consistory a Court, who's Jurisdiction is not Subject to any Power either Civil or Eclesiastick within this Province: And Whereas all Courts within this Province, that we know, derive their Authority from his Majesty, and are immediately under the Inspection of your Excellency, and this his Majestys Council of this Province:

We are therefore humbly of Opinion that the said Respondents be ordered to appear and shew by what authority they are a Court, and have suspended their minister which is submitted to your Excellency by

Your Excellencys most Obedient humble Servants.

By order of the Committee,

Cadwalader Colden, Chairman.

FRENCH CHURCH OF NEW YORK, FEBRUARY 18, 1725.

Proceedings in Council.

At a Committee of the Common Council held at the Council Chamber in New York, February the 18th 1724-5.

Present

Capt. Walter	Mr. Wm. Provoost
Mr. Van Dam	Mr. Abrah. Vanhorn
Mr. Harrison	Mr. Lewis Morris, Jr.
Doctor Colden	

The Committee being met in order to consider of the said affair of Mr. Rou and the Consistory of the French Reformed Protestant Church in the City of New York.

The question was put for the choice of a Chairman.

Then the Committee chose Doctor Colden for their Chairman who took his place at the Board accordingly.

Then was ordered to be Read the Petition of Mr. Rou and the Answer of the said Consistory thereto which was Read, & all partys attending were called in They accordingly attending.

Mr. Murry, Council for Mr. Rou moved that the question might be put to the Consistory, whether they adher'd to the Rules and Discipline of their Church.

Mr. Barberie for ye Consistory replyed that they could give no answer to the question, but left to their Council who was present, to speak for them.

Then Mr. Jamisson their Council went on with a long discourse in writing shewing the nature of Courts of Judicature and what matters are cognizable in the said Courts, according to their several degrees, after which he endeavoured to shew that as Mr. Rou had not complyed with ye Contract of ye Cons. they had a just right to discharge him and repeating what is set forth in their answer, and insisting upon what they concluded with in their answer.

Concludes with praying ye Pett. may be dismist.

Then Mr. Vernon opened himself with desiring that the prayer of the Petition might be read, which was. Then he observed as ye F. C. was not a National Church, and that theirfore that no Court in the Civil or Ec. had any Jurisdiction of it and prayed ye Petionr. may be dismist.

After all partys were withdrawn Mr. Harrison observed to the Board. (Mr. Harrison's observations not found.)

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DUTCH CHURCH OF NEW YORK. QUIT-RENTS FOR MANOR OF FORDHAM.

Feb. 19, 20, 1724–5. (1725).

Since his Excellency, William Burnet, our Governor, did, in the Court of Chancery, on Friday morning, Feb. 19, 1724–5, decree, that our church should pay the quit-rents, (which formerly were laid upon the Manor of Fordham, in the sum of twenty bushels of good wheat, yearly, and by a charter were released to our church), from the time, when they were not paid, until the present:

And since there were struck off from that sum the twelve shillings, yearly, paid by the church, since her charter:

And that the church will henceforth have to pay to his Majesty's Receiver, yearly, instead of the twelve shillings, twenty bushels of good wheat, or the value thereof:

And since on the same evening, Mr. Jameson, the advocate of the church, made the foregoing known to the Consistory, and advised that the church could either appeal from that decree, to his Majésty in Council, or should submit; and the sooner the better: and Mr. Jameson counseled the latter — that the Consistory should make known their submission, the sooner the better, as was becoming; and thus save all new costs as far as possible:

Whereupon, the Consistory, having weighed all things, and perceiving that this was a matter pertaining to the common good; and that, therefore, according to good church usage, it should be previously presented to the Great Consistory; that it was by their advice that the process of his Majesty's Receiver was submitted to the Court of Chancery; and that, moreover, from time to time, different members of the Great Consistory have inquired as to the issue; and that a cause, thus general, should remain so:

Resolved, therefore, to take the advice of the Great Consistory on the foregoing, and to have Mr. Jameson present, to give further information.

Whereupon the Great Consistory were called, and met with the Ruling Consistory on Saturday forenoon, Feb. 20th, and heard from Mr. Jameson a circumstantial detail of the facts. It was then Resolved, to submit to the decree of his Excellency and so save all new costs. This recommendation of the Great Consistory was committed for execution to Messrs. Cortland, Van Horne and Le Roux. These undertook the same, and afterwards reported to the Ruling Consistory, that they had stopped any further costs, and had agreed with his Majesty's Receiver, that the wheat should be rated at three shillings and six pence the bushel — to which the Consistory agreed.

Unanimously determined that this proceeding should be recorded at length, in the Church Book.

DUTCH CHURCH OF NEW YORK.

Manor of Fordham.

Feb. 28, 1724–5. (1725).

To-day, after preaching, Mr. Samuel Bayard appeared in Consistory, and said that the people of Westchester, were willing to give in writing a full renunciation of all claims on the Manor of Fordham, if the Consistory would show them the written renunciation, formerly made by them, to the Consistory, and they should find that that writing amounted to a satisfaction piece. Mr. Bayard asked what he should do in the matter.

The conclusion was, that Mr. Bayard should write to these persons, that if some authorized persons should come to him on the said condition, he would allow them to read the written renunciation the Consistory had; otherwise, not; and Mr. Bayard should give the Consistory further information thereof.

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REV. THEODORE J. FRELINGHUYSEN.

In 1725 certain members of the Church of Raritan published a Complaint against Rev. Theodore Jacobus Frelinghuysen and his Consistory under the following

TITLE:

Complaint (Klagte) of certain members of the Dutch Reformed Church, residing at Raritan, etc., in the Province of New Jersey, in North America, under the Crown of Great Britain, concerning the Conduct, there and elsewhere of Rev. Theodorus Jacobus Frilinghuisen and his Consistory:

Being A REPLY to their Letters of Citation, [1723] threatening Excommunication, Submitted for Investigation to all Lovers of the Truth, as to whether there was a Cause for these letters, or not:

Together with a Necessary Preface, in Explanation of the Complaint. Published by those duly authorized thereto, by said members.

Printed in New York by William Bradford and J. Peter Zenger, 1725.— (12mo. pp. 146.)

"Klagte van eenige Leeden der Nederduytse Hervormde Kerk, woonende op Raretans, etc., in de Provincie van Nieu Jersey, in Noord America, onder de Kroon van Groot Brittanje, over het gedrag, aldaar en elders, van Do. Theodorus Jacobus Frilinghuisen met syn Kerk-Raaden. Tenantwoord op hunne Ban-Dreygende Daag Brieven, etc., aan alle Liefhebbers der Waarheyd, ter ondersoek voorgesteld, hoedie Gegrond zyn, of Niet. Met een Noodige Voor-Reeden tot opheldering van de Klagte Uytgegeven door de Geval magtigden der gemelde Leeden. Te Nieu York gedrukt by William Bradford en J. Pieter Zenger, 1725". (12mo. pp. 146.)

There is a copy of this book in Sage Library, New Brunswick; also William Nelson, of Paterson has a copy; and about a half dozen others are in existence. A translation was made in 1876, by Rev. Maurice G. Hansen, which is in Archives of Synod in New Brunswick, N. J.

Note.— This "Reply" to the Citations, (see Citations under date of March 28, May 9, 22, 1723), in the form of a "Complaint" must have been in print, and a few advance copies given out in February or March, 1725. This is evident from Freeman's letter of April 27, 1725, when he had already written his "Defence" against allusions to himself therein. Then certain ministers (see Document dated June 8, 1725,) wrote out a "Statement" or "Declaration", justifying the Complainants in publishing such a volume. There were added to this statement, certain Poems, more or less ironical. The first one is addressed to the Authors of this Complaint, and is called "Voor-Zang" or "Prelude". Then follows a "Response", called "Tegen-Zang", ridiculing Frelinghuysen's position for demanding his style of piety. A "Conclusion" called "Slot-Zang" commends those who are supposed to hold fast to the established Forms of Doctrine and Discipline

of the Dutch Church. This is followed by another Poem on the "Complaint Itself" (Op de Klagte zelf) bidding it to go forth on its mission!

A lengthy Preface, of sixteen printed pages, follows these Poems, with the names of the disaffected. Then come the three successive Citations of the opponents to appear before Frelinghuysen and his Consistory; and Finally, this "Complaint" or "Reply". The Citations are put under their own dates, 1723.

The paging of the book indicates the later preparation of the preliminary part. The Citations with the Reply were first printed. Then came the Preface, paged from i to xvi. But evidently written last of all, and as an afterthought, to try to justify the Publication, come the "Statement" and "Poems". These pages are unnumbered.

The Complaint is evidently the work of a shrewd lawyer; and, indeed, is well-known to have been written by lawyer Boel. Freeman's "Defence" was published almost if not quite as soon as the "Complaint" itself. Domine Van Santvoord wrote a Dialogue on the same subject. It is between Consideraus, representing the Frelinghuysen side, and Candidus, representing the side of the Complainants. This Dialogue gives one an inside view of the whole controversy. The contest was very bitter for ten years. The tedious correspondence with the Ecclesiastical authorities in Holland, of course protracted the affair. But Frelinghuysen continued to publish volumes of sermons, during all this period of strife, and his church prospered. The letters to Holland, on the side of the Complainants are evidently the work of the same lawyer.

Although Frelinghuysen was inaccurate in the form of the Citations, and his exercise of the Ban was not exactly regular, yet his principles triumphed, and the whole Raritan region feels the benefit of his ministry down to the present day.

For the Statement, Poems and Preface, see under June 8, 1725. Also letters of April 27, 1725.]

Reply to the Letters of Citation.

[Only an Abstract is given.]

Submitted to all lovers of truth, that they may understand whether the Citers, (Frelinghuysen and his Consistory), or we, the Cited ones, have separated from the pure Doctrine and Discipline of the Reformed Dutch Church. [For "Citations," see March 28, May 9, 22, 1723. For "Statement," "Poems" and "Preface," see under date of June 8, 1725.]

THE PRETEXT OF THE CITATIONS. Pages 13, 14.*

The objects aimed at are said to be these: That we, wanderers, might be restored; through admonitions and discipline might be brought to repentance; that our eyes might be opened, that God might work conviction in us, unto life. And in second Citation, that we might penitently return to the Church, and serve God in unity of heart.

Thus we and our whole church are made to be wanderers, and their domine, a pure and orthodox minister. We are condemned unheard, and their minister is justified.

Nevertheless the matter is still in dispute. They constitute

* These are the pages of the printed book, in Dutch.

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themselves Judges, and treat the matter as if already decided. This is evident from their acting contrary to their protestations and resolutions. They say, they have determined to use means to investigate this matter, and seek to convince you out of the Word of God.

Their plan is, first to condemn, and then to examine. This is contrary to the Law of God, and far from a judicial spirit. It is confusion, and contrary to their professed aim. But was our restoration by satisfying us out of the Word of God, their real aim? Could this be done by emphasizing exasperating expressions? by making grave accusations? by threats and premature judgements? They have taken the wrong road. Paul said: If a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of weakness. Gal. 6: 1.

But instead of this, in these Citations appears a spirit of passion and jealousy and self-love. Thereby they prove their lack of spiritual-mindedness, neither do they spiritually discern; yet by separating themselves *from us*, and by cutting off *our* congregation, as consisting of the unconverted, they pretend to such ability. Their minister also calls the other orthodox ministers, because they do not think with him, unconverted ministers, and keeps aloof from them.

ANALYSIS OF THE FIRST CITATION. Pages 14–19.

This was addressed to Peter Dumont, Simon Wyckoff and Hendrick Vroom, Heads and Leaders of the Seceded Congregation; and such was the heading within. Let the Christian Reader, ponder over this, as a conscience-moving and soul-attracting address, coming from spiritually-minded men, from a soul of gentleness, so well-calculated to restore wanderers.

ADDRESS AND HEADING.

This address can only mean that we are a rebellious multitude who have seceded from their lawful and orthodox minister and consistory; an uproarious gang who have separated from the true

Church, the Reformed Dutch. That this is the meaning, often appears.

But this is an unjust verdict, passed by so-called Consistories or a Consistory, without any preceding process; in which our opponents arrogate the position of judges. We are required to prove the unorthodoxy of their minister, when they are certain that his orthodoxy is beyond question. They have decided in advance that all our proofs are tifles, and we are slanderers. This their Citations already show. Their verdict rests either on a profound consciousness of their own sufficiency, or a foolish confidence in their minister's infallibility, or like enough in both.

They do not seem to have understood the exact scope of such an Address and Heading. The Consistories only endorsed the suggestions of their minister, although he was to be one of the parties. For, say they, We shall lay these charges before our minister. But how unjust for the party charged with guilt, to be obliged to appear before a judge who assumes his guilt, and who has already approved the offensive terms applied to us. We are charged with secession from the Reformed Dutch Church; with forsaking our orthodox minister. Thus we are dishonored in advance. Is this that spirit of meekness which should belong to the "Overseers"; or is it partizan slander?

They call us "Heads and Leaders of the Seceded Congregation," acknowledging that we are a separate congregation. In this we agree with them; yet we do not mean just what they mean. We are not a gang, setting up a new sect. We did belong to the four congregations of Christ which existed on the Raritan before the arrival of Frelinghuysen, and in them we would liked to have remained until our final salvation. This we also said in our reply to the first Citation, April 16, 1723. They insultingly replied, in their second Citation, that they intended, with God's help, to maintain the pure doctrine and discipline of the Dutch Reformed Church. This we will consider later, remembering the instruction of Solomon, (Prov. 26:4), Answer not a fool

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according to his folly, lest thou be like unto him; and of Peter (1 Pet. 3:9; 2:23), Render not railing for railing.

But why do they call us a Seceded Congregation? In their second Citation, they say: That we have made ourselves "Schismatics"; adding; *We* have not cut you off, yet they declare us to be "Separated"; and they further say, that we seek to rend the Church. At present, we will make remarks on the word "Seceded" or "Separated".

We are, indeed, a "congregation" separate from that of our Citers, for these reasons:

These Citers and their adherents have separated themselves from *us*, by receiving new doctrines, and submitting to their minister's strange discipline. These things he introduced at his first coming here. But we kept ourselves to the pure doctrine and discipline of the Reformed Church, as we declared over our signatures, on April 16, 1723, three weeks before the second Citation. Therefore, when they call us a "Seceded Congregation", while we adhere to the old truths, the fact is, they have cut themselves off. It is presumptuous in them to apply that word to us, who alone stand for the old Forms; to say that we rend the Church, that is, their Church; and to exhort us to return penitently to the Church and acknowledge our errors. The use of such expressions against us, because of our vigilance in behalf of the True Church, show that they, the Citers, are in reality the Seceded Church.

PROOFS. Pages 19–31.

A conversation is here referred to between Peter Du Mont and domine Frelinghuysen, in which Du Mont said, that he did not belong to the same church as Frelinghuysen, because of the personal "lording" and the Romish yoke, in the church of the latter. Upon being asked to what Church he did belong, he answered, to the Reformed Dutch Church, from which Frelinghuysen had departed. Upon the minister's condemning him for such words, he replied, Judge not, that ye be not judged. For

Frelinghuysen taught in his sermons that it was possible to discern who were regenerated, and who were not. This Du Mont denied. For when the converted Saul came to Jerusalem, the disciples were afraid of him. Upon Frelinghuysen's referring to Saul's very recent conversion, etc., Du Mont answered, If he was converted, he was converted; yet the Apostles did not know. Frelinghuysen also said in the pulpit, that if any of them said that they had been born again, they lied; that none of them had truly repented of their sins. But such views (said the Cited) lead to *hopelessness and despair*. Such preaching could only be understood in a Labadistic sense.

By resisting such preaching, Du Mont declared that he adhered to the Reformed Dutch Church, while Frelinghuysen showed his departure therefrom. The Dutch Church had condemned this doctrine of the Labadists, as to the infallible judging of another's regeneration; also the doctrine of the Koelmanites. The Dutch Church maintains "not the sight, but the faith of the Communion of Saints"; and that it is "the way of Cain" to urge anyone to doubt God's grace. Hence Frelinghuysen and his adherents are the "Seceded Congregation".

The same views were urged upon Frelinghuysen by Simon Wyckoff, another "Leader", when Frelinghuysen alone forbad him to partake of the Lord's Supper; that in a certain Preparatory Sermon, he had asserted that he had the power to exclude.

Also Hendrick Vroom, another "Leader", complained of similar difficulties with the minister, and declared that Frelinghuysen was the Seceder. Frelinghuysen also claimed the sole right of nominating Elders and Deacons, and only from these was a choice allowed. This was another proof of their Secession from the Doctrine and Discipline of the Dutch Church.

Vroom and Wyckoff and others had also resisted the election of Hendrick Fisher, as a deacon, at Three Mile Run. In May and August, 1723, they said: About Easter, 1723, Frelinghuysen expressed a desire that Fisher should be made a deacon. Opposition arose, (Fisher had signed the second Citation), but

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the minister insisted, and Fisher was chosen by the vote of one Elder and two deacons. Some charges were then started up against Fisher, to stop his installation, but Frelinghuysen paid no attention to them, and proceeded to install him, and preached on "False Accusations against the Saints". Complaints were then urged upon the minister that he had departed from the discipline of the Church, while they had remained faithful; whereupon Frelinghuysen told them that they might go. Therefore Frelinghuysen had not cut them off, as he said in second Citation, but he himself had seceded from the Dutch Church.

[A large amount of gossipy talk is then introduced in proof of these allegations:] — That domine Freeman had already in May, 1728, exhorted domines Boel and Du Bois to watch Frelinghuysen, because of illegal acts of discipline; that he disciplined arbitrarily, without his elders, which was lording it over the Church; and that, therefore, Frelinghuysen was the Seceder. Also that he would not receive members on certificate, without re-examining them as to their piety. (Yet Art. 61 of Rules, says that without the evidence of a pious deportment, none shall be received from other churches. E. T. C.) Also that he insisted upon conviction, even to a state of despair, before regeneration; that he declared certain ones unregenerated. But these declared their abhorrence of this Cain-doctrine of despair, and these Labadistical notions concerning regeneration; and that Frelinghuysen thereby proved that he had seceded from the Dutch Church.

It was also asserted that Frelinghuysen forbad unconverted children to repeat the Lord's Prayer; that he had refused to baptize some until they should be converted; that he had forbidden sermons to be read publicly, when the minister was not present; — all in order that they might hear nothing but Frelinghuysen's heretical opinions. These and other things, showed that Frelinghuysen had seceded from the Dutch Church.

Such things are given as some of the proofs that the Citers, and their adherents, were the real Seceders, and that the Cited parties, the complainants, were the true Dutch Church; that Frelinghuysen and his adherents had not the spiritual discernment of which they boasted; concluding with a quotation from 1 John 2 : 19 — "They went out from us, but they were not of us", (applying this to Frelinghuysen and his friends).

The Complainants then resent being called "Heads" in an evil sense, because they only opposed the autocracy of Frelinghuysen, in a fraternal spirit and in harmony with Scripture and the Rules of the Church. In a spirit of watchfulness, they protested against such conduct. They kept aloof from Frelinghuysen and his friends, as the real Separatists, while they adhered to the true Church. They also resented the term "Leaders" as applied to them. They desired to be Leaders in a good sense; they had sought that everything should be done decently and in order, without exalting themselves or forcing others. They wanted religious liberty.

DIVISION OF THE CITATIONS. Pages 31–42.

They said the Introduction embraced about two-thirds of the whole. The Citation to appear and answer the charges, embraced not only the Leaders, but their whole congregation, but did not fix time or place, and was therefore invalid. The object is said to be to state their objections to Frelinghuysen, that they may be "satisfied" out of the Word of God. But will they be impartial judges? Have they not already resolved to consider as trifles, whatever we may say; to denounce us as rebels; to exhort us to repentance; and to exercise against us the power of the Keys? Is not this the satisfaction they mean? After reading the long Introduction and the Citation itself, it is obvious what the "satisfying us" means. Indeed, they state that they desire to investigate this business; and to restore us, wanderers.

They begin by saying, that as "Overseers" we are obliged by our official position to give heed to the doctrine and life of our

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minister. But they do not mention what church, doctrine or religion, they mean. Whether they are the overseers of Quakers, Anabaptists, Labadists, Vosmanists, Koelmanists or some other sect quite outside the pale of the Dutch Church. But that they are the "Overseers" or "Consistory" of a certain "Society" will presently appear. Hence it does not concern us, the Cited ones, who the Citers are. That they cannot be of the true Church, the Dutch Reformed, appears from the following: (1) Because they declare us, who do belong to the Dutch Church, to be Separate from them; that we are, therefore, outside of their jurisdiction; at a distance from "their own congregation". We cannot, therefore, be subjected to their sentence. 1 Cor. 5:12. (2) This further appears thus: In opposition to a Paper, containing 14 Articles of Faith by the son of Rev. (Joseph) Morgan against a certain Sect: — some one, a member of the Church of Raritan, issued a Document in July, 1723, (only a short time after the issue of the three Citations), styled — "A Refutation of that Anonymous Letter, with an Admonition to all Lovers of the Truth". In this the author shows with whom he and the Citers associate, and over whom they are "Overseers".

The writer of these 14 Articles says: Those whose eyes have been opened leave Morgan's services, and seek those which are better. These make disturbances in his congregation, to wake them up. They cause separations. They leave their own church for other churches. Rev. Morgan must see that under the ministrations of others, his people become entirely different. They withdraw from him, and join a "Society" which Morgan calls a "Sect".

But in those Citations a spirit of confusion prevails. There is a lack of uniformity of expression. "Overseers of Four Congregations": "of the Four United Congregations": on May 22, 1723, "The Consistory of the Four United Congregations at Raritan": in July, the terms "Consistories", "Overseers", "Congregations", have all evaporated, and only "disturbers of

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the congregation, who cause divisions" remains. Whether this "congregation" is at Raritan, or elsewhere, according to Morgan, is left undetermined. Now these "disturbers", having become through their minister, a changed people, withdraw from the Church, says this writer, and join a "Society of God's true people". Hence these "Citers" are "Overseers" only of a "Society", according to this "member from Raritan", who is, perhaps, the "Head" itself. And the domine (Frelinghuysen) declares that he will stand by this document even in a court of justice. We shall avail ourselves of this.

Thus these "Citations" fall to the ground. Here we might drop the matter, yet we feel we ought to give the world an insight into this whole business. For the right of "Citing" only applies to those of the same body. Quakers could not cite us. These Citers denounce us as "Separated Ones". Therefore we need not appear before them. We belong to the true Dutch Church; we do not belong to their "Society".

Notice also how these wiseacres call themselves "Overseers", and threaten us with excommunication. Now this is signed by four Elders and four Deacons, but without the signature of their minister. But Consistories assembling without their minister are not legally assembled. See Article 37 of Rules of Order; also Article 30 of the Confession of Faith. Hence the meeting of March 28, 1723, at which the Citation was issued, the minister not being present, was illegal. The "Citers" say, we intend to lay your complaints before our minister. The minister, then was not present. Yet Art. 35 says, the minister shall preside and direct the business.

Again. The minister did not sign that first Citation, perhaps, in order to leave the brunt of proof on the Elders and Deacons. But he saw his mistake, and signed the second Citation. He tried to cover up the mistake by saying, "We repeat the writing of March 28, (1723) and once again cite you by this message". But they seemed to forget that this second Citation, when the

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minister presided, invalidated the first, when there was no lawful meeting of the Consistory.

These spiritually-minded people can discern all things, yet they have no idea of succession. Yet these things represent their "Mature deliberation" of which they boast so much. They cite, and threaten to excommunicate those who do not belong to their "Society", but who do belong to the true Church, the Dutch Reformed. The so-called second and third Citations, being founded on the illegal first one, are without power. We, the members of the true Church, can have nothing to do with these illegal Rulers, unless we too, would trample the Rules under our feet.

Therefore in our Reply, April 16, 1723, we did not address the Citers, either as Consistories or Overseers, nor did we appear before them. We replied only to "Elbert Stoothoff and his congregation." We did not address a "headless" meeting, nor did we respond quickly according to their command; nor according to the advice which Rev. Freeman says he gave us three "Heads", in his letter to their minister. We took our own time, and now respond publicly, (in the printed book, the Klagte, or Complaint, 1725) not doubting but we shall be sustained by all unprejudiced people.

But look at the conduct of these Citers, ecclesiastically. The Elders and also the Deacons call themselves "Overseers". But the one office refers to Government and the other to Service. They confound the two. We need not appear before such a body. For the Church Order declares that only the Elders with the Pastor, are the Overseers. See Art. 16; also Art. 30 of the Confession of Faith. So says also the Form of Ordination of Elders. Art. 25 defines the office of the Deacons to look after the poor. All these things make the Citations illegal, and we need not appear before them.

Then also Elders must be members who have been received on Confession, and actual communicants. They may not voluntarily

neglect the Lord's Supper, nor be hindered by others. Such would ipso facto lose their office. For Elders have the oversight of the Holy Supper, and may prohibit the unworthy. But if one neglects it, he is himself unworthy. It is his duty (Art. 23) to visit, with the minister, before and after communion, to edify, console and instruct; and to exhort to the profession of religion. Even members of the Civil Government, if elected to an ecclesiastical Body, should be communicants; how much more the members of a Consistory; but it these neglect the Holy Supper, they have departed from the Church Order, and constitute the Seceded congregation.

Now it is known that since Rev. Frelinghuysen came to be pastor over these four congregations, the majority of his Consistory have not received the communion, since he regards them as unregenerate; yet they claim to be Overseers and administors of the Lord's Table. But the Citers thus declare themselves to be disqualified, and stand in no relation to the Lord's Table. Yet their minister retains them in his Consistory. But thereby they lose their offices, for they make an Assembly evidently separate from the Reformed Dutch Church. They have no right to cite us who do not belong to their "Society", nor to threaten us with excommunication. We have nothing to do with such Citers, nor will we appear before them to be judged.

But they deviate still further from the Church Order. They sometimes call themselves a Consistory and sometimes four Consistories, and sign themselves sometimes one way and sometimes another. But they are four Consistories and not one; for the Church Order requires that every Church shall have its own Consistory. [Articles 29, 30, are here quoted, above the different kinds of ecclesiastical bodies, and Art. 41, "Every Consistory shall meet in its own Church and exercise in it ecclesiastical discipline". But combined congregations were at this time common all over the country, E. T. C.] In Art. 84 we also read, "No church shall lord it over other churches; no minister, elders

or deacons, over others." But this, these Citers do. Therefore they are not a lawful Consistory.

Neither do these four churches make up a Classis. Art. 41 says that a Classis is composed of neighboring churches, each of which shall send one minister and one elder. But here are four Consistories, but only one minister. Therefore, again, they cannot cite us in this capacity, nor have they the right to threaten excommunication. We do not belong to their "Society"; we have not become, like them, entirely different people. They have declared us separate from them, and acknowledge that they are separated from the true Reformed Church, to which we cleave. Art. 84 also witnesses against them. Whether their unlawful course agrees with their own new doctrine and discipline; and whether they are sustained by their own "Society", does not concern us. Their own fellow-member testifies that they are disturbers of the people, schismatics, and seceders from our four churches in which the pure doctrine and discipline of the Reformed Church prevail. We watch in behalf of these things. The Citers do not hold their offices legally, as appeared in the case of Hendrik Fisher.

"OUR OFFICE COMPELS US TO GIVE HEED TO THE DOCTRINE AND CONDUCT OF OUR MINISTER. Pages 43–44.

Rev. Freeman aroused them on this subject. For, said he, They and they only are obliged by their office, to do this, and to do the same for the whole congregation. With what gravity Joris Van Nest, Cornelius Bogaart, Roelof Neefius and Minue Van Voorhees have acquitted themselves of their duty, can be seen on pp. 21, 24, 25, and will further appear.

As to their observance of "Duty": First, in regard to ourselves; they call us a Seceded Assembly, Wanderers, Deceivers, Slanderers, Instigators of evil, etc.; and, Secondly: They declare their domine, to be a zealous and earnest minister, who faithfully exposes sin and error; his teaching is the seed of God's Word;

as to himself, to some, he is for a quickening, to others, for a fall. They claim to have carefully acquitted themselves in this matter, towards their domine, toward their Congregations, and also toward us, although now, Seceded. But what is the fact? Look at their neglect of "Duty", as regards their Domine. They allowed him to introduce this new and strange "Doctrine and Discipline", and continue to support him therein. Further; they permitted his dear brother, Jacobus Schuurman, to be a schoolmaster among them, in spite of his not only not teaching but even forbidding the children to say the Lord's Prayer; and then again when a grave charge was made, implicating them, their Domine and the Congregations, they smooth it over, as in the case of Hendrick Fisher and Schuurman.

Neglect, as regards us, the Cited; in not hearing or seconding us when we made our former declaration against them and their domine in the interest of pure doctrine and discipline; and in terribly slandering us and scolding us after that, in their Citations.

PREFACE, OR FIRST PART OF THIS CITATION.— EVIL REPORT.
Pages 45–46.

Such a report is following their domine. Watchful as they say they are, they seem to hear of it only at a distance. They cannot bear to believe it. Blind obedience has made them dizzy, so that they have no spirit of discernment, and follow the teaching of what is said to be a purer Reformation, and alone soul-saving. And so they are forgetting the pure teaching of the Truth in which they have been brought up. As they must have some knowledge of the evil report, how can they say, "We have neither heard nor seen anything of it", and condemn us as false accusers and slanderers?

Now however, they will pay attention to it. In how far they are sincere in this, we leave to them, and to God who tries the heart and reins, and knows the counsels of the heart. But their object cannot be a good one, as, on the one hand, they exalt their domine beyond measure, and on the other, slander us so basely.

Together with their domine they prove the evil report to be true, by their unorthodox actions, Citations and signatures. Could they but see out of their own eyes, they would have noticed the foundations, not of the evil report merely, but of the bad conduct itself. But no; of this they approve, as his slaves. And that is the fruit of his ministry! of his winning souls!

The source of the evil report.— How strongly they are ruled by passion in taking up the report, they now show in their official action, accusing not only us, but also the two Messrs. Boel. What they object to is our correspondence with them. It was wrong in us, as members of the four congregations, to correspond on church matters with a minister or a member of another congregation. Can this be a matter of accusation, or something wrong in itself, when it is done for a good purpose? done according to God's Word, and for the edification of the ignorant and the consolation of the sorrowful? Can they mean that we are to listen to no one but to them and to their domine? But would that not be a most abominable thing? — the very spirit of the Antichrist? — the very thing of which they accuse us, when of those two gentlemen, they write: "Notwithstanding, they are not set as popes and bishops over them"; as though we put implicit faith in them?

We are thus gravely accused of a false practice. But does that clear their domine of false doctrine? Their assertion is nothing else than an evil imagination, without foundation. Whatever we might allege against their domine, they were bound to call lies, false reports, etc.

They aim at those gentlemen also. But where is our correspondence with them or with others forbidden? We have at least as much right to that as they assume in correspondence with their domine and Domine Freeman. As we cannot correspond with them, especially since they declare us to be "stupid boors", "ignorant of ecclesiastical authority", even "without knowledge

of the fundamentals", we must needs correspond with wiser people.

But they cannot bear this, because it happens to be with the Messrs. Boel. And why? Because in the Citations they are characterized as "God-forsaken, infamous rascals." They are said to be hostile people. We remember now that once, when we proposed to Domine Frelinghuysen to leave the "differences about his teachings" to the domines at New York, among others, we were told that Domine Boel had been hostile to him before he ever came to Raritan.

In their defense, it must first be said, that both of these gentlemen entertained Domine Frelinghuysen, on his arrival at New York, in January, 1720, in the most kindly manner. This he himself acknowledged; and Mr. Gerrit Van Horne can be asked about it. Secondly; that, if their hostility had arisen on account of spiritual differences, he must have prevaricated shamefully in the "Preface to his Three Sermons", in which he says: "That up to that time, (June 15, 1721), nothing had by word of mouth or writing, been shown or proved against him." And, in the third place, that their conversation with Domine Frelinghuysen, far from being hostile, had been of a friendly nature.

After having preached for Domine Boel at New York, Jan. 17, 1720, a conversation occurred on the use of the Lord's Prayer. Domine Frelinghuysen said, that in that, as in other things that are indifferent, he followed the usage of the Reformed Church here and in Holland. When Domine Boel said that he displeased his audience with his howling prayers, he replied that in prayer he was so carried away, that he did not hear himself. When Domine Boel asked him to administer Baptism in the Church, he said, that he would do that only in his own congregation on the Raritan. On March 3, 1720, six weeks later, Domine Frelinghuysen wrote Domine Boel a very friendly letter, acknowledging favors received and asking a further favor. This shows that those gentlemen could not from the first, as he says, have been hostile towards him.

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At first they were against him on account of his departure from the Church Order and Usages, and the fanaticism which he displayed as soon as he came to domine Du Bois's house; objecting, as he did, to a large looking-glass as being unnecessary. But why should he have had such a large house built for himself, and fifty acres of land instead of eight, given to him? As time went on, the Messrs. Boel noticed more and more his lack in orthodoxy, and his spiritual pride; and that, even in his letters, previously mentioned, of March 3, 1720. In these, he intimated the necessity of their being made faithful in their work, endowed with the spirit of life, and made free by the truth, which they were preaching.

Also in his writing to Rev. Du Bois, about the same time, he expressed his desire that the Lord might impress him with the weight of his ministry; give him the spirit of discernment, enable him rightly to divide the Word of God, so as to give to each his portion in due season, etc. Such is his humility; or rather his self-exaltation over the other ministers. Why did he not include himself in his wish? But no. He is spiritual and enlightened; they are unregenerate. They should esteem it an honor to have such a wish drop from his lips.

What friendly purpose he had with reference to the two ministers, Du Bois and Boel, Captain Jacobus Goelet of the ship, King George, can more fully report. On his voyage hither, he expressed his opinion as to their being unregenerate. He declared himself unmovable in his teaching. In Holland, he kept still, so that his call here might not be objected to; but here he would come out boldly. He would try in the city of New York, and, if he succeeded there, would invite a number of his fraternity to come over, and help him spread his doctrine throughout the land. From the language he uses in his second sermon you can judge of the probability of the above report. You can get the man's idea of faithfulness to the Word of Truth. How boldly he comes out now in saying that he is willing to die a thousand deaths

for it! As though the Truth were persecuted here! It must be for the promised encouragement of his fraternity. Taking all in all, we can safely correspond with the Messrs. Boel.

But the Citers call these men our popes and bishops. On the one hand, they cast reflections on them, as though they were inclined to Romanism, and assumed papal authority; or were non-jurors or perjurers, whereas in 1718, already when they took the oath, they abjured all papal power, and declared themselves loyal to King George. Verily, a grave accusation! It is for our correspondence with those men that they are branded thus. How then can they clear their correspondent, domine Freeman? On the other hand, they charge us, whom they call "Heads", with having "Heads" over us, to whom we look and who incite us. No proof again! Their language shows that, though they are a "changed people", they are so carried away by evil desires, that it makes no difference to them what they say.

The love of truth leads us to declare, before God and the world, that the Messrs. Boel, so far from manifesting the least papal authority, have frequently reminded us that no word of man is to be accepted, unless one is convinced of its truth and has good evidence that it is in accord with the Word of God. This rule we have steadily observed. The pope denounces the ministers of the Reformed Church in particular, as heretics, because they resist his Antichristian authority; and threatens with his Ban, all who are of another church. That is just what the Citers themselves have been doing in inveighing against the Messrs. Boel, and in citing and threatening us. The one Mr. Boel is a minister of the Reformed Dutch Church at New York; the other is a lawyer under the Crown of Great Britain, under which, no Papists are allowed to practice law; and he is a member of the same Dutch Church at New York, where no member, much less members, are tolerated, that make themselves guilty of exercising papal authority over ministers, consistories or members of the Church of Christ, wheresoever found.

And how strange that, besides the word "popes" that of "bishops" is also used as a word of reproach; seeing that, under the blessed government, and by the gracious protection of King George, the Protestant English Church of the Crown is directed by bishops. Ever since the Reformation, the Bishop's office has been an office of honor, established by law in that kingdom. That Church, too, is looked upon as the sister of the Reformed Dutch Church. The Citers, after the manner of sectarians, care little for that, and do not hesitate by way of reproach, to place the name of bishops on the same line with that of popes.

Against this we protest; and we declare before the world that we have no part or lot in it. Evidently, it is the Church of England they are aiming at. They speak not of popes and bishops, but of popes or bishops; and of these, as having the oversight, not of one church, but of several churches. Then, in their peculiar treatment of religion, they express their dislike for Liturgical Forms of Worship. Their domine, in writing against domine Morgan, rails at the use of Forms, and particularly discriminates against the Episcopalians, as being "Carnal Formalists". He refers to the Presbyterians, who hold their services in English, and are so-called in distinction from the Episcopalians, and states that they do not bind themselves to "Forms". The objection raised is not so much against using "Forms of Prayer", as is done, now and then, in other churches, as against the use of a Liturgy as an established order of worship. While this is objected to in general, it is well-known that the Dutch have no such "Order of Service"; and so it is again the English Episcopal Church that that is aimed at; especially as in that church the Liturgy was established by the law of the land.

What treatment might not such a church, or such churches, be expected to get, if it depended on men like that writer; or like his deacon, Dirk Van Aersdalen, who stated in a letter, that he held the ministers of New York and Long Island to be "blind leaders of the blind", etc. We leave it to the well-disposed,

to the lovers of peace and defenders of the country and Church, to judge what serious disturbance might be created by such men, under the name of "God's people", if their sentiments should, some time, become generally accepted, and take root in the hearts of men? We certainly are not aware that the Presbyterians did ever make out "Liturgical Worship" to be so bad as the writer tries to make people believe. We are the less inclined to think so, because they are called also the "Scotch Church"; and Scotland is now united with England in one kingdom, under the name of "Great Britain", and Presbyterians and Episcopalians sit together in one Parliament, for the Government of both the land and the Church. Moreover, a rule was made by the Crown, providing for the promotion of Presbyterians to "High Offices". In the Amsterdam Courant of June 13, 1724 we find among other things, these words: "From his Majesty's Commissioners of State, the Earl of Findlater and Seafield; in the General Church Assembly of Scotland"—"That his Majesty, besides sending his letter to that Assembly, had also commanded that Earl to renew his royal, constant and firm resolution, to protect and maintain the Presbyterian Form of Government of the Church of Scotland as established by law".

In the same peaceful spirit, Art. 85, of the Reformed Dutch Church Order of Dordrecht, reads, "In things that are indifferent, Foreign Churches shall not be rejected for having usages different from ours." The Dutch, too, have their "Forms of Prayer"; and Koelman was deposed by the Government and the Synods, for his disturbing people's minds in opposition to their use.

This goes to show, again, that our Citers are Seceders from the Reformed Dutch Church, and are one with Koelman. To such a "Church", or "Society", we, with our entire Assembly, declare ourselves not to belong; and their use of the "Houses of Worship" all over the Raritan district, is not legal; for those four churches were built, not for Koelmanites and Labadists,

but only for the proclamation of the pure doctrine and discipline of the Reformed Dutch Church. On March 5, 1724, the majority of those who belong to the church of the North Branch, signed a document authorizing the Church Masters to maintain the same by all lawful means. For the Church at Raritan itself, a similar declaration was signed by Michael Van Vegten.

So much for our corresponding with the Messrs. Boel. Now something about the real state of the case.

Had those gentlemen exhorted us, as domine Freeman did the Citers, to submit to the strange doctrine and discipline of their domine, it would have been well. But as the Messrs. Boel watch, as also we ourselves do, against that strange doctrine, and for the pure doctrine, the Citers cannot bear it, that we correspond with them. But it is not true that, upon the mere say-so of those gentlemen, we take counsel with them. For, we have been moved to do so for the following reasons:

First: Because the domine of these Citers himself said, and by his action proved, that he taught false doctrine.

Secondly: Because, noticing that he did, we contradicted him, and informed him of the fact.

Thirdly: Because he said, and showed, that he was bound to drive his ideas through; as his correspondent, domine Freeman, also testified.

Fourthly: Because, observing this driving spirit of his, we made our complaint, and sought instruction, not from the Messrs. Boel only, but also from other orthodox gentlemen.

Thus having become convinced ourselves, we made the acquaintance of the Messrs. Boel. They surely do not pass, among truth-loving people, for ignoramuses or fools. And what these gentlemen said, is abundantly confirmed by the absurd language which the Citers employed, as to the teaching of their domine. For they said, that they, (the Messrs. Boel) had not been able to prove his false doctrine in the three years time, and never would be able to prove it! Had not been able, now, and never

would! That clears their domine by one stroke. How does this agree with their declaration that now they are going to investigate the matter? In this way they sought to frighten us away from those gentlemen, and to lead us to apply to them and their domine, for testimony in that regard. Unasked, however, they give up, in hot temper, proof enough.

EVIDENCE OF WHAT THOSE TWO GENTLEMEN AND OTHERS HAVE BEEN ABLE TO DO. Pages 67–69.

Is it not known at New York, on Long Island, and elsewhere, that domine Boel, together with other watchful ministers, have publicly from the pulpit pointed out and proved the false teaching of their domine (Frelinghuysen)? that they, and lawyer Boel warned several people against it? Of this the Citers seem to have no knowledge. Or, ought it to have been put in print, as was their domine's challenge? (In the Preface to the printed Sermons). Is it proper to conclude, that, if one is thus challenged, he must, of necessity, appear? Or, if not appearing, be held to have nothing to prove? What was that haughty challenge to those two gentlemen? They kept still, not because they were unable to answer, but because, for one thing, they hoped that the domine might come to himself, and renounce or retract his erroneous views, inasmuch as, over his signature, he promised before the Rev. Classis of Amsterdam, that he would observe the Doctrine and Discipline of the Reformed Dutch Church.

By bringing proofs, the Citers mean only what they take to be proofs. At Domine Boel's house Andries ten Eyk declared that the whole world was not able to convince Domine Frelinghuysen of heterodoxy. With such a spirit, they are not open to conviction. When a spiritual man, discerning all things, simply declares the proofs to be frivolous talk, slander, etc., what use is there in laying them before him? In the interest of the Church of God, however, the Messrs. Boel hold themselves in readiness

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to bring them. What do the Citers know as to what those gentlemen can do? seeing that, with the exception of their domine and Andries ten Eyk, not one of them has ever conversed with them. Yet their sentence is that those men have no proofs to bring. That is settled! What a just decision! Well let them now see and hear and truly take to heart, in order not to embrace lies for truth, any longer.

Conversation of the Messrs. Boel with Andries ten Eyk.
Pages 69–75.

Much must have come to Andries ten Eyk in two days time, in 1721, when the Messrs. Boel convinced him of his misunderstanding with his domine; in acting as deacon, and serving at the Lord's Table, without partaking of the Lord's Supper; in not himself using the Lord's Prayer, and not letting his children do so; because he, and his family, were, as his Labadistical domine said, yet unregenerate — in a state of nature. How did Rev. Boel then set before him, out of the Word of God, the spiritual marks of regeneration, in the case of infants, as well as of children, young people, young men and fathers, in Christ! How did he urge him to test himself by these! How did he explain to him briefly the Lord's Prayer, as being for infants and children, as well as for fathers in Christ; for them, rather more than for those who reckon their share in spiritual sonship to be already very large; as the more one feels his spiritual necessities, the more earnestly is he forced to pray in the spirit of the Lord. God resists the proud, but gives and increases grace to the humble. How Andries then acknowledged that he had been misled by his domine; that he had felt, more than once, sorrow for his sins, notwithstanding his domine had openly declared from the pulpit that there was not one in the church who could say that; that he acknowledged the right instruction which Domine Boel had given him, and agreed, on his return home, as member and deacon, to give warning thereof to the congregations.

Later on, similar instruction was given, to convince Andries of his domine's false teachings on several points. [Here follows a discussion of the question whether Judas partook of the Lord's Supper or not.] So Andries must be giving false testimony, when, in the second Citation, (signed by him), it is said that on May 9, 1723, no proofs from the Messrs. Boel had been heard or seen; and those gentlemen are made out to be ignorant and evil-minded; persons who raise discord, division and mutiny in Church and State. How ungrateful, too, it is in him, against his better knowledge to utter such falsehoods against them!

Wherefore, as lovers of the truth, we have rightfully refused to appear before our Citers; and it was no more than right that we should have corresponded with the Messrs. Boel.

The Citer's prophecy, that "nothing will ever be proved", is certainly not deserving of consideration. First: They thereby acknowledge themselves blind and deaf. Instead of suspending their judgment for the present and determining anything for the future, they just prophesy. Secondly: They pretend to be well-nigh omniscient. Thirdly: It is presumption to claim full knowledge of everything which their domine purposes in his heart. It is also contrary to the Word of God and the Reformed Confession, to declare their domine infallible, as one against whose orthodoxy no proof can ever be brought. That looks like the belief of the Roman Catholic Church with regard to the Pope. It is also contrary to experience; for one may have been, and still be, orthodox, and yet not always continue to be so. This was the case of Labadie, Koelman and others; and as the Citers themselves, with their domine show, may again be the case. Finally, any proofs which the Messrs. Boel might ever bring against the domine of the Citers will never be considered proofs by them. That is reason enough, therefore, why those gentlemen should not have come out in print.

Thus, again, the Citers and their domine, foolishly enough, afford written testimony to show that they have seceded from the

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Reformed Dutch Church, and are, therefore, no longer to be recognized as consistories and overseers of its Communion. Blind and deaf as they are, and incompetent to teach us the fundamentals, we were not at all obliged to appear before them. But we have now let them see and hear why we had a right to hold correspondence with, and to consult with the Messrs. Boel.

CONCLUSION FROM ALL THIS. Pages 75–77.

If we had not had such right, we, as well as those two gentlemen, must have banished all love of truth and fear of God from our hearts. Then also, what a stupid and improper judicial decision from men "who, at best, are all of them illiterate persons!" And that decision relates also to a minister and a lawyer! Can the Citers point out any resemblance between themselves and those two gentlemen? especially in their ability to discriminate between false doctrines and the truth of the Reformed Religion? Andries Ten Eyk may say what he likes about his convincing the Boels of his domine's orthodoxy; their "Declaration" was more than a loose remark about Frelinghuysen's teaching false doctrine.

True, those two gentlemen did not bring their proofs before that awful session, and they never will. We admit that. But what is there wrong about this? Are the Citers the ecclesiastical judges before whose bar those gentlemen ought to appear? What presumption! No honorable minister ever accused an orthodox pastor of teaching false doctrine. What shall be said then, of the so-called consistories, or overseers, who do such a thing? Whatever other evidence they may have ready at hand, we know not; but they declare the fearful consequences thus: "Strife and discord in our Congregations!"

But what evidence is there of that? When and where, among those congregations have those gentlemen been the cause of discord? Whatever there is of strife has been caused by their own domine. For it is well known in these parts that, before the

coming of Domine Frelinghuysen and Schuurman, our four Reformed Dutch Congregations and also the others, were united in doctrine and discipline.

PROOFS THAT THEIR DOMINE WITH HIS PARTY, IS REALLY THE CAUSE OF THE TROUBLE. Pages 77–87.

First proof: Their very "Citations" so unorthodox, have contributed to the strife. So has the testimony of their correspondent, Domine Freeman contributed to it. He appropriated domine Frielinghuysen's sermons of 1721; implying the possibility of all others becoming equally unorthodox; and expressing the wish that it might be possible for all to conform to, and put in practice, the truths taught by Frelinghuysen in those discourses. He said they were in perfect accord with the Heidelberg Catechism, and would not destroy the peace and welfare of the Church. Away with such a desire! And who can help being surprised at Domine Frielinghuysen's lack of wisdom in accepting such testimony, and parading it in his Preface? So blind is he, that he does not seem to see, that it conveys the idea that his doctrine and discipline cannot well be put in practice, except at the expense of the peace and welfare of the Church. But that is unorthodox, as being contrary to Art. 32 of the Confession of Faith — "Doctrine must tend to the nourishment of peace and unity."

Second proof: Congregations are incited by their minister to such evils, as have long been known and more than once shown, in what has been said before.

Third proof: Members of families and friends are stirred up, one against the other; and children even against their parents.

On July 27, 1723, Jacob Buys complained that having lived in peace with his wife and children, before the coming of Domine Frelinghuysen, has now to endure much opposition from them, because they take sides with Frelinghuysen; and that his children evidently receive Frelinghuysen's approval and encouragement in their disobedience.

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On July 22, 1723, Jan Woertman made a similar complaint about his children. They used violent language against their parents. Pieter, his son, wrote a letter, rebuking his father and mother and urging them to repent and to cease their opposition to the truth. After the writing of that letter, the son became lame, and was taken back home again; but he stubbornly insisted that he had done well in thus writing. On seeing the letter, Domine Frelinghuysen said, "I will be responsible for whatever comes of this letter."

Fourth proof: Suffice it to refer to the prohibition of children learning the Lord's Prayer, or any other prayers; yea, those adults, also, who, in the eyes of their domine, are yet unregenerate. This is evident from their domine's teachings; is confirmed by what Domine Freeman said at his house; and is testified to, by Hendrik Vroom and his brothers-in-law, Cornelis Reyersz and Hans Bergen. (Here follows the conversation of Vroom with Domine Freeman, Schuurman also coming in.)

The curse which Domine Freeman, during his conversation, pronounced upon Schuurman, and therefore also on their domine on account of their prohibiting the use of the Lord's Prayer — did it have any effect on their domine and his doctrine? Let the writing against Domine Morgan show. In this he declares: "That the unregenerate have no right to use the Lord's Prayer, because God is not their Father; and that, if they do it, they commit the greatest possible sin." In the same writing, however, he runs from that error of the Labadists to the other extreme, in the words: "The unregenerate also are permitted to make use of the Lord's Prayer, for the petitions are all such as the unregenerate may and must offer; especially because the Lord Jesus has therein set up a model for all Confessors, whether regenerate or not." How wonderfully these people, so "entirely changed", bring forth the fruit of their change! They are "like the surges of the sea, driven by the wind and tossed."

We conclude, then, that the domine of these Citers, and his "Society" are the cause of all that discord and division, and not the Messrs. Boel. They themselves are what they imagine the Messrs. Boel to be "ignorant and evil-minded persons."

THE PRETENDED PURPOSE OF THE CITERS. Pages 88–103.

"Upon mature deliberation they have concluded to employ means for investigating this matter, and for bringing back the wanderers, if possible." How false that "mature deliberation!" The counsel of the Messrs. Boel they have summarily declared to be "false and slanderous reports," etc.; and they take us to be "wanderers". So they do not mean to investigate the matter, but to hide it. But then their aim is to bring us back. But, why do they set themselves up as our judges, and at the same time deal with us in a partizan spirit? Mature consultation! — Did not Barent de Wit say at one time, that the domine simply let them sign their names, no matter how little they knew of the matter? And was he not taken to task by the domine in his consistory for letting out that thing? And after that, was he not even unwilling to tell tales out of school.

As to their means of investigation. On the one hand they accuse the Messrs. Boel and us of an extremely culpable misdemeanor before the Civil Law. This they will have to answer for; yea, they will have to see to it that they purge themselves of such misdemeanors. On the other hand they praise and exalt their domine, according to his own prescription, as having been very "zealous in his three year's ministry, against the evil life of many;" warning and threatening them from the Word, and in the Name of God. Thus again they fully justify their domine, directly contrary to their promise of a careful investigation.

Rebuking sins and exposing errors is, indeed, to be praised in a faithful minister, as being good, and according to the Word of God. But how is it with their domine in our four congregations, when at the very beginning of his ministry, he set children against

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their parents; when, being hardly yet acquainted with any of the members, he rejected all as unregenerate, and as having never manifested sorrow for their sins, and therefore as being unworthy of the Lord's Supper. Since those Citers with their "Society" have now become very different people, his exhortations and threatenings are no longer directed to all, but only to many. We and our Meeting, then, are the "many"; we who hold to the pure doctrine and discipline of the Reformed Dutch Church. Because we will not go over to their "Society", it is said that we will not repent, and instead of repenting, we harden ourselves.

That we and our Meeting set ourselves against their domine, finding fault with him, and saying all sorts of mean things about him, is another remark, reproachful to us. We don't know of any such thing unless they mean thereby, our resistance to his strange doctrine and discipline. Consider what words they use in speaking of the Messrs. Boel; and also what they call us "a synagogue of Satan", for not going over to their "Society".

What unheard of means for restoring the "wanderers"! Is that their way of winning souls? It is our boast and joy in the Lord, that in our gatherings of Christ's Church is confessed and practiced the truth which is according to godliness. We do not however, claim for ourselves such purity and perfection as they and their domine pretend to possess. Our watchfulness and that of the Messrs. Boel they declare, however, to be "misleading the ignorant". Hendrik Fisher, deputed by domine Frelinghuysen, July 31, 1723, testified before a large audience and two Justices of the Peace, that domine Boel had come to Raritan for that purpose. Evidently they are doing that very thing, leading the people away from the true Church.

Next the Citers complain bitterly about the unfruitfulness of their domine's ministry. As his teaching is "the Seed of the Word of God", they charge its unfruitfulness to us, who, with the whole Reformed Church, have gone astray. What blasphemous language! Setting his teaching on a par with God's own Word!

Is it not rather "the seed of the tares" which is calculated to choke the Word? Their complaint about "its unfruitfulness to many", must be meant for us; since they say that among themselves, "the doctrine of the truth bears increased fruit"; — must be meant for us, the unconverted, because we do not hold with them, that their domine is the only true minister in all those regions, and whose church is the only church that bears the true marks of a church. They show the faithfulness of the sowing that is done among them, by placing their domine on the same level with the Savior Himself, being one who is set for the rising and falling of many. They discriminate between themselves, and us who are offended at the word, being disobedient. In all the Citation, up to this point, no mention is made of the Savior; but it is only our minister, our domine, our shepherd; resisting him reviling him. Is this being zealous for the cause of Jesus?

Again: We are condemned without a hearing. For, as the "Heads", we are declared to all whom it may concern, to be ringleaders in and instigators of sins, to which all honest people are averse. How honest, and how averse to such sins as we are charged with the Citers are, is plain from their Citations and other writings. How full of slanders against the orthodox are these Citations. Then what self-exaltation is manifest, in the rebuke administered to us! As if we made that truth, which is bearing increased fruit among them, of no effect, by all manner of false reports. What we are doing, is simply to lift the mask of a pretended Christianity, and to reveal the truth to the world.

Then those two soul-stirring exhortations,— are they calculated to restore those who have gone astray?

The first, that we should "cease to pervert the right ways of the Lord". Here we are compared to Elymas the Sorcerer, and must be like him, children of the devil, enemies of all righteousness.

The second, that "putting away all filthiness and overflowing of wickedness, we should receive with meekness the implanted

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Word, which is able to save our souls". Forsooth, a sad state we are thought to be in, because of our being so watchful for the pure truth, and against that word, which their domine is sowing! But how and by whom is that word sown, seeing that we are a Seceded Assembly? Why make his word equal to that Word of God, which is able to save our souls. There is but one way of salvation; and his word is at variance with the Word of God. Ought they not to be ashamed, thus earnestly to pray for, and exhort us, who are holding fast to the true doctrine?.

Then follows the exhortation, that we should acknowledge what we have done, set our hearts to consider our ways, etc., accompanied by a threat of our being finally rejected by Jesus; as if, because of our steadfastness in the truth, we had to fear the judgment of God. Verily, like the Pharisees, having a beam in their own eye, they search for a mote in their brother's eye. Then — as to hearing or rejecting the Saviour — that is their scriptural way of speaking of their domine.

Still, to them he is the right minister, manifesting as he does — His earnest purpose to win souls.

But, in general, the contrary is well known, and has already been abundantly proven. But it is well to give a few instances: Ary Molenaar testifies, that during the half year that the domine had his residence with him, he had not once talked with him about the Word of God, or exhorted him to duty; although soon after his arrival, he had pronounced him to be a worldly man. Also a certain Jew, a fellow-traveler of his, Andries Trube, he once left lying in a swamp, when, on coming from church, he had fallen from his horse. On making his pastoral visits about the time of celebrating the Lord's Supper, he calls on one, and passes by another; or says to him, " I don't invite you ". This Jan Hendricksz affirms. Pieter Hoff testifies that at Raritan, he once said, that the Sacraments were so profaned, that God's wrath was kindled against the whole congregation, so that children could not come to the knowledge of the Faith. Simon Wyckoff

was refused the Lord's Supper, though he felt a strong desire to participate in it. When the aged Jan Van Vliet once came, with Barend de Wit, to attend catachetical instruction at Six Mile Run, they were referred to in offensive language, for coming so late in life. The widow of Johannes Coevers testifies that her husband, when sick, was asked, "What is your Faith?" On his replying, "I believe in Jesus, my Saviour, and that he died for me", he was told that such faith was insufficient for his salvation. When he asked that prayer might be offered for him, the domine refused, intimating that it was not necessary. Testimony of Jan Woertman's wife and Elizabeth Aartsen as to his strange conduct in the case of Cornelis Paulusz, when the latter lay very sick is also at hand, as well as further testimony, as to his strange dealing with people at the Lord's Table.

Is that the way to win souls, when one holds secret meetings, into which those, whose souls are hungry, are not admitted? Or when in the City of New York, or elsewhere, one visits only such as bear the Labadistic marks of being born again? passing by all others, as worldly people, who are still in a state of nature? Is it not such as these, that he ought especially to speak to first? The former have been already sought and won, as he himself holds. Why does he not stay with those congregations, whose minister he is, and first seek out the many unconverted souls that are there, instead of depriving them of spiritual food, by going so often to other places to preach? for example, to domine Freeman's and to other places? and in April, 1724, to domine Cornelius Van Santvoord's on Staten Island? His winning souls, is really a going about among the congregations to seek adherents. Thus does he disturb congregations and incite them against their lawful ministers. Is there a single congregation where he has gone to preach, to which, instead of peace, he did not bring unrest, discord and division? This was the case in 1721 already, at New York, as well as on Long Island. Again: is that a seeking to win souls, when, instead of tending the sheep, he lets them run all

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about as if they had no shepherd? What is the basis on which such a boast can be made? Besides, his obstinacy in the matter is known to the world. Is it not contemptible for a minister to display on the back end of his sleigh, so that every one may read them, such words as these?

"Niemands tong, nog niemands pen
Maakt my anders dan ik ben.
Spreek, Quaad-sprekers, spreek zonder end,
Niemand en word van u geschend."

"No one's tongue, and no one's pen
Can make me other than I am.
Speak, evil-speaker, without end;
In vain you all your slanders spend."

Does that represent a dignified minister of God's people? Is that like the one whose humility is described in his first sermon, p. 6? How can such a minister edify others by his example? This, then, represents their domine's soul-saving teaching, which is so increasingly blessed among them. But what effect will the exhortations of such have upon us? Yet, at the same time must we be made to feel the power of this great headless Sanhedrin. So finally we have

The Second Part or the Citation itself. Pages 103–116.

This is their imperious command to us: "What we have now to propose, is to the effect, that we hereby cite you, the Heads and Leaders of the Adversaries, and your entire Assembly, to appear before us, the Consistory of the four congregations." Thus also said their correspondent, domine Freeman, in his letter of March 12, 1723: "You must yourselves appear before his consistory, and there settle matters."

We are called "Heads" and "Leaders"; and also "Adversaries", another scriptural term, intimating the judgement that must fall upon us. Then, their "command" for us to appear, to present in a proper and becoming manner "what we have

against their minister"; with the promise of making an investigation, and of trying to satisfy us from the Word of God, etc. Again: that investigation is to be, as to whether their domine teaches what is true or false. They must therefore, be in certainty on that point; and yet they highly exalt him. And, as to their satisfying us, having already condemned us, they would but continue their unjust treatment of us. But however stupid as farmers, we may be, we are not so stupid as not to see through their vain boast, of doing that from the Word of God. By that Word, on their false grounds, they can call white, black, and day, night. Whatever is at variance with God's Word, can certainly not be made right by God's Word. Therefore they can render us no service, seeing that we already abide by the orthodox doctrine. And not only for ourselves, but for the Citers too, it was best that we kept away from them, in order that, in their impetuosity, they might not sin the more.

"Far be it from us," say they, "that we should not want to hear you, as you have been falsely charging us to domine Freeman." So they appeal to their correspondent, and oblige us to defend ourselves before him also; especially, as, by a letter to domine Frelinghuysen, he seems to have laid the foundation for our being cited. [See conversation with Hendrik Vroom.] This is again, a statement without proof. On the contrary, far has it been from them either to hear or investigate what has been alleged against their domine's strange doctrine and bad conduct. It is evident enough, that they will listen only to domine Frelinghuysen; and he will not listen to the ministers at New York, but declares his boy, Schuurman, to be most worthy of confidence. [Here follows a lot of gossip, not worth repeating.]

Now appears what is their real object, and what must be the result of their investigation, in their threat of the Ban, which is worded thus: "Know also, that, in case you are disobedient and refuse to come before us, we shall, according to the duty of our office, proceed against you with the Christian Ban; see Quest. 85,

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Heidelberg Catechism." And in order that we might not think this to be a mere cunning threat, it is, not only repeated in this Citation, but also explained in the Second Citation. But as the Citers, with their domine, have openly departed from the Church, and we do not belong to them, as has been shown, they had no power to cite us, much less to threaten us with the Ban. But they call it a Christian Ban, professing to follow the instruction of Christ, Matt. 18: 15–17. Not to say how little that accords with these Citations, we appeal to the Citers and their domine to say, how that extreme measure can be applied, without previous censure. Four steps, their domine says in his Third Sermon, are to be taken, in order to conform to the command of Jesus, and the Church Order which is in agreement therewith; and the Elders must go about it in a just, careful, meek, and humble spirit, etc.

Then they want also to proceed according to the Heidelberg Catechism, Question 85. If their assumed power, however, goes against the Word of God, how can it be in accordance with the Heidelberg Catechism? True, Cornelis Bogaard said that he did not care for it; but they, with their domine, pretend to keep it in view. Where does it say, that confessors and defenders of the pure doctrine and discipline of the true Reformed Dutch Church may be threatened or punished with the Ban? Or where, that the power of the Keys is to be used in the way their domine contemplates, even to the exclusion of the elders?

Coming to a conclusion, a fresh accusation is introduced — that of our not going to their domine before we went to New York, as we had promised to do. No one, we are sure, can ever prove that we made such a promise. We went to New York, first, because of their domine's persistence in his strange attitude toward the Reformed Dutch Church. And what was there wrong about that?

Then, in a spirit of self-exaltation and boastful exaltation they go on: "We are not sorry for having borne with you so long in your raging. For now, our long-suffering is known, and your folly

is even more clearly revealed." What tolerance they exhibit in their office! On which side is the raging? Long-suffering is a virtue; but they are done with it, they say. Well, it never was manifested toward us, whom they angrily condemned as unregenerate, refused common civility, and threatened with the Ban, without taking the essential preliminary steps of Church discipline. And as to our folly, which has thus become more manifest, we leave it to the wise to determine, whether it was not the part of wisdom to keep away from the Citers, and their domine, and to stand firmly by the pure doctrine and discipline of the Reformed Dutch Church.

They add: "For we are sure that your counsel was not of God, and so we knew also that it would not stand." This is again, their scriptural manner of speaking! But how? See Acts 5: 33–40. Gamaliel, a Doctor of the Law, said, "that" not for sure, but conditionally "if this counsel", etc. Our counsel is, (1) In being zealous for the pure doctrine and discipline of the Reformed Dutch Church. (2) In not being willing to forsake it as they are doing. (3) In corresponding and taking counsel with the Messrs. Boel, they are sure, is not of God, and they knew somehow that it cannot stand.

Having taken this ground, they proceed: "Hereafter, we hope, by God's gracious aid, to employ against you the power of the Keys, which the Lord Jesus has given us." So there is nothing more to be done for us. The lightning-stroke of their Ban must now simply fall upon us. Up to March 28, 1723 this new power of theirs they had not exercised against us; but hereafter they hope to do it. Such a hope, or desire, is certainly not scriptural. A grave way, that, of seeking to win souls! Or, can it be that the words, "by God's gracious aid", imply, not our destruction, but our salvation? Likewise, the words that are added in closing? "O that it might lead you to repentance; even as it is our wish and prayer that the Lord may open your eyes and give you repentance unto life." So then, that threat of the Ban, is meant to

be for our conversion. A strong expression of tender affection, that is! Praying, too, for those who have been called hard names! Surely, we ought to have said, Yea and Amen to that. But we have shown before what their idea of our conversion is. Besides, their wish for it is inconsistent with their hope of putting us under the Ban. What one hopes, that one wishes for. So, we have simply ignored their wish.

CONCLUSION OF FIRST CITATION. Pages 116–123.

This, then, is our answer to the first Citation. Now a word on its conclusion: "Done in our Church Assembly, March 28, 1723." Under it are four special signatures of eight persons. Alongside of these signatures, a Postcript: "Our request of you is that you communicate this letter to one another, as is right, and lay it before your entire Assembly. If the Lord will, we shall hold a meeting of consistory again, on Thursday, after Easter, April 18th, at the house of Mr. Pieter Broecka. We shall then expect you. Signed, Elbert Stoothof, Scribe."

First, the request, no doubt, is for the purpose that we should not conceal anything, as the Citers and their domine did with the written complaint of Michael Van Veghten; and so it ought, in justice, to be addressed to them.

Second, the announcement of their meeting with an "if the Lord will," is but little in accord with the Lord's will, for their hoping to use the Ban against us; and with that "we shall then expect you", is but little to our mind, by reason of their assuming the right thereto.

At the bottom is an N. B.; being first a warning that our charges against their minister must not be lies, false reports, trifles or indifferent things; showing a careful guarding of anxious minds, against their domine's being pressed too close on certain faults of his. But let the world, not the Citers, say, whether the things we have advanced are but trifles, or, matters of consequence. Then follows a clear limitation of what the matters of grievance must

be, namely, concerning the Articles of Faith: inasmuch as he is a heretical minister, who errs in the Fundamentals of the Faith; and it is for us to say, in what points it is that their minister errs. Unless this is done, he is to be held orthodox. Evidently, a trap for the unwary!

But as to the Twelve Articles of the Apostles Creed, the Papists profess to believe in them; also the Arminians or Remonstrants, and other sects, such as Labadists, Koelmanites, etc., that are outside of the true Reformed Church. Are all these on that account orthodox? Granted that their domine did not err in any of them, does that make him an orthodox and pure minister of the Reformed Dutch Church, as by the Synod of Dordrecht established? Forcible reasoning! But, as has been abundantly shown, fallacious?

And then, to whom are we to show their domine's errors? To the Citers? To those who decry us for being unregenerate, ignorant of Church Authority, and not understanding the fundamental truths? To those who are so spiritual, that they can discern everything, and who say that there is nothing heterodox about their domine, and who want to teach us the fundamentals and the power of the Keys?

Are the Citers orthodox in going to work as they do? Their domine's innovations come under the head of those things which, by the Action and Proclamation of their High Mightinesses, the States of Zeeland, in the case of domine Koelman, have been declared to be injurious and dangerous innovations. The Synods and Classes of the Netherland Provinces have, from 1674 to 1684, made declarations to the same effect. Koelman was not only deposed from the ministry, but also shut out from the Province of Zeeland and from several cities of Holland. Similar actions have been taken against the Labadists. The Citers and their domine are, in their doctrine and conduct, like them. Only this spring, domine Frelinghuysen received (Van) Aersdalen into church-

membership on a new confession, thus ignoring the one he made formerly before domine Antonides.

You see, Christian Reader, how we have fulfilled our promise, given in our brief answer, p. 5, to show the world our innocence and the ill-treatment received. We have confined ourselves chiefly to the first Citation; on the two others our remarks will be few.

After the first, the Citers handed us a

Unanimous Resolution, beginning thus: "Anno 1723, 18 April, the Consistory of Raritan," etc., p. 6, to the effect that they will not allow any church or any ministers to be their judges; as though any church or ministers in this country had set themselves up as judges over them. No one has presumed to such a thing. At our request, in which we observed the limits of Church Order, the orthodox ministers in our land have served us with their advice. We were also willing to leave our dispute to the ministers of New York and Long Island; not that they should judge between us, but to get us on both sides, to settle it in a friendly way, if possible. That, of course, is different from getting them simply to approve, as the Citers' correspondents do, what their domine wants to bring about. So the resolution is of no account. Nor is the accompanying declaration — "but we hold the Rev. Classis of Amsterdam, which sent our domine to us, to be our competent judge." Likewise domine Freeman's letter "that the Classis of Amsterdam alone is the competent judge." Why this, if not to dodge all investigation in this country, and that their domine may securely establish his new Reformation, as did Labadie and his follower, Yvon. By thus declaring for the Rev. Classis of Amsterdam, they must be coming down from their own positions as judges as no longer tenable, and taking the role of accusers against us, awaiting in future the sentence of the Rev. Classis. Do they mean this? or is it a mere pretext to blindfold the innocent?

Having said such ugly things of most of the ministers in this

country who hold to the Amsterdam Church Order, who can believe that they will think better of the Rev. Classis of Amsterdam itself? Who can believe that they will be justified by it, when once it comes to know of the unorthodox actions of their domine?

His signature of May 13 to that Resolution of April 18 likewise makes clear that neither at that time was he present, as president of the Consistory; and this practically declares the action illegal. If he was present, he was neither by himself, nor by the Consistory, recognized as a member, as according to Church Order he should have been. For, in that unanimous Resolution, his vote must have been included; and so there was no necessity for his afterward, and separately, subscribing his special promise, that he would always stand by it. Then, he signed himself, not as president, but as minister of the Gospel. Contrary to Church Order again, and like Labadie and Yvon, who set themselves up as "Heads" over all their followers.

THE SECOND CITATION. Pages 123–138.

This begins by stating "that they find nothing in our writing that has anything to do with the matter." In the same breath, however, they add: "In your writing we find the following:"

No. 1. "That you ask us what is our authority for citing you", etc. Has this nothing to do with the matter? Was it not on that account, that we did not, as they ordered, put our grievances in writing, but promised to lay them before the public at the proper time? Further: "When time and place are given you to speak, you are dumb as fish." Our answer: What was it in June 1723, at the house of Pieter Van Nest, that we three did lay before the domine and some of his consistories? As to their authority, there is no such question in all our writing. We said, that, at the right time it would be shown what right they had to cite us in the way they did. How absurd their language about lawyer Boel: "He pleaded for you against us, much as Tertullus

did for the Jews against Paul, but by no means with such power of speech," etc. Thus the heathen Tertullus is given credit for greater power of reasoning than Mr. Boel, while also a measure of guilt in Paul is implied. Their power, they pretend, is not political, but that of the Keys. It has been shown (1) that they cite and threaten with the Ban, an Assembly that has seceded from them; (2) such persons also as they themselves acknowledge, have never yet made a profession of faith; (3) illegally, as having been assembled without their minister; (4) assuming to be elders and deacons, though not partaking of the Lord's Supper, or recognized by their domine as members; (5) threatening members with the Ban without previous exhortation, appearance of witnesses, or legal censure. What has become of the steps they speak of? Or are the first three, steps in these three Citations, in which they try to step on us and on others by condemning us unheard? What Civil Right or Church Order teaches them to do such a thing? Which of the two is the party ignorant of church rights, or given to silly subterfuges, weak reasoning and vain bravados? As to our disputing their power, etc., we could neither dispute it, nor take it from them, for they never had it. The reason for their assuming to exercise it, is their confidence in their domine's qualification as a legal minister, and for whom every one must have respect. As domine Freeman wrote of his having said to us three: "Brethren, look out that you do not unjustly accuse your minister, for he has full testimonials, both from the Synod of Embderland and from the Rev. Classis of Amsterdam; these declare him orthodox." And again: "For domine Frelinghuysen had his final examination and qualification from the Classis of Amsterdam." What reasoning! Legal minister on the ground of his former examination, call and ordination! He was ordained, as such, by the Classis at that time! But does it follow that he could not become otherwise than orthodox thereafter? Could such preparation make him unchangeable? That would be a popish position. Examples of the contrary: Labadie, Koelman;

also Adrianus de Herder, who was legally called and settled as an orthodox minister, but afterwards deposed for his so-called "New Reformation" by the Classis of Schieland; and who later resided at Rotterdam, where he tried to organize a Congregational church, of which he called himself the Overseer. Let it be remembered also that the two examinations (of Frelinghuysen) occurred some years before he was called here, and not then in the Rev. Classis of Amsterdam. For, previously he had been a minister in East Friesland; and the letter from Raritan, authorizing a call from Holland, was not addressed to the Rev. Classis or to any member of it. So it had to do, not with his examination, but simply with his "Testimonials." Nor does this fact make him a legal minister in his present doings, but it makes it his duty to be such, and to remain one. The Rev. Classis would be unjustly accused with regard to him, as he is now; for, his coming here really depended on those who authorized the call. For which reason, some ministers here had previously advised us to turn over that authority to certain ministers of the Rev. Classis, as the best and safest way. His former qualification, therefore, is no evidence of his present orthodoxy and authority. Or shall his credentials give him liberty, while they oblige us to keep still and let him do as he pleases? Do they not compel every minister to a contrary course? What respect orthodox ministers had for his credentials, appeared at the outset, when, in a fraternal spirit, they made him welcome, both publicly and privately; and that respect is manifest yet, in that when he has come to disregard those credentials, in defending them against him. Are the Citers and their domine showing such respect for those credentials or for those of the other Dutch Reformed ministers? If they did, they would not revile those ministers and proclaim him (Frelinghuysen) as the only right minister; whom they vainly exalt as "our minister, taught of the Lord Himself;" and of whom they say, "that, by virtue of his office, and by his order, he called us together as a legal consistory." Here we see their domine's mastership.

No. 2. There is a perversion of our words. In our brief reply, we speak of the Citers' heavy charges against us; and they pervert that, as our charges against their domine, and repeatedly demand proof; although they, without a particle of proof, persist in making their charges against us. Hence their conclusion: "You want to accuse our minister, but do not yourselves understand the fundamental truths. First, come, that you may learn to distinguish these fundamental truths; and do not go to New York asking with Pilate, "What is truth?" If this is meant for satire, they compare us with Pilate and make us out to be heathen, which indeed is pure calumny. If it is an earnest exhortation, then why should we go to learn the truth from such as are so wild in their interpretations of the Word of God? By their own confession, for learning truth New York must be to us what the Savior was to Pilate.

No. 3. Whether we are given to boasting and bragging, or the Citers are reviling us as usual, we leave to the judgement of the reader. Does not such rash reviling give a false impression of the Dutch Reformed Church in this country? Is it proper language for a consistory of the Reformed Church to use in a so-called ecclesiastical Act? Or, is it the presumption of ignorance and of bitter prejudice? Most of the signers have no personal acquaintance with the ministers with whom we correspond; and yet with assurance they intimate that we shall be left in the lurch by them. Far from our being misled or ashamed, or from our being on the point of going over to their Society, we shall, (let them reproach us as they may), keep away from them; remain in the true Church and serve God with singleness of heart.

In No. 4, we have again a decision by these judges concerning our statement, that, as an "assembly seceded from them", we are released from paying toward their domine's salary. "Indeed"! they say, "A fine invention! But nevertheless false!" As a fact, our promise to pay, rested on the ground of his adhering to the doctrine and discipline of the true Reformed Dutch Church,

as he agreed to do in his answer, "Yes, with all my heart," to question 2 and 3 of the Form of Ordination. Departing therefrom, he breaks the bond of his call; and therefore those who called him are thereby released from their obligation. We, who hold to the true doctrine and discipline, do not, as the Citers intimate, take pleasure in feeling ourselves thereby released; but, on the contrary, it grieves us to be placed by them in such a position. They say, however, that our statement is false; giving as the reason, "for it is known that there were among you those who refused salary payments before we *thus* called you" (that is, Seceders.) But our refusal is legal, not only because they called us Seceders, but also because they themselves seceded from the Dutch Church Order. So no judicial decision can be brought against us for refusing to pay. And what about Kors Vroom's appeal to the domine at New York? — an appeal in which he was not successful. Why was he not? Because the Citers had not yet called us a Seceded Assembly? Or because he appealed to the domine at New York? But how did he come to appeal to him? Was it not that he might get an orthodox minister's advice as to his duty to pay their domine? But why bring the domine of New York again into the game here? Simply, as appears from what follows, to be able to accuse him of stirring up their domine's hearers. But let the impartial judge. The Citers and their domine have acted towards ministers of recognized orthodoxy in such a way that nothing more need be said. The Citers and their domine say, in addition: "For it is plain that you have cut yourselves loose." Does that mean — cut loose from their Society? But we have simply kept away from it; in fact never belonged to it. Then, further: "For up to this time we did not cut you off; but, if you remain stubborn, we shall, of necessity, have to come to it." In what an illegal way they are coming to it, has been shown. When, thereupon, they cry out, Shame on you! because we do not walk justly before the world, and honor our subscriptions; it is really to their shame. For we gave our signatures for

an orthodox minister, not for one like their domine, who is unorthodox, and who does not keep his word. They proceed: "You say that we have released you from the domine. That is not true." Our communication does not say that. As, by ecclesiastical act, the Citers declare us to be a Seceded Assembly, the implication is that we are discharged from further payments. The questions involved we leave to the judgement of those that are impartial. Let them read, besides the Citations, the 53, 79 and 80 Articles of the Church Order; and also that which by order of the 165th session of the Synod of Dordrecht, ministers have to promise and sign before God and the Rev. Classis. They will then see for themselves that the domine has, by his own acts, suspended himself, and that the Citers, his Consistories, also have vacated their offices. The Citers must know what kind of Justices they go to; but how does all this agree with their declaration that they hold the Rev. Classis of Amsterdam to be their competent judge?

In No. 5, they say: "Beautiful words! But how can this be true of you all?" [That is — the sincere desire to abide by the pure doctrine and discipline of the true Reformed Dutch Church.] But then, by their own acknowledgement, it can be true of some. Ought these then to be so badly treated? Why it cannot be true of all is, because, as they say, "Nearly half of you who signed this have never yet made a profession of faith." Such as have not, surely cannot be cited, or threatened with the Ban. But the others, by the Citers' ecclesiastical act, are admitted to be members of the true Reformed Dutch Church, and must have the desire to abide by its Order; and yet these are cited and threatened with the Ban. But, is it not possible for one to have that desire without having as yet made a profession of faith? Otherwise, how would it be in the case of Dirk Van Aersdalen, one of the signers, as a deacon, of the first Citation? Up to that time he had stayed away from the Lord's Supper. Having previously become a member on a false confession, he was not, until

1725, received into membership by domine Frelinghuysen on a new confession. All that time he must have been without such a sincere desire, while not belonging to the Reformed Dutch Church, as his second confession implies. Among the Labadists one must renounce the Reformed Dutch Church and make a new confession, in order to be received by them, a Church Reformed, but separated from the world.

From what the Citers and their domine themselves confess under this head, it appears that all their grave accusations against us are false. Also, that they take pleasure in scoffing. By saying that they could have shown good proofs against us, they imply that they have not done so yet. That is, in the matter of Reformed Church Doctrine; but of our views concerning the Discipline of the Reformed Dutch Church, they have not a word here. It is to be noted, they have reference only to the Doctrine; whereas we have declared our sincere desire to stand for both the Doctrine and the Discipline. Is this not a silent admission on their part of our desire for right Discipline, and of their embarrassment, set, as they are, against our Church Order. Innocent, we have been thus slandered, simply because we have now and then revealed our views in combating the new doctrine and strange Discipline of their domine. Then there is their scoffing reference to Cornelis Teunissen. For, if their praise were well-meant, it would be for our giving him the first place among the signers, because he is an old man. But it is evidently a fling at him for being in favor of the pure Doctrine and Discipline and against domine Frelinghuysen.

In No. 6, "Finally" say they, "we abide by the writing of March 28, and, by this our writing, cite you once more," etc. First, the Citers' domine approves that first Citation, now, by his signature to this second one; and now commends that in the sixth item, which he, with his fellow-citers, had in the first disapproved, as being against Church Order. Secondly, this "Citing of you by us, once more" is illegal, because built upon

the first which was seen to be invalid. Thirdly, their domine, by approving the first, sustains what has therein been said of him, and about what he says of himself; as, for instance, applying to himself expressions which are due to the Savior only. Fourthly, their domine thereby also joins them in saying: "Hereafter we hope to use against you the power of the Keys." That is, against us who have expressed "their sincere desire for the pure Doctrine and Discipline of the true Reformed Dutch Church" etc.; and that is done by one who is bent on winning souls. Finally, with the other Citers, he abides by the writing of March 28, and cites us once more — the one Citation, like the other being without foundation and of no force. Then follows: "You may lay this writing before your entire Assembly". We have, therefore, the liberty to do so, or not; whereas, by postscript to the first, the Scribe requested and practically required that we communicate it to our entire Assembly. As they had become aware from our signatures to the brief reply we sent them, that we did not smother, but had communicated it, they now change their language. Or possibly, they mean that it is a matter of indifference to them whether we communicate to our Assembly this second Citation, or keep still about it. This they evidently took from our brief reply, which intimated that we did not feel ourselves bound to answer their first Citation, much less to recognize their newly assumed authority, or to declare their domine to be ours, as we did not call him ours and they called him constantly theirs. Then comes the conclusion, "Done at Raritan, in our Church Assembly, May 9, 1723, etc." Of this as above, pp. 32–42 and 116.

THE THIRD CITATION. Pages 139–146.

This one of May 22, 1723, has been mentioned before, to show how they persisted in addressing us as a Seceded Assembly; and that, after the assurance we gave of our sincere desire, etc., on April 18, 1723. So, if Elbert Stoothoff is to be believed, the Citers and their domine show, by a third ecclesiastical act, how

they continue to regard us who remain loyal to the Reformed Church; and that they do not belong to it; and therefore, we do not in the least belong to them. According to this Citation, our desire is a stubborn persistence in evil; and so, we are told for the last time, "We assure you that we will not allow you to detain us by the evasions you seek," etc. At the beginning of the Second Citation, May 9, they acknowledge the receipt of our writing dated April 18, 1723. Thus, again, an accusation without proof to show, that our ways are evasions, (outways), and that we stubbornly persist in evil, whereas our sincere desire is, steadfastness in the good cause by which, by the Grace of God, we have stood thus far. Let the Christian Reader judge of the ecclesiastical and Christian way in which we have been treated, in this third, as well as in the foregoing Citations.

Subsequently, and before beginning to carry the hoped for Ban into effect, domine Frelinghuysen and four from his Consistories — all signers of the Citations — held a conversation with Hendrik Vroom in the presence of Vroom's wife, and of the widow of Abraham Marlet, as witnessed to by these three in writing, July 31, 1723. [The conversation was about Vroom's returning to the true Reformed Church; his going to New York for advice; his objections to Frelinghuysen's teaching, preaching and prayers, and to the Consistory's lack of confidence in him as an orthodox Dutch Reformed minister.]

After domine Frelinghuysen had become convinced of the determination of Hendrik Vroom, Simon Wyckoff and Pieter Dumont, he commenced carrying the Ban into effect. It was finally, Sept. 29, 1723, pronounced against the three of us who, in the Citations, are called the "Heads"; and against Nicholas Hayman for reasons to be found on pp. 25–27.

From all this the Christian Reader can judge how orthodox was the execution of this their so-called, Christian Ban. Were it that, indeed, they would have had to proceed with it against all the rest of us, who signed our names in the same cause and

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were threatened in the same way. In their neglect of this, thus far, one can see a fresh proof of their caprice in a matter so weighty as the Church Ban.

FRENCH CHURCH OF NEW YORK, MARCH 3, 4, 1725.

At a Committee of the Council held at the Council Chamber in New York March ye 3rd 1724-5.

Present

Capt. Walter
Mr. Van Dam
Mr. Harrison
Doctor Colden
Mr. Wm. Provoost

The Committee being met upon the affairs of Mr. Rou and the French Church.

Doctor Colden observed to the Board that as he had already been Chairman upon that affair, thereupon desired they would be pleased to put the question for a new choice.

Whereupon the Question was put and Doctor Colden was chosen Chairman.

Then it was unanimously resolved that the Council for the Respondants should make answer to the following Questions, viz.

1st. By what Authority they are at Court.

2dly. By what Authority they suspended their minister.

Which are agreeable to a Report made to his Excellency in Council and Confirmed by that Board ye 18th of February last.

Then all the partys attending without were called in.

The Council appearing for the Respondants —

The Report and Order of the Council thereupon of ye 18th of February last were Read —

Then the Chairman observed to the Council for ye Respondants that the Board expected and required they should answer and shew by what authority they are at Court and by what authority they suspended their minister.

Mr. Jamison Replyd they were no Court neither had they any coercive Power of suspending their Minister.

The Chairman required them to answer from whence they derived ye Power.

Mr Jamison by ye Indulgence of the Government, and own'd they were not Independent of the Government here.

The Chairman Insisted that it was the pleasure of the Board they should shew that Indulgence by which they had authority to suspend their Minister and required them to shew it Immediately.

Mr. Jamison Not by any Commission, but by the Sufferance and Tolleration of the Government.

Mr. Barberie Say'd they discharged him, but did not shew by what authority or power.

The Chairman observed to them that he thought it very easy for them to shew their power if they had any and expected their answer to it immediately.

Mr. Vernon Say'd that by the same Power they had to call a Minister they had to suspend their Minister.

The Chairman insisted they should shew it.

Mr. Jamison Say'd that when their Minister refuses to serve them according to Contract and the Rules and Discipline of the French Churches in France they may suspend him and have Power by the Toleration of ye Government.

The Chairman desired them to shew that Power and whether they had acted according to the discipline of ye French Church.

Mr. Jamison Repeated by ye Indulgence of ye Government.

Mr. Harrison desired them to shew that indulgence whether it was by act of Parliament, whether by usage or custom or according to the Rules and Discipline of the French Churches of France.

Mr. Jamison Say'd they were under the Inspection of the Government that they are no Court but only an Assembly of men and have no greater power or Authority than a Master over his Family or a School Master over his Scholar and were accountable to the Government for what they should act and doe.

That they have ye same Power to turn him out as to take him in.

The Chairman observed to them that they had not yet answered ye question so often required of them which obliged him to repeat the same. To know by what authority they have suspended their minister.

Mr. Jamison — By usage.

Chairman — Shew that usage.

Mr. Barberie Say'd they had nothing but usage or Custom that when they discharged any of their Ministers they did not draw up anything in writing but paid him his wages and discharged him and instanced one Monsr. Delile and Labora.

NB. This has been observed to by ye Petr. that those Gent. were not discharged from their Functions in ye French Church.

The partys withdrew —

The partys ordered to come in —

The Respondents were gone, yet the Chairman mentioned to ye other side that the Board had considered that ye Respondents could not shew any authority for suspending their Minister, and should report it accordingly.

Then adjourned till morrow at 3 in ye afternoon at Bonticow in order to draw a Report.

At a Committee of the Council held at New York March ye 4th 1724-5.

Present

Capt. Walter
Mr. Van Dam
Mr. Harrison
Doctor Colden
Mr. William Provoost

May it please your Excellency

In obedience to your Excellencys order in Council of the 18th of February last, The Respondents to the Peticon of several of the members of the French Protestant Congregation, did appear before us did disclaim all Authority of a Court or any Coersive Power but did affirm that they had a power to suspend their Minister, and being required to show by what authority they did exercise the said Power, whether by Custom usage discipline of their Church or any other Authority, They could not shew any such Custom usage Permission discipline or Authority. We are therefore of opinion that they have no such Authority.

But in regard to the French Protestant Church which has suffered so much, and is at this time suffering in France on Account of their Religion, and in regard to the great Numbers of the French Congregation that live in good repute and credit in this place, We are of Opinion that the said Congregation be admonished, that every person in it doe all in his power to preserve Peace and unanimity in their Congregation; for this end that they Endeavor to bring this present unhappy Difference to an amicable conclusion.

That if this desireable End cannot be Effected the partys who shall think themselves agrieved ought to apply to the Courts of Justice in this Government for Redress, with that meekness and charity to each other which may encourage the Government to continue towards them the generous protection under which they have been long easy; and that there may be no reason now to think that they grow wanton under the abundance of Liberty and Plenty which they Enjoy here; and that the ministers of the French Congregation who shall officiate next Sunday, be ordered to Read Publickly the said Opinion and Admonition immediately after Divine Service in the forenoon, which is submitted to your Excellency by

Your Excellencys most obedient humble servants —

By order of the Committee,
Cadwallader Colden, Chairman.

Read and approved & ordered accordingly.—Doc. Hist. N. Y. Vol. iii. pp. 281-290.

DUTCH CHURCH OF NEW YORK.

Manor of Fordham.

March 8, 1724–5. (1725).

Consistory held again to-day, after calling on God's name. It was unanimously Resolved by the Ruling Consistory, That the Deacons together with the Committee, viz., Messrs. Philip van Cortland, Ab. Van Horne and Chs. Le Roux, be hereby authorized to pay out of the Deacons' Funds, all the costs accruing from the lawsuit respecting the quit-rents of the Manor, as soon as possible; and, for this purpose, to take the one hundred pounds New York currency, in the church-chest, in the keeping of Do. Du Bois.

FRENCH CHURCH OF NEW YORK. REV. LOUIS ROU'S THIRD MEMORIAL, APRIL 10, 1725.

Containing some short Remarks upon the Answer of the Gentlemen of the French Consistory, to the Petition presented to his Excellency in Council, by several Heads of Families of the French Church in New York.

(1) It is impossible to take notice of all the Absurdities, Untruths, Mistakes, Shifts, Evasions and things foreign to the purpose, with the other Defects and imperfections which are obvious in the Answer made by Mr. Moulinars and the rest of his Consistory to the Petition presented to his Excellency and the honourable Council of this Province, by several Heads of families of our Church. Whoever would undertake to answer everything exactly which that long Writing containeth, must compose a large Volume, and in so doing, would only draw this matter needlessly into length, which is perhaps the design of the Answerers. For which Reason it will be sufficient to make some particular observations.

The 1st, and principal is, That all what they alledge in favour of their Rights and extraordinary Priviledges, and all that they object against me for to blacken me, and misrepresent me to his Excellency and the Council, all the venomous strokes scattered here and there in their Answer; all this, I say, is nothing to the purpose, and doth not in the least relate to the true Point in dispute between us; all this doth in no sort justify their irregular and unjust Proceeding against me, nor shew how they have been sufficiently authorized, or what reason and lawful power they had to turn me out of my office, and to refuse to pay me my Salary. In short, all this doth not at all, or very little concern the Petition presented by the heads of Families to the Governour in Council, nor the acts of Opposition and Protestation annexed to it; nor even that invidious Act which those Gentlemen passed in the Consistory against me, on the 20th of September last.

Since then the artifice of the Answerers hath been to turn off the attention of his Excellency and his Council from the true state of the Question, to run upon consideration foreign and remote from the subject, and into Cavils on matters which have not given occasion to our last Difference; I think therefore that it is proper and necessary to bring them back to an enquiry into the matter of Fact itself, which we are about, and which is expressed in the Petition of the heads of Families of our Church, and in the two papers thereto annexed. This Petition was presented on account of a certain Instrument passed and signed

against me, on the 20th of last September, and on account of the unhappy Consequences, which it hath since had with Relation to our Church. Now as this Instrument, according to the Copy which it hath been thought fit to give me of it, containeth the Reasons and Motives which have engaged the present Consistory to undertake to turn me out of my office, and to take all the steps which those Gentlemen have taken in pursuance thereof; it would have been right to have produced this Instrument, such as it is, genuine or not, before his Excellency and the honourable Council, that they might the better judge of the bottom of the Dispute, and not suffer themselves to be amused by the subtle Evasions of the Answerers, who will often attempt to impose upon them, if they are not upon their guard, as it may be expected from persons of their Wisdom and Justice.

As this hath not yet been done, and is necessary to explain thro'ly, I desire earnestly, & before anything else, that this Instrument may be produced, with the Answers that I have already prepared, and put into the hands of Mr. Alexander my Attorney.

(2) My second observation is on what they alledge, p. 2, in order to declare the Jurisdiction of his Excellency and the Council, in this Affair, or to divert them from taking the trouble of interposing & intermeddling in our Differences; That "they acknowledge no Jurisdiction in any Civil Court within this Province, over the private Affairs of their Church, merely Consistorial, and amongst themselves, etc." Indeed! this is astonishing, and what could not have been expected. Here are, if I am not mistaken, the true Principles of the Independents, (*) so expressly condemned in our Discipline of France (See among the Observations upon the 6th Chap. the Regulation, made at the Synod of Clarenton, in 1644, against those Sectaries, pag. 199 and 200, of the Editio in duocim. & p. 118. in 4to) and Tom. 2. in folio, p. 467.

Here is a principle capable of throwing us into Confusion and Disorder, as we see already by experience. Here is what openeth a door to all sorts of irregularities and Extravagancies, and absolutely takes away all means of applying a Remedy. Here is a Maxim, not only very prejudicial to God's Church, but likewise very dangerous to the State, since it is easie to conceive the dreadful Consequences that will follow from it, if it took place. In fine, Here is a Principle which makes the Lot and Condition of a Minister persecuted among us, and in these Countries not only unhappy and dangerous, but even desperate, and without Relief. To Refute this abominable Principle, and to shew how false it is, and how contrary to the true Principles of Religion and the Constitution of our Churches, I need only Refer to the 46 Article of the first Chapter of our Discipline, compared with the 39 & 40 Articles of our Confession of Faith, & especially with all our Books of Divinity, as for instance, that of Mr. Pictet, Professor at Geneva, see his 2d Tom. p. 476, 477, 478, where he treats this Question at Length. Here also we may add the Scripture itself, see Rom. 13. v. 1, 2. 1 Pet. 2, 13, 14, 15, etc.

(3) My Third Observation is on what they are continually alledging their Freedom and Liberty Saving and Reserving to ourselves now and at all times, the free use and exercise of that Liberty of Conscience belonging and appertaining to the French Reformed Churches etc. Our Congregation which is made up of Members altogether free and voluntary, and under no manner of Compulsion and Restraint, etc., p. 2. Our Foundation is laid upon Freedom and Liberty of Conscience, etc. pag. 4. But what! Is not this Priviledge of Freedom and Liberty which they brag of, as much for us as for them? Have not we the same Right with them? And if twenty or thirty persons, as they are, have a Title to it, Hath not the rest of the Church, which makes up, by much, the Majority, the same Title, with more Reason? And why then would they deprive the others of it? Why would they make use of that Liberty, which they enjoy only by the Bounty and Permission of the Government, under which we live, to oppress their Ministers and Brothers, without Cause, to the great Scandal of the Inhabitants of different nations who surround us, and even of the Jews, who shew more humanity, in this Case, than they? Why will they make use of it, to give

* Yea, of the Papists themselves, see Fascicul, Epist. p. 181, et 30, and Syn. Purior. Theol. p. m. 754, n. 21, etc., & Tur. Theol. Elen. T. 3, p. 353. 4. n. 2.

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the Law to the whole Church, and to govern it Arbitrarily, as if they were Lords over God's Heritage? See their passage out of the first Epistle St. Peter, Chap. 5. v. 3. Why did they make use of it to shut up the Church, as they did, on the 23rd of September last, and to deny me the Liberty of performing there the ordinary Service of Prayer, and to deny the rest of the People the Liberty of assembling themselves there? Why do they make use of it still, with Obstinacy, to deprive above sixty or eighty Families, who think themselves edified by my ministry, to deprive them, I say, of the Instructions and spiritual Comforts, and, in short, of all the Service of a Minister, whose Return they demand, and who belongs to them, as well as to the others, and whom they can Re-estate when they please? I know these Gentlemen are free, but only let them take care not to use their Liberty for a Cloak of Maliciousness. It is St. Peter to whom they refer me, I don't know why, who gives them this warning, see 1 Epist. ch. 2. v. 16.

(4) Among their pretences to Liberty and Freedom, they lay a stress particularly on this, That "in the enjoyment of that Liberty, or rather dispensation or Toleration, their method and Rule, (meaning the French Refugees), was to make an Agreement with their Pastors and Ministers; (that is to say), each Consistory for every particular Congregation, voluntarily and freely united together, and entred into an Agreement with their Pastor and Minister upon a certain special mutual Contract, which when either Party failed in Performance of their part of that Contract, the other was at liberty, and freed therefrom on the other part; and this no ways regarded by the Civil Government, who took care only, etc.

This is what I absolutely deny, and what they cannot prove. There is not one word said of it in any of the Agreements or Contracts which have been made with me and Mr. Moulinars, nor in those of any of our Churches with their Ministers. If, however they pretend that such a Clause ought to be pre-supposed, I say, that this can't be, unless with such large Restrictions and Limitations as would be no ways of service to them in the Affair between us. The first of these Limitations is, That if such a Principle ought to be admitted in some sort, it must be supposed likewise, that there is a competent and unsuspected Judge, who may determine between the two Parties, which hath failed and neglected to perform their part of the Contract: For if it is left to each Party to have a Right to decide who is in the Wrong, and so be both Judge and Party in their own Cause, this will bring Confusion and Disorder into the Church, and abolish that Justice and Equity which ought to be the Rule of all Agreements.

The second Limitation, is that in case of failure in either party, regard should be had to the nature and circumstances of such Failure, to judge if they are sufficiently Important to deserve, that a breach of Contract should follow. For if Pretence is taken from the least failure, or any sort of failure whatsoever, to break a bargain made between Persons who are bound to one another forever thereby, at this rate, (taking everything in the utmost strictness), we should open the Door to all sorts of Breaches. All Marriages will be Dissolved, all Engagements between Parents and Children, and between Masters & Servants, would be annulled; and to confine myself to the subject which we are upon, there would not be one Minister who could remain six Months peaceably in his Church. For either the Church might complain that the Minister had failed in his duty, or the Minister might alledge, that the Church had not furnished him with necessaries, or had failed either in Respect or Affection, or Obedience or Submission to him, or had acted contrary to some Article of the Contract made between them, or to some point of Discipline which the Church was engaged to observe, as well as he, and so on, etc. (for I have now touched upon the present Case) And hereupon each of the Parties might imagine themselves respectively to have a right to annul their Bargain, and to provide themselves otherwise; whence a Thousand ill Consequences would follow, easie to be imagined, and very prejudicial to the Quiet, peace, Edification and Preservation of the Church.

Besides, we might by this means abolish the Exercise of Charity, of Christian Toleration, of mutual Forbearance, and of the Forgiveness of Injuries and Faults,

etc. We might thus introduce the manner of Turks and Barbarians, and even worse, into all Christian Churches. I should think it would be much better to follow herein charitable Counsels, and to remember what the Apostle St. James tells us, That he shall have Judgement without mercy, ch. 2. v. 13.

The Third and last Restriction or Limitation which must be applyed to the Principle here advanced by the Answerers, is, That the Cognizance of all these Differences, which often have an Influence on Civil and Temporal Concerns belongeth either to Ecclesiastical Judges, or to Civil and Lay Judges. So that when the Ecclesiastical Judges, to whom generally the Determination belongeth, are too remote, as hath been often said upon this occasion, the Cognizance thereof naturally devolveth upon the Civil and Lay Judges, who have likewise some Right, Power and Inspection over Ecclesiastical Affairs, according to our Discipline and Books of Divinity, as appears by the Passages which I have already cited. And how then can the Answerers tell us, That this is no way regarded by the Civil Government? They will excuse me if I tell them, that they do not well understand the matter.

(5) And now, what shall I answer to so many loose, general and indetermined Accusations and Reproaches, with which they fill up their Answers against me? 'Tis their part to explain themselves more fully herein, and to specify the particular Facts: for otherwise it is impossible for me to justifie myself, as my Lawyers inform me. For instance, they insinuate, pag. 4 That I have not performed my Engagement, and that I flaged in my Duty. But it belongs to them to show in what I have failed in Performance of our Agreements. I have endeavored to fulfill them according to my weak Ability, and if everything were examined in a strict equitable sense, I may one day let them see, that I have done more than I had obliged myself to do, as well by the first as by the third of our Agreements; for as to the second, it relates only to the Salary.

They say, I have broached Innovations amongst them, contrary to the said Contract and the Constitution of our Church. But it belongs to them to shew what these Innovations are, and how they are contrary either to my Engagements, or to the Constitution of our Churches, or to the Principles received among us, and whether their dear Moulinars may not be as much, or more justly accused of them than I.

They say, That I have put them at Defiance, with many opprobrious and vile expressions, etc. But it belongs to them to make good Proofs of the Facts, and by credible Witnesses. And besides, who has ever heard that a Minister was deposed, and the payment of his Salary refused him, on account of ill grounded Suspicions, or words hastily spoken, and perhaps wrongfully reported, and to which themselves may have given just occasion? Don't they fall thereby under the Censure which God hath declared by the Prophet Isaiah against those that make a Man an offender for a Word, and lay a snare for him that Reproveth in the Gate, and turn aside the Just for a thing of Nought?— ch. 29, v. 21.

In order to support these fine Suspicions, which, without Reason, they have taken of me, and the Defiance to which (they say) I have put them, they would insinuate, as it seems, "That I and my Subscribers are minded to set up another French Congregation in New York by ourselves, or to go over to the Church of England, as by Law Established, or the Presbyterian ..... Profession. (Here is something which their Malice hath thought of, but they have not thought fit to express it.) And all this they advance or suggest without ground; and against this, some of our Subscribers have already prepared an authentic Declaration. I find them very extraordinary in telling us, That in such case they do not pretend to have, use or exercise any Coercive Power to restrain or punish us for it, much less to compel us to Return to them, etc. We know that very well, and we think it the interest of the English, both Episcopalians and Presbyterians, to make their Reflections hereupon, and to judge of the Impertinence and Silliness of such an Allegation.

But they have still more Assurance when they tell us, That they are not insensible of the Methods I have taken to get a number of Subscriptions in my favor. It was not possible to take a fairer and more direct Method than I have done, to make all the members of the Church explain themselves as fully as I

could upon the Important Affair now in question. But these Gentlemen ought to blush at the unworthy and fraudulent manner which they have used to bring in People to sign against me, making them believe that it was for the peace and good of the Church; and thus abusing the Sacred name of Peace, and covering themselves with the Cloak of Hypocrisie, without shewing this poor People, or at least without reading to several of them the Writing which they would have them sign.

"They were not ignorant either, (they say), of my Contrivances to remove the Jurisdiction of this matter to another Judicature." What is this Jurisdiction that I would decline? If they mean their own, they are in the right of it, and I am not in the wrong, since they are my Adverse Party, and I hope no body will blame me for this. What is that other Judicature whither I would carry the affair? One may see plainly that they have here his Excellency in view, who cannot be obliged to them for thus disputing his Right of Judicature. For why shall not any one apply to him, in case the affair be proper for him to take notice of? And why should not I apply myself to him, if there is occasion, because it may be thought he has entertained some favourable Dispositions towards me? especially since I ask him no favour, but only Justice?

They Reproach me afterwards, being prompted by their own Passion and Hatred against me, with having Heat, and a violent Temper; I will not make any Apology for my own Temper, which I think needless, and indecent in any man to do. But I advise them rather to look back upon themselves, and consider their own Faults more than those of their neighbors, that they may not incur the Censure which our Saviour Jesus Christ pronounceth in the Gospel against all proud Reprovers of others; Why beholdest thou the mote that is in thy Brothers Eye, but considerest not the Beam that is in thy own Eye? or how wilt thou say to thy Brother, let me pull out the Mote out of thine Eye, and behold a beam is in thine own Eye? Thou Hypocrite, first cast out the Beam out of thine own Eye, and then shalt thou see clearly to cast out the mote out of thy Brothers Eye. Math. 7., 3, 4, 5.

They boast p. 5. That they also passed the like Censure formerly against other French Protestant Ministers for their Offences, which being particular to themselves the Government for the time being was never made privy to it, etc. and although the then Governours might have heard thereof, yet did they never interpose or meddle therein, etc. There is a great deal of difference, with their leave, between these Cases and the present one. And on this occasion many things might be observed, which would not do them a great deal of honour, and which would revive some scandalous particulars, which it is convenient for them, should remain buried in oblivion; wherefore they would have done better to have said nothing of it, since likewise it hath nothing in common with the Affair we are now upon. For my part, I shall not trouble myself with what they have done with relation to others, I believe they never did anything that was right with their Ministers, chiefly when they have been at variance with them. I know they have always been at war with them, to begin from the time Mr. Daille; and that the late Mr. Peiret, who was a worthy minister, lived in torment among them, as some very credible Persons who were his friends, have assured me; I know that they have put their Ministers out, and that they always pretended to a Power to do it, and that they will always attempt it, as often as the fancy takes them. But the time is come, when they must learn, that they have not this Power and Authority, according, to our Discipline, and that as for me, (Saving always his Majesty's Authority over me, who am his Naturalized Subject) I depend only in Spirituals on the Synod of the Walloon Churches of Holland, who alone can suspend or deprive me. If Governours formerly have not interposed or intermeddled in their Affairs, it was, I suppose, because no body applyed to them to represent their Complaints and Grievances, and perhaps, because no person belonging to the Church, concerned or declared themselves in favour of the Ministers whom they would speak of. But that is not the case at present, since there is a Majority of the Church, who have declared themselves in my favour, or who desire earnestly that I may be Re-established, and who do not approve what the Consistory hath done.

What do they mean by those Passages of St. Peter and Ezekiel, which they

quote with an affectation of Piety, tho' at the same time they discover an insolvent Contempt and bitter malice against all the Body of Ministers of Jesus Christ, devoted to the preaching of his holy Gospel? whom they call that set of Mankind devoted, etc. As for the Passage of St. Peter (1 Epist. ch. 5. v. 2, 3.) which instructs us all in our duty, and ought to make us think with humility of our own weaknesses and failings, their malicious Reflections will not hinder us Ministers from finding our Comfort in this Passage, while we find nothing in it, but what we study to do by the Grace of God, according to our ability, and what we incessantly ask of him in our prayers. As to the Passage of the Prophet Ezekiel, (if I did not fear to lay open in too strong a light the Infirmities of some of my flock, over which it is proper to draw a vail) I could call out of the crowd these diseased Sheep, whom I have strengthened, and the broken whom I have bound up, etc. (Ezek. 34. v. 4.) And who can testifie whether this passage hath been well applyed by them; or no; But I should be imprudent in glorying, 2 Cor. xii. 11. tho' I am Compelled in my defence, it is better to wait for that time, when, if any of us have done well, every man shall have praise of God, 1 Cor. 4. 5. Instead of stopping at that verse of Ezekiel, and at the first part of the Chapter, where they have maliciously been searching, wherewithal to sting their Minister, and wherein M. ..... turns his own Accuser, they had better have read on what follows from the 16th & 17th verses, to the 22nd inclusive, and to take good heed to what God saith by his Prophet, now no longer to bad Shepherds, but to bad Sheep, to Sheep that rebel, that will not bear Teaching, and that are stubborn and headstrong, that are fat and strong, etc. v. 16. confer Amos 4. v. 1. Which characters are so well described by the Prophet, that one would think that he had carried his Views as far as to our Times and Circumstances.

While they cite these passages, they talk of the Corruption of Manners which had crept into that set of Mankind devoted to the preaching of the Gospel of Jesus Christ. But not to speak of the Clergy, I say, that this general Complaint of the Corruption of Manners, cannot be better applyed than to the horrible Scandals which we have seen all along break out in this Church, and to the Disorders, Divisions, and other sins, against which I have so often cryed aloud, Esa. 58. 1. and which have, no doubt, drawn upon her the displeasure of God Almighty, through which she is now threatened with an entire Ruin and Dissipation, or at least with an unhappy Schism and Rent.

To obtain the favour of the English, they begg leave humbly to offer * that they cannot be called Dissenters from the Church of England, as by Law established. But who, do they think to impose upon by this empty Compliment, so meanly expressed? Not surely those of the English, who are Affectionate to their own Church, and who cannot be so easily catched. The Society and all the Episcopal Ministers hereabouts know them too well, to suffer themselves to be blinded by such smooth expressions. They have always been Enemys of the Church of England as by Law established, they have always railed at her Liturgy, her Service, her Church Government, and her Ceremonies. It is long ago that the late Bishop of London, Doctor Henry Compton conveyed his Complaints to them on this subject, by the Consistory of the Walloon Church in London, for that they shewed themselves worse than the Dissenters in England themselves. In opposition to this National Church they have entertained and fomented for several years a scandalous schism at New Rochel, where the incapacity of providing for a Minister, obliged the Inhabitants to establish an Episcopal Church, through the Bounty and Protection of the Society in England, and they would still support this schism, if their M. ..... was not taken up in the Custody of our Church, of which he keeps the keys, in order to keep me out unjustly. In short, they have always looked upon my Inclination, Esteem and Respect for the Church of England as a Crime in me. They have conceived at length such Mistrust and Suspicion thereof, that they have not been able to dissemble it in the last Meeting of the heads of Families, on the 20th of September, so that it is I, and several of my Subscribers who have a Right to say, that We cannot be called Dissenters from the Church of England, no more than were our Ministers in France, and all the wisest and most moderate among the Refugees in England, and all over the Protestant world.

* Fistula dulce canit volucrem dum decipit anceps.

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They say at last, That they are not indebted unto me one Farthing for all the time that I have served them. But this must be examined and enquired into in due time. In the meanwhile, I give them notice, that they Owe me One Quarters Salary, which is past, and that at Easter they will owe me Two. If I have not served them during all this time, it is they who have hindered my doing it, by discharging me from my Functions, as they have done, and which they now dissemble through deep Malice. They add to this, "That if any person or persons amongst them have done me any personal Injury, the Laws of England and of this Colony are open, and that there are Courts of Law and Justice, and that there are Deputies, who may call them to account." 'Tis well, I am glad to hear it, I accept their Invitation, and I am of opinion, according to their advice, if I cannot obtain satisfaction other ways, to call them into Court, on account of the Injustice and Injury which they do me, and particularly of that which their Treasurer Mr. Barberie doth me, in refusing me my Payment, when at the same time he has money of mine in his hands: and besides of that which Mr. Moulinars doth me, in detaining my Church from me, by keeping the keys and by taking possession of my place, which is a remarkable Usurpation, for which I will demand Restitution and Reparation from him.

They end with signifying, They presume that his Excellency and the Honourable Board will Reject the Petitioners said Petition and Complaint, etc. But we hope that this honourable Body will act otherwise, and that in their great Prudence they will judge better than we can, that our Request is both just, lawful and well grounded.

Lewis Rou,
Minister of the French Church.

Postscript, containing some further Observations On the same Answer of Mr. Moulinars.

Speaking of the French Protestants in the Kingdom of France, they say, "So that it was not in their Power ever to Compel any of the French Subjects to submit unto their Discipline and Government, nor to Restrain or Punish any of their Number who had submitted to their Form of Worship, Doctrine, Discipline and Government, who were minded to forsake them, and alter their Profession, etc.

I don't know to what purpose, nor to what end they tell us all this, neither do I know what Consequence they will draw from it, nor what advantage they pretend to get by it, this seeming rather to be against themselves, since they pretend now to be a Power to Compel me and to Force me to sign what they will, against all Reason and Equity.

But leaving there what they mean by it, I say, that this is not true. Let any one read the Preface of our Discipline, and look on the 16, 17, and 31, 32 Articles of the 5th Chapter of the same, besides a great many others, and he'll see what great Power our Protestants had in France, to Compel and Restrain or Punish any of their Number, who had submitted to their form of Worship, etc. by means of their Ecclesiastical Censures, Excommunication, Suspension, etc.

Speaking of me, they say, "Such Contract we made with Mr. Rou etc., and since he has been amongst us, whilst he behaved himself conformable to his Agreement, and for his Encouragement so to continue, did come to a second Agreement, etc." Here they would insinuate that I have not always performed my Agreement, and that there has been one time when I behaved myself conformable to it, and another time when I did not so. But this is entirely false; I have always performed my Agreement in the same manner, and there has been but little difference: So that if I have failed in the Performance of it in those last times, it must be supposed and said, that I have also failed in the beginning, and that, if I have behaved myself conformable to it at one time, viz. in the beginning, the same must be said of the last times with more reason. They have also been always very well satisfied of my Service in the Church when they had no particular occasion of Anger against me; And they have shewn to all People in the Town a great satisfaction of it, etc. So that it is their Passion and their Fancy that makes them content or discontent about that, without reason

in the last point, and we may apply to them what Horace says of himself, Ep. I. lib. I.

Rides: quid, mea quum pugnat sententia secum;
Quod petiit spernit; repetit quod nuper omisit:
Aestuat, et vitae disconvenit ordine toto,
Diruit, aedificat, mutat quadrata rotundis?

"And as our Congregation encreased, we did likewise send for another Minister, etc. pag. 3.

Their Congregation was not Increased, but rather diminished when they send for another Minister, but their ill Humour and Malice against me was much increased at that time, by some particular occasions that we know; they sent for this Minister only to vex me, and plague me, as it appears, and Brigadier Hunter, who saw this very well, warned and foretold Mr. D. L. of all the Divisions and Troubles that we now see in our Church.

And this lasted until we came to find Mr. Rou to flag in his duty etc. pag. 4. Since when they have found me to flagg in my Duty? if you will believe me, it is since this Governour has been here, and they have found that he did me the honour of granting me part of his friendship and Familiarity, though I have no less performed my duty in preaching since that time, than I did before; So that it is their Malice, Envy and Jealousie that has made them find out what they could not see otherwise. Observe the Circumstances and the Context of their Answer in this place, and you'll find it as I say.

And although we often in a friendly manner requested him to Return to his Duty and perform his Contract, etc. p. 4.

They have never requested me anything in a friendly manner towards my duty, and they had no occasion nor reason of doing it, but they have often scolded, railed and grumbled in an unfriendly manner about a few Sermons, when they had some particular occasions of being angry or fretful against me. What they say here, is meer Malice and Hypocrisy.

(6) He still persisted notwithstanding to pursue his own humour, etc. p. 4. What humour, or whose humours must I pursue then, if I have not the Liberty of my own, as they seem to pretend? Must I follow or pursue their Humour, or those of the Normands, of the Picards, of the Rochelers, of the Poitevins, of the Xaintongers, of the Gascons, of the Bretoons, of the Angoumoisins, of the Bearnois, or of the Dauphinois? But I have never been in these Provinces, and I find a great many faults in their Inhabitants, so that I think it better for me to pursue my own Humour, that is to say, those of a right Frenchman of no Province at all, but who was born in Holland and Naturalized an English-man.

(7) "If Mr. Rou will desert the Consistory, when met, and refuse to come, when sent for, how are we to blame that he has not been heard, (as he is pleased to say), p. 4. I have already answered to this allegation at large, in my second Memorial, and that is the reason why I have said nothing of it in this Reply. I shall only add here, That since they have found the way to my House, after they had passed this unjust sentence against me, (of which I complain), to declare to me in my face, why did they not take the same Method before they passed the same, to read it to me, or to send me, at least, those Papers which they have prepared to Condemn me, in order that I might have been able to defend myself, etc.?

"They cannot be forgetful, (they say afterwards), of that most gracious Declaration or Saying of our most gracious Sovereign Lord, King George, upon his Accession to the Throne of Great Britain, That the Indulgence and Toleration granted by Law to Scrupulous Consciences was no ways inconsistent with the Civil & Religious Constitution of the Kingdom, etc." What shall I answer to this impertinent and Sycophantick Discourse?

Vltra sauromatas fugere hinc libet et glacialem
Oceanum, etc. Juven. sat. 2.

Pray, What has the Indulgence and Toleration granted by Law to Scrupulous Consciences in common, with the Persecution and Oppression of which I and

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my Subscribers complain? What Scruple of Conscience can Perswade them to depose or deprive their own Minister, and to take away his Living, without Reason, without the least cause or colour of Justice, for a Bickering, for a thing of nought, and that without the Authority and Power they should have for what they do? What scrupulous Conscience can perswade them to deprive the Congregation who think (as I have said) themselves Edified by my Ministry, of the Pastoral Cares and Service of a Minister who belongs to them, whom they have called here from Europe, and have made Perpetual Pastor of the Church? We know that the Indulgence and Toleration granted by Law to scrupulous Consciences, is no ways inconsistent with the Civil and Religious Constitution of the Kingdom. But we know at the same time, that nothing is more Inconsistent with the Civil and Religious Constitution of the Kingdom than Persecution, Oppression, Violence, Tyranny, Injustice, Uncharity, Usurpation of others Rights, etc., of all which they have given a scandalous Example, in his Majesty's Dominions not to be suffered; & we do therefore, in all humble manner presume, That if our most gracious King George could hear of it, he would not be much obliged to them for thus their intermeddling with his sacred Majesty, and misusing his most gracious Declaration upon his accession to the Throne of Great Britain, in order to support & authorize their Barbarous Proceedings, and thus for giving a just cause of Complaining of the same to his Reformed Subjects, or perhaps an occasion to his Enemies and Adversaries of eluding or retorting the Complaints and Christian Representations He has been pleased to make, in favour of other Protestants, to some Popish Princes, upon the like matters.

L. R.

The last Discourse presented to the Consistory from Mr. Rou's part, in order for an amicable Agreement.

As much as I can apprehend, by the Answer which the Gentlemen of the Consistory have lately given to the Deputies who presented themselves before them, on my behalf, as well as on behalf of our Flock, (which answer has been only verbally communicated to me, the Consistory not having thought fit to give it in writing, as in reason and justice they ought to have done), it appears to me, That though these Gentlemen have so expressly professed their Disposition to Peace, and to enter into an Amicable Agreement about our Differences, yet they will make none at all, except upon such Conditions, as have been disputed already so much these six months past, and upon which we shall always dispute, till there comes a Decision to put an end to these Debates.

These Conditions, (according to what has been reported to me) are 1st. That before anything else, I shall acknowledge the Elders lately elected in our Church, to be duly and lawfully elected.

2dly. That I shall subscribe the Act of their Confirmation or Reception incerted in the Registers.

3dly. That I shall likewise promise to hold myself inviolably attached or addicted to the Discipline and Constitution of our Churches.

4thly. That I shall likewise promise to submit myself, for the future, on the decision of the Consistory.

To which they have added, for the 5th Article, That if I would not accept of these Conditions, They'll refer the Judgement of this Affair to the Consistory of the Dutch Church in this City.

To answer precisely and in a few words, to every one of these Articles, I say upon the first, what I have already repeated several times, viz. That I acknowledge these Gentlemen, as I have always done, and according to the manner by which they have been elected, that is to say, for Elders elected by the majority of the Votes, and with my Opposition. I cannot say any more of it, since there is nothing more in the truth of the fact itself; and since it shall always remain true till the end of the World, That they have been elected in this manner, and not otherwise. But as for the Question, Whether they have been duly and lawfully Elected, that is another matter, and they should do very well to say nothing of it, lest they should give me occasion to reveal the whole mystery and secret practice, which yet lies silent. As for my part, I

don't believe they have been duly and lawfully elected, & I have laid the reasons of it in two long Memorials that I have prepared upon this, and which, perhaps, will be produced one day or another. This being supposed, it is not just nor reasonable that I should be forced and constrained in my opinion, or that I should declare anything contrary to what I think of it. Nay suppose it was an Error or Obstinacy in me, they ought to let the People alone in their Error or Obstinacy, without pretending to constrain or compel them, or Tyrannize them for their Thoughts.

Upon the second Article, I say, That though I have desired, by Letter, a Copy of that Act of the Confirmation or Reception of the Elders, yet I have not had the favour of it. Wherefore, to say, that I will sign it before I see it, cannot be expected. But if it contains nothing But Truth, I am ready to sign it; or if it should contain what is not, I am ready to testify, by my Subscription, all that I know to be Truth concerning that Affair, the chief of which is, That the Elders were chosen by the Majority of the Voices of the Consistory, and with my Opposition.

Upon the Third Article, I consent to hold myself inviolably attached to the Discipline and to the Constitution of our Churches, which I have always heretofore been, and as much as can be in this Country, where we have not the means which we have in France, to Regulate our Affairs. But I hope, that they themselves will hold them also attached to this Discipline and this Constitution; for if they don't they have no reason to hold another to it.

Fifthly. As for Referring the Decision of all this Affair to the Consistory of the Dutch Church, I have already signified in the precedent Discourse, (which has been delivered to the Gentlemen of the Consistory) the Inconveniences which I found therein, and it is easie to perceive several others. I shall only add here, That to refer the Judgement of a Sentence Consistorial to another Consistory, who are not of our Body, and who have no Authority over us, to decide our Affairs and Differences, and even to whom we cannot commodiously explain ourselves, to understand one another, This doth not at all seem to me an Equivalent of an Appeal to a Colloquy, and much less to a Provincial or National Synod. It is however of National Equity, and no doubt, of the spirit of our Discipline (as the Gentlemen of the Walloon Church in London do express themselves in their letters) that this Equivalent should be managed and reserved for Me. As to which I pray God there may be no further need of Searching for, and that this my answer to the Propositions may give satisfaction to all.

Lewis Rou, Min.

Done at New York the 10th of April, 1724, 5.

— Doc. Hist. N. Y. Vol. iii. pp. 703-713.

Correspondence in America.

Rev. Theodore J. Frelinghuysen to Rev. .....

[The party addressed may have been Rev. Joseph Morgan of Monmouth Co., N. Y.]

Portfolio "New York", Vol. i.

Raritan, April 22, 1725.

Reverend Sir:—

I had intended to answer your first letter, but was prevented. But when your present communication came out, I deemed it to be unnecessary. You write in your letter of March 9, that you

heard that we do not know what the dispute is about. I do not understand how you could have believed this, inasmuch as you could readily have learned from our writings that we understood well enough what the dispute between us, was about. I only said, that I wished to derive "the points of dispute" from the writings on each side; otherwise no one could pass proper judgment on them.

You wish to know what I have to adduce in opposition to them. Do you not understand this yet? Were you not able to read this clearly enough in my letters? and subsequently, could you not learn it from our publications? A strange thing! I have this against you: that you have characterized my teaching as heretical, Quakerish, Labadistic; and thus have consented unto and approved the slanders, which the most ignorant and malicious people have uttered against me even from the beginning of my ministrations here; and that you have strengthened the hands of evil doers by consulting the bad, but not the good. You must give but little heed to your own conduct, or you would not lay such things to my charge; yet you have made a practice of such conduct against me now for a long time.

You write that you find fault with me for sustaining those, who cause unmannerly dissensions in your congregation, and who slander and lie against you, and who call you an ignorant hireling, etc. Have you not yourself, for some years already, encouraged such among my hearers? who from the first made me out to be a false teacher for not baptizing their children? Yea, do you not now, by your letters and writings, stand by such, as have been excommunicated, but who have some intercourse with certain ones of your congregation? I do not regret (the conduct of some toward you) so long as they are in favor of Piety, and seek that which is good. That they effect an unjustifiable division in your church, you will never be able to prove. That they regard you as an unconverted minister, and a hireling, that will never be done without there being some reason for it. We ministers,

are under obligations to (vindicate) our sacred calling, by power and earnestness in preaching; by faithfulness in dealing with souls; by exhibiting piety in our own conduct. If we do not do this, but the contrary, we should not be offended when we are looked upon as depraved (natural) teachers; but must look for the blame within ourselves.

I have said it publicly and abide by it still, that no one is bound to regard me as a faithful minister unless I manifest it by my fruits; and if I, by God's grace, endeavor to do this, then am I assured that pious people will love me for my work's sake, and look upon me as a true ambassador of Christ. For surely Christ's sheep will not look upon good shepherds as hirelings; nor upon hirelings as good shepherds. Christ himself teaches the contrary in John 10: 1–5.

You ask in your last letter why I do not convince you of your sin. But, sir, if you demand such witness, recall by re-reading, what I wrote to you before. You will therein find that I tried, indeed, to show you your sins. To this end served also our refutation (of your positions). But as I noticed that you called rebukes — judgements, therefore I wrote in the Preface of Hendrick Visser's writing, that I left you to your own judgement and pleasure. Has not Hendrick Visser also sought to convince you by his publication and by many letters? When we found that you only became embittered thereby, and was made more angry, why should we longer bother ourselves with you? Did not some in your church endeavor to move you to faithfulness in accordance with Matthew 18: 15–17, and Coloss. 4: 17? But what did they gain thereby? Nothing else than that they loaded themselves with your hatred. Yea are there not even yet those who are striving to bring you to faithfulness by letters, or otherwise? But what effect has it on you? Indeed, I dare freely say that there is no minister in this country, so far as I know, in regard to whom so many efforts have been made, as in regard to you; and that, in order, if possible, to make a faithful minister of you.

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But all these efforts will make your condemnation the heavier, if you continue to go on in your obstinacy. I am, indeed, in accordance with God's command, in duty bound "if it be possible to live peaceably with all men". And I am willing to make peace with you in a manner which is permissible to me, and which is this: If you will recall your writings against us, and declare my teachings to be orthodox, and put this over your own signature; then will I enter into negotiation with you, and gladly be the least, and come to you. Since your writings are published in New York, it will be only fair that our replies be also published there. None of us have ever accused you of heresy. What we have written against you — occasion for this was given us, and it was done in accordance with God's command: "Contend earnestly for the faith once delivered to the saints"; Jude 3. But you must continue in the society of good men. This is more befitting than disputes about a piece of land. Then I shall make extracts of the points in dispute between us, and if you will subscribe them, I shall let you know what I will do. Take this into consideration, and do what you deem best. We derive from your enmity no harm either in temporal or spiritual things. Farewell.

I remain,

Your obedient servant,

T. J. Frelinghuysen.

P. S. I would give this over to your Presbytery, if I understood the English language: yet not at present.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Bernardus Freeman to the Classis of Amsterdam, April 27, 1725.

Portfolio "New York", Vol. i.

(Addressed:) Messrs. N. N., Committee of the Classis of Amsterdam on the Foreign Churches, at Amsterdam:

Reverend Fathers and Brethren in Christ — or the Committee on the Foreign Churches:—

You are hereby informed as to the condition of our churches in these far distant regions, in the North of America; and especially regarding some unfounded and false rumors, instigated by certain unquiet spirits under the ministry, and in the churches of Rev. Frelinghuysen, which are along the Raritan. These have raised a false alarm, and have blazed about that their pastor was a Coelmannite, a Labadist, etc. These and similar scandalous attacks, directed against their pastor, after years of patience with them, in order to win them, but encouraged, as they were, by some higher hands, were no longer endurable. Therefore Mr. Frelinghuysen and his Consistory disciplined four of these members by excommunication, so that his sacred ministrations might not be hindered; and that his name and office might be freed from slander before the lord (Governor?) However some ministers mixed themselves up in this dispute and encouraged the disaffected. The excommunicated ones have, therefore, prepared a very large "Complaint-Book", in which malignity and slander clearly shine forth. This was printed in 1725, and it is said that it has been sent to the Reverend Classis of Amsterdam. In this "Complaint-Book" I was not only hauled over (the coals?) but, as I imagine, greatly misrepresented. I therefore published my "Defence"; and I take the liberty of presenting you with a copy of the same, in order that you may see how the church here has

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been disturbed, and that, too, by ministers from whom something better might have been expected.

Thank God, however, that "Complaint-Book" has not had the effect here that they intended. It is scorned by all honest people. Meanwhile God blesses the ministry of Rev. Frelinghuysen with many exhibitions of genuine piety; notwithstanding that the excommunicated are somewhat supported by saying that the Reverend Classis, at Amsterdam, has made void the ban, and has declared it irregular, (unecclesiastical). In this way they are rocked to sleep; with the hope of what is said above, to ..... For your further information, I refer myself and Mr. Frelinghuysen to my "Defence". This was forced from me by the pressure of that "Complaint-Book" of plebeians. Meanwhile I pray the God of Peace to send peace here as well as elsewhere; and remain with all respects,

Reverend Fathers and Brethren in Christ,

Your obedient servant and brother

Bernardus Freeman.*

New York, April 27, 1725.

ACTS OF THE CLASSIS OF AMSTERDAM.

Henricus Coens, "Commendatus" for Foreign Lands.

1725, June 4th. Henricus Coens, S. S. Ministerii Candidatus, handed in satisfactory testimonials, and requested to be accepted as "Commendatus" by the Classis for churches in foreign lands. This was granted him after he had preached on Mal. 1:11. N. B. He may be addressed at Wester Nieuwland. He signed the Formulae of Concord. x. 224.

* Freeman must have had advance sheets of this "Complaint" to have written his "Defence" at this early date. His book is a small 16mo. of 125 pages. In this, an inside view is also given of the whole controversy, but it is too long to publish here. It was necessary, however, that at least an Abstract of the Complaint itself, or the Reply, should be published, in order to understand the subsequent Correspondence, as has been done.